

WORLD UNION

NOVEMBER 1977

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EDITORIAL

Towards a new World Order

The proceedings of the Seminar on *The Next Future* held during the fifth triennial conference of the World Union International at Pondicherry on January 8, 9, and 10, 1977 were a further pointer to the direction in which changes are taking place all over the world. Most of the participants in the Seminar-from the East and the West - and the delegates (over three hundred of them) joining at certain stages, were of the conviction that a global approach to men and things was steadily replacing the individual approach hitherto prevailing. Whether in the field of Service and Work or of Order and Harmony or of Power and Effectuation or of Knowledge and Perfection, the trends are towards a progressive enlargement of consciousness promising to lead to an age of universalisation of man.

There was also a considerable discussion on the subject of the nature of the Consciousness that is evolving in humanity. The main elements of this emerging Consciousness are seen and experienced to be the sense of Unity, Harmony and Love. There are other dimensions like unerring knowledge, unfaltering will and and luminous power that are making themselves felt in jets and streams but they are yet to take a clearer shape. Despite certain appearances to the contrary, the drive towards oneness of the world is unmistakable and the mind of humanity is now wedded to actualising this ideal. There are indeed some atavistic movements in some parts of the world resisting this inevitable step but the Time-Spirit is against them.

It was also stressed, time and again, that unity and order does not mean uniformity in a set pattern. It rather connotes a wide variety of life-systems and values governed by an over-all spirit of Oneness. Collaboration is slowly replacing competition.

M. P. P.

EDUCATION IN FREEDOM

Dr. Sitaram Jayaswal

Freedom is a word which is freely used without its full significance and true knowledge of its meaning. It is, therefore, necessary to educate people in such a manner that they are able to accept freedom as a value of life as well as a condition congenial to individual and social development.

Nature of True Freedom

Different people have differently defined freedom on account of differences in their approaches to life and society. For example, Franklin D. Roosevelt (1882-1945) emphasised four essential freedoms. According to him:

"The first is freedom of speech and expression—everywhere in the world.

"The second is freedom of every person to worship God in his own way—everywhere in the world.

"The third is freedom from want... everywhere in the world.

"The fourth is freedom from fear... anywhere in the world." (Speech, 6th. Jan. 1941)

These four freedoms were enunciated by the American President, F. D. Roosevelt during the Second World War when the question was raised for what are we fighting? In other words, it was necessary to define the goals for which the war was being fought. It is interesting to note that the four freedoms

deal with the freedom of expression, religious freedom, economic freedom and psychological freedom.

In a democratic society these four freedoms are essential. But the problem arises when the freedom of speech and expression is used by an individual for his own personal and selfish ends at the cost of the collectivity. Here comes the need for education in freedom.

The true nature of freedom is essentially spiritual. It has all the qualities associated with Truth, Beauty and Goodness (Satyam, Shivam, Sundaram). According to Sri Aurobindo:

"Man needs freedom of thought and life and action in order that he may grow, otherwise he will remain fixed where he was, a stunted and static being. If his individual mind and reason are ill developed, he may consent to grow, as does the infrarational mind, in the group-soul, in the herd, in the mass, with that subtle half-conscient general evolution common to all in the lower process of Nature."¹

From the above it can easily be deduced that without freedom of speech and expression the development of an individual remains stunted and static. An individual grows fully when he feels free to express his thoughts. But true freedom is allied with harmony and spirituality. Sri Aurobindo writes:

"Freedom and harmony express the two necessary principles of variation and oneness,

freedom of the individual, the group, the race, co-ordinated harmony of the individual's forces and of the efforts of all individuals in the group, of all groups in the race, of all races in the kind,—and these are the two connections of healthy progression and successful arrival."²

It has been shown here by Sri Aurobindo that true freedom does not come in conflict with the freedom of the collectivity. All the individuals and all other groups at different levels and of different kinds are actually in harmony with one another if there is true freedom.

The true freedom is possible when its relationship with spirituality is properly understood. Normally freedom is understood in its political context. But actually it is spirituality which is the base of true freedom. According to Sri Aurobindo:

"Spirituality respects the freedom of the human soul, because it is itself fulfilled by freedom; and the deepest meaning of freedom is the power to expand and grow towards perfection by the law of one's own nature, *dharma*."³

This is the nature of true freedom which we want, in the next future, every individual to learn and acquire because mere political freedom is not sufficient. One must have both the inner and the outer freedom. The inner freedom is possible when there is peace and harmony within the individual and when his mind is not under control of certain political dogmas and doctrines. What we refer to as an open mind is in actuality a mind which enjoys freedom of thought and expression as well as freedom from fear.

But vested interests of various kinds such as political and economic find it convenient to give their own definitions of freedom. The history of mankind provides many illustrations

of cruelties against humanity in the name of freedom. Wars have been fought in order to preserve the so-called religious freedom without taking the trouble of going into the real and true nature of freedom. The vested interests of petty politicians have utilised the slogans like "religion in peril" for gaining power through falsehood and unholy alliances.

Freedom as a Value

Freedom as a value of life has been cherished from the times immemorial. Great sages and seers have taught man to be free from such desires and tendencies as are detrimental to the growth of the individual into a perfect human being. Freedom as a value of life is a must for every person who intends to develop an integrated personality. In other words, when we accept freedom as a value of life, then we cherish it not only for ourselves but also for others as well.

A person embodying freedom as a value in his personality abhors all kinds of slavery and exploitation keeping in view the good of the greatest number because the individual freedom must be in harmony with the freedom of the collectivity. That is to say, freedom as a value of life must be linked with spirituality and humanity.

Psychologically the term 'value' means a relatively generalised attitude. A child is able to form his emotional and social attitudes through association with his parents, the members of his neighbourhood and the community in which he lives. The value system an individual is able to develop during his childhood and in later life becomes the basis of his aesthetic, political, social, economic and religious judgments. Actually value is a standard of judgments.

When we talk of freedom as a value then it refers mainly to the freedom to choose accord-

ing to one's likes and preferences. Of course, likes and dislikes as well as preferences for something are developed within an individual by his culture. Freedom as a value enables a person to choose and plan things according to his needs and interests. But it is not easy.

Freedom as a value must be cultivated at a higher level of consciousness. Unless and until an individual is able to perceive freedom from a higher level of consciousness he cannot be really free and act in freedom. Living and learning are synonymous in the sense that only that learning is meaningful which is acquired by experience in life. It is in this context that education in freedom is essential for education. Education of life, for life and through life can be made possible only under conditions of freedom.

The Mother says:

"Every hour of my life I have learnt that one can learn something; but I have never felt bound by the opinion of others, for I consider that there is only one truth in the world which can know something and this is the Supreme Truth. Then one is quite free. And it is this freedom that I want of you—free from all attachment, all ignorance, all reaction; free from everything except a total surrender to the Divine."⁴

In the above statement of the Mother it has been duly emphasised that a person has to be conscious of the Supreme Truth all the time. Only then he may have a sense of freedom. True freedom, which is a cherished value of life, requires a person to be free from all types of attachment, all ignorance and all reactions. When the individual surrenders to the Divine entirely and integrally, only then he becomes completely free.

Once more we come to the spiritual dimension of freedom in the context of its being a value of life. Freedom acquires significance

only when its spiritual dimension is realised and the individual is able to perceive the truth in freedom which belongs to a higher plane of consciousness.

Freedom and Consciousness

In order to enjoy real freedom a person must be able to go to a higher plane of consciousness otherwise his desire for freedom will be meaningless. According to Sri Aurobindo, "The whole world yearns after freedom, yet each creature is in love with his chains; this is the first paradox and inextricable knot of our nature."⁵

This is an amazing situation created by the lack of a higher consciousness. A person living at the physical plane begins to love his 'chains' such as love for life and other related matters. Sri Aurobindo writes:

"Man is in love with the bonds of birth, therefore he is caught in the companion bonds of death. In these chains he aspires after freedom of his being and mastery of his self-fulfilment."⁶

From the above we can deduce that so long as a person is in love with life, power, pleasure and the limitations of his physical being, he cannot enjoy real freedom. Hence it is necessary to change the lower plane of consciousness and reach for the higher planes of it so that we may have real freedom. The Mother says:

"The highest plane is the plane of absolute freedom. If in your consciousness you are capable of passing through all these planes, so to say in a vertical line, and reaching the highest plane and, by means of this connection, of bringing down this plane of perfect freedom into the material determinisms, you change everything."⁷

In order to be free from the chains of worldly things and desires it is suggested by

the Mother that a person should try to go up and change the plane of his consciousness so that he may have real freedom. But it is not easy. It can be possible only when a true teacher teaches a person how to do so.

Changing one's consciousness from level to level is extremely difficult. The yoga of Sri Aurobindo and the Mother as well as the integral system of education as propounded by them will enable a child and even a grown up person to have a real knowledge of his or her different parts and planes of being.

A person living at a higher plane of consciousness can foresee the coming events which is never possible so long as he is at the lower plane of consciousness. In the words of the Mother:

"The higher plane can foresee, but the lower ones cannot. So, as these consequences are unforeseen, that gives altogether the impression of the unexpected and of freedom. And it is only if you remain consciously and constantly on the highest level, that is, in the supreme Consciousness, that there you can see that... all is absolutely free. It is the Plane where there are no more contradictions, where all things *are* and are in harmony without contradicting one another."⁸

How to acquire this supreme Consciousness which is actually the soul of freedom? Of course through yogic education. In this context the Mother is of the view that, "The Supreme Consciousness... gives to the individual in the active life of the world his sense of freedom and independence and initiative."⁹

Here we find that the supreme consciousness can be acquired by developing such a sense of freedom, independence and initiative as if they were pragmatic tools and devices for making the upward movement towards the highest plane of consciousness.

Commenting on the nature of freedom, independence and initiative as pragmatic tools or devices, the Mother says:

"You know what Independence is? It is precisely the freedom of choice. Independence means the freedom of choice and initiative means the fact of choosing. First of all, one feels that one is free; and then one feels that no one can prevent him from choosing; and finally one uses his freedom to choose and one decides. These are the three stages. So these three stages: the feeling that you are free, the idea that you are going to use your freedom for choosing and then the choice—these three things I call the pragmatic tools and devices."¹⁰

Freedom as a Condition

Education in freedom refers to the need for such a condition which is free from unwanted pressures from within as well as from without. In modern education children are given such freedoms as enable them to express themselves fully and freely. They enjoy the conditions and circumstances that give them a sense of freedom, independence and initiative.

John Dewey and Evelyn Dewey in their book: *Schools of Tomorrow* (1915) rightly wrote that, "Children in school must be allowed freedom. . . to develop active qualities of initiative, independence and resourcefulness. . .". This is a very significant statement and incidentally we find the mention of initiative and independence here along with freedom. Hence it is apparent that in the next future if education has to be of any worth it must be based on freedom and it must encourage the qualities of initiative, independence and resourcefulness at all levels of life.

The great Russian writer, thinker and humanist Tolstoy was of the view that in order

to make education really meaningful, it was necessary to base it on freedom. According to him, "The only criterion of pedagogy is freedom, the only method—experience."¹¹ Tolstoy realised that the schools were not doing their work properly. He wrote: "All agree that schools are imperfect; I, personally, am convinced that they are noxious."¹² In order to make schools useful Tolstoy took certain steps in this direction and organised a model school which was "perhaps to be directly based upon a concept of freedom. . . ."¹³

The point I am trying to emphasise is that the concept of freedom can be realised only when there are favourable conditions for it. Under favourable circumstances freedom becomes a condition conducive to such education as enables the integral development of the child.

When we speak of freedom as a condition, we refer to the absence of any sort of compulsion in a school. Children are not compelled to learn anything which they do not want to learn. Freedom as a condition is the negation of compulsion in the educative process.

In the context of the next future, education in freedom is of utmost importance since the whole world has to become one. The ideal of human unity which has been cherished by mankind can only be realised in the next future if we give due place to the concept of freedom in education. It has been pointed out in the Report of the International Commission of the Development of Education: *Learning To Be* (1971) that:

"Irreversible ruptures are threatening mankind. The job of confronting these multiple dangers falls largely on education. . . . Each person should be able to *choose* his path more freely, in a *more flexible framework* without being compelled to give up using educational

services for life if he leaves the system. . . . Liberating the energies of the people, unleashing their creative power, hits the list of future prospects for the development of education in the world of tomorrow."¹⁴

Educators all over the world deeply realise that the next future of education has to release the hidden potentialities of man. It must help a person to go deep within himself and discover his psychic being which is the core of his identity. The education of the next future must see that freedom as a concept as well as a condition becomes an integral part of education. Only then can it be an instrument of a new world order "based on the fact of human unity realising the truth of the spirit."

It is, therefore, necessary that in order to make the next future fruitful we have to devise such a system of education in which the concept of freedom is central and all efforts are made to elevate human consciousness to the extent that it identifies itself with the supreme Consciousness. In the words of the Mother:

"Surely it is only a consciousness identified with the supreme Consciousness that can have this feeling of absolute freedom. So long as you are not One with the supreme Consciousness, you have perforce the impression or the feeling or idea that you are ruled by a higher Will, but the moment you are identified with this Will you are perfectly free.

"This comes back to saying what Sri Aurobindo has always said: It is in the union with the Supreme that true freedom is realised."¹

Hence in education the identity and the union with the Supreme must be encouraged. This can be done only by such a teacher who has himself identified with the supreme Consciousness. In other words, teachers with yogic qualities and spiritual leanings will be needed in the next future because only they can provide education in freedom.

References

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2. Ibid, p. 170.
3. Ibid, pp. 58-9
4. The Mother, *Questions and Answers* (1950-1951), (Pondicherry, Sri Aurobindo Ashram, 1972) p. 81.
5. Sri Aurobindo, *The Supramental Manifestation*, Centenary edition Vol. 16, p. 385.
6. Ibid.
7. The Mother, *Collected Works: Cent. ed.*, Vol. 5, 1976, p. 87.
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10. Ibid.
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12. Ibid, p. 302.
13. Ibid.
14. *Learning to Be* (Suggestions and Recommendations), New Delhi: N.C.E.R.T., pp. 5, 11-12.
15. The Mother, *Questions and Answers* (1957-1958), (Pondicherry: Sri Aurobindo Ashram, 1973) p.232.

SCIENCE AND SOCIETY

Sri C. Subramaniam

We are living in a time of great and continuing changes. The most distinctive feature of the modern world is the phenomenal development of science and technology. This has given Man deep insights into Nature and has enabled him to exploit it for intensive utilisation of all available resources and for production of commodities and services on such a tremendous scale that, for the first time in the history of the world, it has come within the realm of possibility to provide good and abundant life to every human being. It has given Man tremendous power to create or destroy. It has enabled him to fly, to land on the Moon and to explore the surface of Mars; to cut down distances through modern communication media and transport systems; to fight illness and alleviate suffering and to prolong life; to raise material standards of living of the people to levels which could not even have been dreamt of earlier. There is no reason in our scientific age for any one to remain unenlightened: access of the people to education and culture has tremendously increased. In fact, the actual achievements of today have far surpassed what the people of the ancient or mediaeval times regarded as miracles or treated as mere dreams and phantasies.

These great changes have resulted from a number of factors which are characteristic of the modern age. The first is the tremendous growth of science due to the emphasis placed

upon it in education, to the large number of scientists who are pursuing research in science as a whole-time career (it has been stated that more than ninety per cent of the scientists that ever lived in the world are now living in our generation and doing scientific research on a whole-time basis) and to the immense investment that all modern nations are making in scientific research. Secondly, this development of science is being continuously applied to improve technology which, in its turn, has revolutionised agriculture, created an entire superstructure of modern industry, and radically transformed all services like transport, communication, education, health or housing. The wealth, power and standards of living of a nation have therefore become co-terminous with its command over science and technology. Thirdly, the new technology is itself leading to greater progress of science and a golden circle has been established for quite some time wherein advances in science lead to improvements in technology which, in their turn lead to still further advances in science. Scientific knowledge is therefore growing at a tremendous rate at present and is being doubled every ten years or even earlier. Gone are the days when a university degree, once acquired, stood in good stead throughout one's life. The obsolescence of knowledge is now so rapid that, in the opinion of Dr. D. S. Kothari, a modern university degree, like a passport,

should be valid only for a period of five years. Fourthly, this tremendous rate of growth of scientific knowledge and technology has led, in its turn, to almost kaleidoscopic changes in modern societies which have become science-based. In ancient and mediaeval times, the rate of social change was so slow that the knowledge and skills which a person acquired gave good service to him throughout his life and were good enough even for one or more later generations. But today, changes in life-styles are so rapid that every individual has to keep learning all his life, and he may have to acquire new knowledge and skills or even change his vocation every few years. The modern age of science and technology has, like many other things, brought in great advantages and also created immense problems.

The modern world is also highly competitive; and unless a nation is continually alert, it will, in all probability, be driven to the wall. The rich, industrially advanced and powerful nations of the world owe their position entirely to their command over science and technology; and the traditionally agricultural, poor and weak nations of the world are so simply because they lack this command over science and technology. If we in India want to survive in this struggle, desire to modernise ourselves, and wish to solve our problems of poverty, hunger, ill-health and ignorance, there is no alternative for us except to develop science and technology in a very big way. This was realised by our national leaders very early. For instance, one of the earliest institutions of national education set up in our country, which has now become the Jadavpur University, was a technical institution. The need to develop scientific and technical education was greatly emphasized

by our national leaders and most of all by Pandit Jawaharlal Nehru who gave a tremendous fillip to science education, formulated the Science Policy Resolution, and created a huge infrastructure for science and technology in the independent India.

It is because of these efforts that we have been able to modernize our agriculture to a great extent, to create a huge industrial structure in both public and private sectors, and to build up a large reservoir of trained high-level scientific manpower, in numbers ranking third in the world. This has given us the capacity to modernise and develop our country, and to assist similar programmes in several other developing countries of the world. While we can rightly feel proud of these achievements, there is hardly any room for complacency and we have still a long, long way to go. Science education must become an integral part of all education. As the Education Commission recommended, the teaching of science should be compulsory till the end of class X. Ultimately, some study of science should become a part of all courses in humanities and social sciences beyond class X, just as some study of humanities and social sciences has to be included in all science and technology courses as well. Science must also enter out-of-school and adult education through nonformal channels. The quality of science teaching has also to be raised considerably so as to achieve its proper objective and purposes, viz., to promote an even-deepening understanding of basic principles, to develop problem-solving and analytical skills and the ability to apply them to the problems of material environment and social living. Two programmes deserve special emphasis in this regard: (1) the preparation of competent and dedicated science teachers, and (2) the production of modern, well-

designed, effective and cheap teaching and learning materials prepared from locally available assets.

I would like to highlight three important points in this regard. The first is the need to create a "scientific temper" in the society as a whole in order to raise it out of its traditional and feudal attitudes, or as Gokhale put it, "to liberate our people from the thralldom of old-world ideas". This scientific temper, let me point out, strengthens the commitment of man to free enquiry and to the quest of truth of his highest duty and obligation. It loosens the bonds of dogmatism and acts as a powerful dispeller of fear and superstition, fatalism and passive resignation. By its emphasis on reason and free enquiry, it even helps to lessen ideological tensions which often arise because of adherence to dogma and fanaticism"¹

My second point is that the greatest need today is to spread science and technology to rural India where 80 per cent of our people live and which really is the "India". Our urban areas have advanced mainly because of our investment of science and technology in them. They consume the largest quantity of energy per head of population. They have the best communication systems, excellent medical and educational services, large availability of electric supply, safe drinking water and drainage facilities, modern forms of recreation, and so on. As compared with them, our investment of science and technology in the rural areas has been extremely meagre. It is this failure which has widened the gulf between the urban and rural areas so that people are being uprooted by thousands and millions in villages and thrown into the cities

1. Report of the Education Commission (1964-66), para 1.24.

where they create immense problems for all concerned. Gandhiji did not want the cities to live off the villages and maintained that "if the village perishes, India perishes too".

Let us also not forget that the difference in life-styles between our modernized cities and the stagnant and traditional villages is far wider now than that which existed between towns and villages, say at the end of the eighteenth century. It is this neglect of villages which is the main cause of our poverty and backwardness and unless it is replaced by a new policy which places the highest emphasis on rural development, no plans of modernization and development are likely to succeed. "Villages" said Rabindranath Tagore "are like women. In their keeping lies the cradle of the race".

Our Prime Minister Shrimati Indira Gandhi gave a new thrust, while inaugurating the Indian Science Congress at Waltair early this year, by laying stress on the fact that "the challenge before leaders of science and the moulders of national and international policies is to direct the known and proven capacities of science towards removal of hunger, want and the diseases of privation." This timely call prompted me to take the unorthodox step of presenting, along with the traditional budget documents, a paper outlining a new strategy for Integrated Rural Development. The challenge facing us is one of harnessing the potential of science and technology for the optimum use of all natural assets—human, animal and physical—for banishing poverty from our midst. What I highlighted in this paper was the need for a substantial and fundamental departure from existing approaches to the problem of merely committing some more resources to existing programmes or adding some more new programmes. The new strategy involves a sys-

tematic, scientific and integrated view of the exploitation of all our national resources, and as a part of the process, visualises a situation where every person would be enabled to engage himself in a productive and socially useful occupation, thereby deriving the capacity to earn an income which would enable him to meet at least his basic minimum needs. This objective is today within our grasp, thanks to the rapid advances made in science and technology. I am happy to say that this new programme has been taken up in twenty selected districts in the country during this year and I have no doubt in my mind that by doing so we have started a peaceful revolution which will change the face of rural India in the foreseeable future.

My third and the last point has two aspects: one negative and the other positive. The negative point is that we should avoid the dangers which are now becoming increasingly apparent, and which are inherent in the wrong pursuit of science and technology. Science and technology could produce material plenty which gave immediate and obvious relief to long suffering humanity—a relief which it had not received by the earlier pursuit of religion for several centuries. Consequently, an impression arose that religion is not important, that moral and ethical values could be relegated to a secondary position, that the pursuit of material satisfaction (or sheer consumerism) was all that mattered, and that we were entitled to do all that was possible or that there was no essential difference between "could" and "should". This led to a reckless use of science and technology, especially by two major vested interests: the profit-oriented capitalist trader or industrialist and the power-oriented soldier. The consequences of this double domination over the use of science and technology

is now well-known: there is a tremendous waste everywhere and all available natural resources are being depleted at a tremendous rate. The depletion of nonrenewable scarce resources, especially, portends a sheer disaster to the future of man. The armament race that has now become almost global and the stockpiling of nuclear weapons has created a very explosive situation where a small error or madness may generate a holocaust which may totally destroy all life on earth. Moreover, the very pursuit of endless consumerism has generated immense tensions and created several unforeseen social problems (including an inordinate growth of crime) so that man is probably more unhappy today than at any time in the so-called barbaric past. This feeling which was so prophetically expressed long ago by Mahatma Gandhi is now spreading among serious thinkers all over the world: the writings of Ivan Illich are, for instance, a bitter commentary on this misuse of science and its evil consequences. I would, however, like to quote from the late Dr. Zakir Husain who gave beautiful expression to this sentiment in his address to the Simla seminar on "Religion and Society". He said: "If we probe deep enough, we shall find that the technological societies which have cast their spell on us live under a great strain. I do not imagine they will die of it or even fall terribly sick. Hordes of animal societies have survived in health without that knowledge. But those technological societies who are most sensitive and in a way therefore most indicative of their future, those who have explored the world of relative values and moral uncertainties to the limit are being troubled more and more with a sense of futility. Some make brilliant literary performance out of what is really just gnashing of the teeth, some find refuge in dogma. The grinding of the techno-

logical machine reduces them to dust. Peace and prosperity without seems nowhere to compensate for the lack of peace within. As the world becomes more and more industrialised and more and more people learn the art of mechanical living, the phenomenon of the mechanised individual will multiply. And then there may be nothing to which men can look forward"²

My positive point is that we should avoid these pitfalls by, while accepting science and technology from the West, dissociating them from blind consumerism and mercantilism on the one hand and power-oriented imperialism or colonialism on the other. This view was strongly advocated by Mahatma Gandhi who repeatedly stressed that the moral and ethical order was supreme, that we must distinguish between "could" and "should", and that even science and technology must be made subordinate to moral and ethical principles. The world is also increasingly realizing that if religion alone was unable to solve the problems of the world till the end of the eighteenth century, science and technology of the last two hundred years have also been equally unable to solve these problems and have probably made them more complex and difficult. The solution obviously lies in combining sci-

ence with religion or in creating an age of "science and spirituality" as Vinobaaji has suggested. It is here that our rich cultural tradition can help us, not only to solve our problems, but also to give a lead to the world as a whole. As Pandit Jawaharlal Nehru observed:

Can we combine the progress of science and technology with this progress of the mind and spirit also? We cannot be untrue to science because that represents the basic fact of life today. Still less can we be untrue to those essential principles for which India has stood in the past throughout the ages. Let us then pursue our path to industrial progress with all our strength and vigour and, at the same time, remember that material riches without toleration and compassion and wisdom may well turn to dust and ashes.³

I think I have a right to expect that this city where the well-equipped and internationally famous science departments of the university stand face to face with the Meenakshi Temple would make its own unique contribution to creating this fusion between science and our spiritual values.

2. Transactions of the Indian Institute of Advanced Study, Simla., Vol. 1., 1965, pp. 31-32.

3. *Indian and the World*, Azad Memorial Lectures, 1959.

A WORD ON IDEOLOGY

Ranjan

"And then there must be, I suppose, those little bands of conservative creatures struggling with today as if it were yesterday, staggering across bewildering, unrecognised landscapes, chanting weary hymns to unencumbered intelligence while acting the closed programmes of insects, lying down at last by some dry, unanticipated stream bed or vanishing, selected out, into some uncompromising, unanticipated storm. So works evolution."
Thus Robert Ardrey.

Singing weary hymns to individual liberty, dignity and happiness and to the purpose of society being its self-fulfilment, we invoke and enact the closed programmes of yesterday's thought. We cry Democracy, Equality, Freedom and stagger on through the bewildering unrecognisable landscapes these mantras of yesterday create for us today. But, like a medieval astronomer trying to get planets to orbit in circles instead of ellipses, we stick to our mantras. We aspire to a world order based on spiritual values but refuse to recognise that there is no concept of spirituality that does not imply, for example, hierarchy which all our ideologies strive to suppress. We try to build our spiritual world order with ideologies built on materialistic values!

This dogged darkness may seem widespread. If so it only serves to throw into sharper relief the cool clear light that is be-

ginning to shine on our obsolete mantras, to show them up for what they are; sacred cows and whipping boys. It is this clarity of perception that brings into being an ideology that shares with the diamond that crystalline brilliance of a (molecular) integration so close that nothing else in the universe can cut it. Truly a worthy foundation for the new millennium.

It begins with the deep desire for a world order based on spiritual values. The individual quest for spiritual values runs headlong into its implications for the collective. For example, as mentioned they discover that *natural* hierarchy, as distinct from the blatantly pseudo-suppressed worldly hierarchies of today, is as inevitable as it is indispensable. What is natural is a hierarchy of function; what is worldly is a hierarchy of relationship. One of the remarkable facts of the world today is that even the West is learning, in thousands of Ashrams throughout the world, that such a distinction is not only desirable it is possible. And politics is nothing if it is not the art of the possible.

Yet when those of us learning spiritually based policies turn to implementing them, slap-bang-wallop ahead is the blank wall of yesterday's ideologies. The material values that are their hinterland can only produce policies and action that block spiritually based policies and reduce our nobler aspirations to daydreams. These ideologies maintain mate-

rialist expectations, when we need to inspire spiritually valid expectations, because

"Expectations and anticipations (are) our strongest—and strangest—motivating forces . . . we all act in accordance with our expectations. They form the secret plan that guides all our actions. We may not know it or recognise we have a plan at all. It makes little difference whether we anticipate events with pleasure or horror; as long as we expect them we move towards them. Only when our goals are constructive do we admit them to ourselves but distressing expectations have the same motivating effect, even though we may

not be aware of our direction. . . Anyone who can alter the expectations of people can change their behaviour." Thus Rudolf Drelkurs.

To understand how people's expectations are being transformed from material to spiritual we need to compare the impact of religion and that of science. Let us do this diagrammatically in figures one to three where we use seven planes to represent the "mutually unobservable but equally *real* worlds" that quantum mechanics is beginning to describe as the true reality of our not "uni—" but "multi—"verse.

FIGURE ONE

Plane Seven
Plane Six
Plane Five
Plane Four
Plane Three
Plane Two
Plane One

{ Religion is the science of pre-intellectual man. It scans all the states of consciousness or planes of existence through which man has the potential for expression. Its language is poetic imagery.

FIGURE TWO

Plane Seven
Plane Six
Plane Five
Plane Four
Plane Three
Plane Two
Plane One—The Physical

{ Yesterday's science scans only the first or physical waveband (world). Its language is mechanical models. It ignores the other worlds. Result: ideology—the attempt to explain away other planes and promulgate a life-style for man independent, both individually and collectively, of the higher planes. All experience of higher planes is *reduced* to a lower plane: for example Russia's religious institution, The Church, is *reduced* to 'War Graves'.

FIGURE THREE

Plane Seven
Plane Six
Plane Five
Plane Four
Plane Three
Plane Two
Plane One

Today's science scans all planes in the spectrum of creation. Through a Unified Theory of Science and Mysticism it is able to do this in the language of mechanical models and then interpret it, translate it, into the language of poetic imagery without which we cannot create a life-style based on this data. The union of Science and Art, the two sides of the coin of life, create a life-style both healthy and sanctified. It is this that produces, at the intellectual level, the New Ideology.

At the root of the transformation from a materially based to a spiritually based orientation is the confrontation with a fundamental truth, a divine law; that

"The will to be, the will to power, the will to know, are all perfectly legitimate . . . But their satisfaction must not be egoistic, —not for any other reason moral or religious, *but simply because they can not be so satisfied.*" (Emphasis mine)

Thus Sri Aurobindo.

In our quest for self-development we took the advice of yesterday's ideologies and demanded freedom from the cage of morality and religion, only to discover they formed no cage. They merely offered instructions - a *mode d'emploi* - of the human being in its multi-plane existence; hopelessly coded as far as those living a uni-planar existence are concerned! As yesterday's ideologies began confining us to the physical we were discovering *that* a far more restrictive cage than all the moralities and religions from which we sought to escape. The great lesson of all false prophets—which distil spiritual aspirations out of materialist ones—is that the more egoistic an action the more likely it is to be counter-productive of our own self-development, and so our happiness. In other words, we discovered at the individual level, from student

power to flower power, that the ideologies of yesterday simply cannot deliver the goods.

The New Ideology rescues us from this impasse. Its life-style's health and sanctity lies in the impetus it lays on us to seek virtue not because of blind obedience to a code or institution or person but because *it is the only productive course of action open to us.* When our perception of reality attains sufficient breath of vision to take in all our states of consciousness, all the planes in which our being has existence, then, as Socrates put it, "Virtue is knowledge". Our moral codes and religions merely embody the knowledge, to whatever imperfection transmission through the centuries has reduced it, of men who have attained a great breath of vision and clarity in their perception of reality in the several planes.

Beginning with the advent into physics of the realization that the Ancient Wisdom that describes the physical world as *maya* (illusion) was correct, today's science promulgates knowledge, and so leads us in paths of virtue, as distinct from yesterday's science whose promulgation of ignorance led us into paths of vice. With the individual it is the liberty to seek self-development* that is, in the words of Sri Aurobindo, "the fundamental right." All other rights stem from this freedom.

So when we examine the conditions of our society we must find this right guaranteed. In revolutionary times no matter what our political slogan or mantra, it is this right that is the crux of the matter. Anything that thwarts this, thwarts all.

The radical consequences of this mental climate are only just beginning to surface. It begins with the realization that if we cannot find individual knowledge with yesterday's ideologies, how can we achieve collective knowledge? At the collective level we are still stuck with yesterday's ideologies. And what a legacy it gives us! In a word, impotence. Consider one of its sacred cows, equality. That of course is both what modern society is supposed to be based upon and the goal—theoretically, at least—of all in a democratic state. Equality is obviously desirable. But true equality and what we seek bear no relation. A cool appraisal of our efforts reveal them not pro-equality, merely anti-hierarchy. We also discover that equality is not presently a working principle—in the home, in the school, on the factory floor, wherever people live and work together. To the student of spiritual values this is hardly surprising. As we gain confidence in spiritual values one of the great revelations is that our equality and opportunity for self-development are enhanced by *the right kind* of hierarchy. While the politician of today is faced with the fundamental problem that his ideologies of yesterday thwart their very own objectives, Scientist and Seer realize that today's science demands, nay creates, new ideologies, ideologies which at the collective level, too, have sufficient breath of vision to take in the fact that *virtue* is the only productive thing to do. Rising out of ignorance of the true nature of the Body Politic, that led us to the counter-productive vices of impo-

tence, we learn that as with the individual, many aspects we were frightened of or over-indulged at the materialist level, when brought into balance by regulation at a higher level, far from threatening the quality of life actually augment and enrich it.

Consider hierarchy, one of the fashionable whipping boys, as we have observed. When it is governed by material values—collective egoism—it is a pattern of one or the few dominating others or the many. In such a situation the worldly hierarchy of relationship we so abhor is manifested. It occurs because the leadership shields itself from accurate appraisal of their *real* authority to lead, their *inward light*; the shield is wealth and power. When hierarchy as a social institution is governed by spiritual values it is a pattern of one or the few *winning the attention* of others or the many—as Tiger & Fox, the authors of 'The Imperial Animal', show so clearly, even if they are still confined to the language of dominance. In such a situation a natural hierarchy of function is manifested. Current examples of such are few but they do exist. The Guru, for instance, freely exposes himself or herself to assessment (if genuine) and wins the attention by his or her intrinsic worthiness. Ethology, the study of animal behaviour, shows us that throughout the spectrum of evolution leadership is established by the *inward light* or charisma of the individual; brute strength, or intelligence is insufficient. And evolution itself operates through hierarchy; by leadership (rank) being converted into reproductive (and so genetic) advantage. But that's another story. Our interest is that Guru and ape-leader share the common fact of being the focus of attention of their society. A hierarchy of function is natural, a hierarchy of relationship a perversion.

So subtle, yet total, is the difference

between an institution or quality governed by spiritual or material values. And our ability to achieve our aim, in this case equality, is dependent on our ability to make the distinction.

"... the primal law and purpose of a society... is to seek its own self-fulfilment; it strives rightly to find itself, to become aware within itself of the law and power of its own being and to fulfil it as perfectly as possible... Society, like the individual, has a body; an organic life, a moral and aesthetic temperament, a developing mind and a soul..."

Sri Aurobindo wrote these words at just about the same time as quantum mechanics was leading us out of the *avidya* (ignorance) of yesterday's science. But it is only as we realize that "Virtue is knowledge" that we begin to realize its revolutionary potential. Gone are the old inhibitions and neuroses about such institutions as hierarchy, property, marriage; now we seek only to transform their expression out of the material terms of (collective) egoism into spiritual terms. The moralising, priest-ish invective against them is no doubt sincerely meant. Unfortunately, like the moralising of medieval Europe - from self-flagellation to the *Holy* Inquisition—in its fervour it throws out the baby with the bathwater.

To many of us these claims still retain something of the outlandish quality that the American moon-landing has for many a Third World villager who has not even heard of television, or a round-earth theory to the European of the sixteenth century. What evidence can we show? Although mightily ignored by the Establishment the evidence available goes beyond our wildest dreams. Obviously we can't appraise it in a short article like this, but we can consider examples. Let's give hierarchy a break and look at property as a social insti-

tution. In the last hundred years ethology has been quietly piling up the evidence that not only demands property economically, but actually justifies it ethically! The economic facts of life about what Robert Ardrey calls the *territorial pair* in man and nature is that in America eight working on the land release ninety-two to city and industry. In Russia and the colonies she acquired in her imperial expansion of 1500 AD to 1905 AD, the territorial pair are heavily circumscribed by collectivist dogma. The 3% of all cultivated land they are permitted to farm produce almost half of all the vegetables, milk and meat, three-quarters of eggs and two-thirds of that staff of Russian life, potatoes. In the 97% where the territorial pair are repressed, one working on the land releases *one* to city and industry. As Ardrey points out, no argument exists—certainly not in Moscow's Central Statistical Administration or the grain markets of the world—concerning the current state of the competition; between attunement to the laws of evolution (as revealed by today's science), and yesterday's ideology.

The ethical facts of life about property are equally compelling. Drawing on some of the most prestigious names in ethology, Ardrey goes on to deal with the ethics of property—not as it manifests in capitalist systems of land tenure, but *natural* property—what he describes in terms of a territorial imperative in man and nature. He sums up, revealing

"Nor do I find reason to believe that territory is other than the chief mechanism of natural morality; something more than an open instinct, something more than a mere behaviour pattern, more than a superb defensive instrument—in truth, a natural... (harmonising)... device between the good of one and the good of all."

"Why throw away this exquisite tool,"

inquires the savant, "so lovingly fashioned by our Earth Logos, through countless millennia of evolutionary time?" Simply because it is dangerous if confined to the level of (collective) egoism? But that is true of everything. Simply because Marx had had a hang-up about it? The pseudo-repression of property in Bodies Politic governed by yesterday's ideologies is really no more successful than the pseudo-repression of sex in individual bodies governed by the Victorian ethos based on St. Paul's hang-up. Both serve only to "mutilate the being and dry up and diminish the sources of life and growth of the respective bodies".

Many an institution considered reprehensible by the recent past — be it property, hierarchy, marriage—when based on spiritual values are indispensable to the self-fulfilment of society; they are the expression of divine law. When divine law rings strangely in our ears it only means our perspectives are sentimental rather than sound, our religion (ideology) sanctimonious rather than sanctified. Robert Ardrey, whose values seem those of yesterday's ideologies sees the territorial imperative, for all its morality, as a harsh law. Yet he is sufficiently free of the sentimental and sanctimonious to point out that if

"it is a law that rings harshly in the contemporary ear . . . this is a defect of the ear not the law . . . harsh though the law may be, in this territorial species of which you and I are members, it has been the source of all freedom, the curse on the despot, and the last desperate roadblock in the path of aggression's might."

Marxism, Commune-ism, Collectivism, Socialism, Nationalism, yesterday's arbiters of Thought and Policy have failed as decisively as those of yesteryear such as Imperialism and Capitalism because they fail to accurately

apprehend the true nature of the Body Politic. They are the reflection at the collective level of that concept of the individual we have all discarded because it confines us in a material body condemned to egoistic, and so counter-productive, satisfactions. As with the individual, it is only as we face squarely the true nature of the Body Politic—and learn that proper regulation (i.e. a replacement of material by spiritual values) of all its qualities is the only productive course of action opened to us—that our society finds its path to self-fulfilment and achieves the open society that we adore above all else, as the only context in which we truly have the liberty to pursue our individual self-development.

In political philosophy the crying need today is to stop clinging, like the addict to his opium, to the mantras that dismantle the roadblocks in the path of the aggressors' might which thwarts our self-development, equally doggedly insisting our mantras are the stepping stones to (collective) nirvana.

The foremost responsibility laid on each one of us now is to build our world through policies in keeping with the profounder knowledge and diviner vision of today's science.

The truth or divine law that reveals itself to those with the courage to square their shoulders to this task is that individual self-development takes place *through* servicing the needs of social self-fulfilment. That foolish notion at the heart of yesterday's ideologies, of an Individual Will/General V/ill conflict, is only tenable when knowledge is confined to the first plane. Access to even the third plane, where behaviour is studied, shows up its ignorance. Ethology today can give us empirical verification that the speculations of Rousseau and Hobbes were made on false premises. The truth of this our glorious creation is more

truly promulgated by that most majestic of conceptions, the Law of Li, which according to Joseph Needham's translation from the original Chinese, proclaims

"the cosmic organisation . . . a great pattern *in which all lesser patterns are included.*"

If we translate this mechanical model into the poetic imagery we are more familiar with, that says

"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and greatest commandment.

Hear, O Israel, . . . thou shalt have no other gods before me . . .

For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation.

And showing mercy unto thousands of them that love me, and keep my commandments."

Or more simply in the words of the Qur'an, "Allah! There is no God save Him, the Alive, the Eternal."

As the Rishis of India put it, there are only two types of men; those who serve God and those who do not. Divine (natural?) law is known not only by its succour of those who obey it, but also by its destruction of those who flout it. We may divert ourselves with lesser pilgrimages serving lesser and more egoistic gods, but ultimately *my* self-development and *our* self-fulfilment lie in learning to attune these cycles or "lesser patterns" to the cosmic cycle or Great Pattern.

All our hopes of dignity, beauty and peace full of happiness rests on this fact of our beloved cosmos.

In the beginning the Divine Logos

May it speak to us

May it sound in us

May its rhythms resonate through us

To the greater glory of God.

Footnote to page 15

* Today terms like self-realization or Self-actualization are more current.

HAMLET: A NEW UNDERSTANDING

Desmond Tarrant

Before describing our scientific frame of reference and applying it to *Hamlet*—one of the greatest plays ever written—to offer a new understanding of the point and purpose of existence as illustrated by the challenge to and response of the young, melancholy Prince in black, we should first glance at some conclusions about him reached in the past, for our proper understanding of his predicament (the predicament of all of us) seems to be *evolving*, not only from simple to complex, but from the lower to the higher.

One of the first powerful and realistic minds to approach this play was that of Dr. Samuel Johnson. In his *Preface to Shakespeare* (1768) he pointed out that Shakespeare 'holds up to his readers a faithful mirror of manners and of life.' Art must always do this as the unconscious barometer of its age, the thermometer taking the temperature of its time. But the great artist always transcends his own time and speaks to eternity; nowhere does Shakespeare do this more effectively than in *Hamlet*.

Dr Johnson added that in Elizabethan times, 'The contest about the original benevolence or malignity of man had not yet commenced. Speculation had not yet attempted to analyse the mind, to trace the passions to their sources, to unfold the seminal principles of vice and virtue, or sound the depths of the heart for the motives of action.'

The Elizabethan age was subtle and com-

plex, but not essentially one of analysis like, e.g. our own. Of Dr. Johnson's age as a whole, one of the chief effects of this play was, perhaps still is, that . . . the Ghost was frightening. However, with Goethe we are well launched on this "contest". In *Wilhelm Meister* (1795) Goethe noted of Hamlet, 'Here is an oak tree planted in a costly vase, which should have received into its bosom only lovely flowers; the roots spread out, the vase is shivered to pieces.'

Indeed Hamlet's disintegration is a vital part of the natural process at work in him, but the oak is strong and so was the Prince. In spite of all the criticism stressing his gentleness, his feelings delicate to the point of weakness, his sensibility preventing immediate action, it is Hamlet's *essential intrinsic strength* we should note as responsible for his ultimate character and response.

Thus Goethe, although one of Europe's cultural giants, was dealing in damaging half-truths when he saw Hamlet's tragedy as due to irresolution rooted in weakness. Hamlet's procrastination was actually due to his very real and very great strength, a strength which obliged him to clarify the unbelievably complex issues before acting instead of rushing in like a fool. Had he really been weak he would have yielded to abandon and run away, perhaps back to the University. As it was he stayed to follow a course that led to martyrdom, the positive alternative to negative truancy.

With Coleridge and Germans like Schlegel we are well into the metaphysical thickets of thought. As Coleridge noted in conversation on June 24th, 1827, 'Hamlet's character is the prevalence of the abstracting and generalising habit over the practical. He does not want courage, skill, will, or opportunity; but every incident sets him thinking . . .' adding, 'I have a smack of Hamlet myself, if I may say so.' Who hasn't?

So Hamlet is essentially strong and always thoughtful, a Prince among men. But while Coleridge saw in Hamlet 'a great enormous intellectual activity' he saw also 'a consequent proportionate aversion to real action.' Was, then, Hamlet lazy? Surely not. In fact—as his leap onto the pirate ship shows—he was filled with boundless energy *given the motive*. It was not action he disliked but action without purpose, a very different thing. And before he could act, e.g. over Claudius, he had to clarify his purpose; he had to justify the action.

In the 20th Century many criticisms disintegrate into a miserable mess of pottage. Indeed, In *The Problem of 'Hamlet'* (1919) J. M. Robertson called the play 'an ultimate aesthetic miscarriage'; the early T. S. Eliot thought the play an 'artistic failure'. The Spaniard, Salvador de Madariaga in *On 'Hamlet'* (1948) actually thinks Ophelia 'a fast girl' and Hamlet a selfish egocentric; he overlooks their talk prior to and during the play-within-a-play (III)—the only time their elders permit them to be themselves—with its subtle, sensitive if bawdy wit, supercharged with Coleridge's 'great and unfeigned tenderness,' talk taking these young and sophisticated Elizabethans to heights their withered elders never glimpsed and illustrating the essence of Ophelia's eternal if devastating appeal, particularly to such as Hamlet, in that she is

as chaste as wanton. Do we see here, as so often, the mysterious, enigmatic Dark Lady of the Sonnets—'For I have sworn thee fair, and thought thee bright, Who art as black as hell, as dark as night'—hovering over Shakespeare's shoulder as he writes?

In *An Approach to 'Hamlet'* (1960) L. C. Knights argued that Hamlet was so corrupted that he was 'unable to affirm at all.' G. Wilson Knight actually asks us to compare Hamlet's sickness with the healthy and robust life of Claudius's Court - where custom was more honoured in the breach! That sink of iniquity clouded in evil! In *The Court and the Castle* (1958) Rebecca West, after rightly saying the play has been misread for centuries, concludes that Shakespeare 'leaves his damned world damned for ever on his page.' But that is not the chief point . . .

Fortunately all this is salvaged by the more generous and therefore deeper insights of such as A. C. Bradley & J. Dover Wilson and redeemed by the brilliant if somewhat flamboyant incisiveness of George Bernard Shaw, but, if criticism is self-reflection, the 20th Century would seem to have some cause to feel uneasy.

Let us now examine our new scientific frame of reference and see how it explains what happens in *Hamlet*.

It was anticipated by, e. g., the Manichaeans in the 3rd century A. D. They believed a man's soul, deriving from the Kingdom of Light, tries to escape from the body, the Kingdom of darkness. In the 19th century Hegel worked it all out very persuasively to form his dialectical pattern of historical Necessity, the tidal ebb and flow of universal energy acting as a World Spirit leading to alternating historical periods of integration and growth or "progress" and disintegration embodying also increasing functional complexity.

Marx rather spoilt it all by putting the source of Force in the environment, the sources of production, instead of within the individual. This was corrected by such as Herbert Spencer and, in the 20th century, Arnold Toynbee in his great philosophical study of history. In this Toynbee ascertains $3\frac{1}{2}$ rhythmic beats in declining societies; the last $\frac{1}{2}$ beat is reached when there is insufficient energy left to maintain growth; this leads to fossilisation or living death, individually or collectively, growth replaced by breakdown.

In *First Principles* (1862) Spencer outlined his evolutionary philosophy. He considered that in placing his chief findings side by side when summing up and drawing conclusions, they acquired a new form; they could be seen in a different light. This juxtaposition he believed to be part of the evolutionary process itself—the propositions previously separate reveal a new meaning when juxtaposed. This is virtually the scientific definition of imagination, the equivalent of that put forward by such as Coleridge and Shelley although they made their findings introspectively rather than by experiment.

Spencer based his philosophy on certain primary truths - the *Indestructibility of Matter* and the *Continuity of Motion* as both derive from the *Persistence of Force*. These "truths" need to be qualified today: the *Indestructibility of Matter* seems to hold good if we remember that matter is only patterned energy; energy at its smallest, in quanta or photons, is discrete when looked at bit by bit but if Motion is not really continuous its effect is continuous; perhaps the *Persistence of Force* should be called *Distribution of Energy*.

But Spencer's overall view of Matter exchanging with Motion leading to a pendulum like alternation of restful integration with

violent disintegration seems to hold good. Both integration and disintegration continue simultaneously but with a balance first in favour of one, then the other. Quantum physics soon reflects law and order aiming at stability. Living organisms seem to avoid any random effects of quantum physics; the brain is still subject to Causality. Consciousness is rooted in a transaction between the bio-chemical and electrical genetic hierarchy within and the environment outside.

The odds again Chance doing it all—e. g. arranging the right chemicals into proteins—are far, far too high to be possible here. *Something* seems to be at work putting itself into its material as an Artist into his Art. So far it has metamorphosed stardust into fish, into ape, into Man. Caliban anticipated this being 'but half a fish and half a monster.'

Spencer devised the law governing the interchange of Matter with Motion; the concentration of matter implies the dissipation of motion; the absorption of motion implies the diffusion of matter. There are endless secondary effects.

The whole process seems to aim, in repetitive phases—the lower revealing and anticipating the higher—(like the radar of bats, the radar of aircraft)—ever higher forms of life in a well-filled Universe (one verse). Arnold Toynbee has shown the dialectic at work in the rise and fall of civilisations all of which have so far failed to make the right spiritual response for lasting life.

Spencer's law also seems to reveal itself in humanity in the ebb and flow, the almost regular alternations of Realism and Romance. With Realism we have unhappy endings, squalor and misery, the disintegration of candid objective photography compared with the deep subjective insights of the great oil painting. With Romance, we have integration—

joy, harmony, and symmetry or Beauty (multitude in unity)—giving catharsis to human as an harmonious chord struck over grains of sand forms the grains into regular patterns; With Realism we must face life; with Romance we are given its purpose.

The realism of the Old English period culminates in the *Battle of Maldon* (fought against the Danes in Essex in 991), permeated with a dour, stoic Teutonic fatalism. This yielded to the sunnier romances of France and Italy from the 12th century, represented by the anonymous *Gawain and the Green Knight* (about 1374) and the earlier Chaucer; realism enters again with the *Canterbury Tales* (Prologue about 1388) and *Piers the Plowman* (about 1360). We should compare this with The Great Schism in the Church

when one Pope was at Rome and another at Avignon, both excommunicating each other (1378-1417).

All this gave way to the golden age of Elizabethan romance, intensification, and surging growth, imperial and spiritual. This surrendered to the doubts of realistic John Donne (1537-1631)—whose tolling bell meant so much to Hemingway and his age—and had its last glow in Milton (1608-1674) to disintegrate into the heartlessness of Restoration realistic drama ushering in by 1700 the Age of Reason and Common Sense spanning forthright Dr. Johnson (1709-1784) and the father of the novel, mocking, satiric Henry Fielding (1707-1754) with life once again to be endured rather than enjoyed.

(To be Continued)

BOOK REVIEW

India in the Year 2000, by *J. C. Kapur*. New Delhi: Publications Division, Indian International Centre, 1975. 54 pages, Rs. 6.

The size of this book is a telling instance of how much can be accomplished, how powerfully, in a few words. The appended list of 147 generally excellent references have been richly composted into the text's ascent—reminding me of the paraphrase that speaking or writing well for one hour requires a silence of one week's preparation.

For the text truly does ascend, from the mature trenchancy of an analysis disclosing India's lowland situation to a realistic synthesis of possibilities in the future of her recovered balance: the harmony of true relation between nature and a progressive society, and within the society, guided on the spiritual thread emerging out of the past and distancing into the becoming.

The pith of Mr. Kapur's critique, which informs the vision of the book's proposals, is a destructive phenomenon and its necessary de-construction: the consumer society. He mentions the present attitudes toward consumerism as the first of the great forces which are dangerously guiding India's development, but never really discusses the other forces. Whether forgetfully or consciously done, it indicates the central importance he gives to this ism's threat.

It seems to be an ism which ultimately triumphs over all the others, for its complete possession of the industrialized West is fairly closely shadowed by the growing commercial

tendencies in Eastern Europe and the Soviet Union; some reports from China maintain it is beginning even there; and there seems to be a consensus of observers that it has fatally entered the Kibbutz-based system of Israel. J. C. Kapur has taken on a formidable adversary.

The centerpiece of India's yet infant consumerism, he begins, is "the Island Republic of the Indian Elite", a group of about 100 million people rising out of the vast conditions surrounding them with a privileged administrative-judicial-political-economic-tradeunion-education-research control of national processes. Its mode of operation and, too, sign of success is simply money and what it can buy—with much of the remaining population leaving deeper moorings for the chance of accession to this ambiguous ground.

Although Mr. Kapur has not substantiated this, one feels an instantaneous confirmation in one's own experience; and the Island Republic's rapacious effect on the resources—material, social and psychic—of the nation is shared in the pages' dialogue between writer and reader. It is patent that India has been deflecting from the dual, complementary influence of Gandhi and Nehru, and that the path of consumerism, with its intrinsic obsolescence of capital and production-intensive goods, will ripen—if allowed—into disastrous insatiability, unemployment, economic anom-

ie, and environmental ruin.

Mr. Kapur's beautifully comprehensive, purifying description of what happens when this process is reversed can only be given justice by quotation:

But once a nation rejects unbridled consumerism as its goal and accepts the entire range of limitation and constraints of the late 20th century—of population, energy, resources, environment and, above all, of human imperfections—then unlimited possibilities of social rearrangement can become possible. The emphasis, on an economic level, shifts from uncontrolled production to employment and the basic thrust shifts from capital for labour to labour for capital and to the maximum use of human resources; from luxuries to basic necessities; from a plethora of goods to emphasis on quality; from status symbols to urgent needs. It shifts from built-in obsolescence to durability, waste to recycling; dissipation to conservation. On a human level, the emphasis shifts from material gains to psychic elevation, uniformity to variety, simplification to complexity, insecurity to stability. Finally, on the societal plane, the orientation turns from providing for the luxury of the few to supplying the basic needs of the masses; from aggregation of resources to broad dispersal; from alienation to harmony; to psychic rather than material rewards; from schism between work and leisure to integration of the two; from the break-down of the family under socio-economic pressures to work cooperatives and family socialism; from massive waste of energy in transportation to work in home or near home.

His proposals for this reversal touch off from a pedestrian but widely unknown fact within the familiar information that about 80% of India's population resides in villages: it is that 83% of these villages have no more than 1,000 persons; further, 60% are constituted of populations below 500. This brings all planning down from the national, state and district levels to that of the 567,000 villages themselves. And from a centralized to a very decentralized process, because the villages—aside from the common master characteristics of poverty and neglect—are as different from each other, Kapur says, as are European nations.

Given these facts and the intent to reverse consumerism, the author presents a proposal for self-sufficient rural republics of India on the 1,000 population basis. Using four principles—of cooperation with nature and the available cattle, land, fuel and water resources; of applying low cost innovative technologies; of providing basic education which includes a thorough yet simplified understanding of agricultural and ecological processes; and of community welfare in sanitation, health, cultural, aesthetic and spiritual activities, Mr. Kapur finds (through his analyses of energy and water and food-agricultural needs up to 2,000 A. D.) that such a community could be virtually totally self-sufficient. His computations require 1,000 acres of land, or about one acre per person, 300 head of cattle and an investment of about Rs. 5000, per person to start the changeover to the new system.

At present about 60% of the energy input for agriculture is absorbed by chemical fertilizers and well irrigation. Mr. Kapur thinks it should be possible to reduce this load by half through organic farming; and further by low cost, low horsepower technologies for providing water, drying crops, and other tasks.

With the recycling of all animal, vegetable, and human wastes, the production of gobar gas energy from these wastes and use of the remaining sludge as fertilizer, he concludes that much of the necessary composting of the land would be achieved. (The aversion to recycling of human wastes would be attempted to be met by developing a technology excluding manual handling.) This is the only area of incomplete self-sufficiency in an economy that would comfortably provide for all other material needs including education, health and the important diversities of community welfare. With all land cultivated, an annual surplus earning of over Rs. 1,000 per person, or one million rupees collectively, would normally be expected.

The force of education, health and social welfare in such a world would be practical, would eliminate the consumer bias, for example, in curriculum content and encourage the dispersal of medical service into the rural parts of the country, and would orient attitudes toward the national culture, purpose and future, and toward indigenous resource technologies.

Although he devotes himself to the projection of these rural republics, Mr. Kapur also clearly supports the Nehru pole in his position of continuing urban and heavy industry development. But he distinguishes between their imitative use according to affluent societies' consumer alignments and their assimilation to minister to the real needs of the Indian people. Yet it is often precisely because of his intensity of focus that some questions do arise.

What transitional process is envisioned to move from the present situation through the extraordinary change required to reverse the centralized, consumerized, urbanized stress on development? Although favorable indicat-

ions are now being given in the nationwide campaign, how the full distance to such a purposed commitment and organization will be achieved is an insistent consideration.

What about beneficial links and exchanges between rural republics? For instance, it may be possible that some villages would produce a surplus of organic fertilizers which, exchanged, would make a complete elimination of chemical fertilizers possible—a notable achievement considering the long-term damage that synthetics inflict on soil fertility.

Further, as the work of Sir Albert Howard suggests, perhaps the model rural republic would not produce enough compost and sludge by its own processes because it is part of a much larger recycling curve with the towns and cities: the rural republics feed the towns out of their agricultural surplus; the urban areas' garbage and human waste would then have to be returned to compost the rural land where it began in order to complete the cycle, integrate the cities and the rest of the country more genuinely, and solve much of the great problem of waste disposal and resulting river and sea pollution.

Another question is what the initiating instrument of this development process will be, particularly if each community's five million rupees capital is not accessible readily: agriculture, employment or education. Mr. Kapur implies it will be agriculture. Is that as viable as employment in rural handicrafts, agro-based industries and other indigenous enterprises? Or will both, even all three have to be the integral catalyst? Questions of what we might call organizational sociology enter at this point.

The fundamental question—which refers back to a different level of the first question of this series—is about consumerism itself, which lives on the powerful premiss that hu-

mans' desire for material goods is unlimited and that the demand for these goods can be stimulated indefinitely. Considering consumerism's nearly universal encroachment through virtually every kind of social and economic system, what is to prevent India from reeling on the same detour? If the ism waxes again in the USSR and the Peoples' Republic of China despite their adamant attempts of disciplined change, we are given an occasion for deep contemplation. It is true that India once had a counter to the monomania of materialism which, though briefly touched, is one of the most interesting passages in *India in the Year 2000*. It is the perception that other levels of development beyond the gross physical—social, aesthetic, mental and especially psychic and spiritual—offered far greater possibilities of growth and "satisfaction" than the limited capacity of physical consumption could command. Those who spent more than the required energy on physical needs were indulgently tolerated by their more evolved countrymen and expression of that material prosperity's excess was only one of the many

dimensions of wealth which the culture imbibed.

To find the equivalent of that poise in this more evolved historical moment is the concern we are circling around. Evidently it cannot be done in the mass consciousness of sophisticated barbarism prevalent in the "modern" world. To speak of a change in that consciousness in India might sound over-idealistic to some but if there is actually no other way, it becomes the most intractable realism. Mr. Kapur observes with conviction that India's seers see the nation's goal as the total transformation of all her realms of life. That inclusive transformation, in process in a few and reticulating through the sediment of the national being, must include in its arc the change in consciousness necessary to shed consumerism and create the rural republics of India. I feel it would be abundantly relevant to consider directly this inner change and its means as the dynamo of the project etched in the brilliance of this book.

Ronald Jorgensen

FOCUS

FIFTH TRIENNIAL CONFERENCE: THE NEXT FUTURE

*Give us the faith in a glorious future
and the capacity to realise it.*

— The Mother

Brief Report of the Conference

Sri Ronald Jorgensen, the Convener of the Conference, a leading member of the Study Group and a leading participant in the Seminar looks back in the brief report below:

Convening from the West and East, the seminar of forty men and women ranged themselves before a registration of 315 general participants and a number of observers on the opening Saturday afternoon of The Next Future, the 8th of January 1977. That morning the inaugural session had been started with a powerfully experienced meditation of two minutes. With a welcoming declaration that not the distant future, but the next future can be an unprecedented liberation of humanity's potential, Sri A. B. Patel asserted that the old order has already cracked. By a conscious effort, not only performing his duty to himself and family but to his nation, humanity, and all life of the planet, the unitary new can, he said, be shaped.

The Lieutenant Governor of the Pondicherry State, Sri Bidesh Tukaram Kulkarni, gave an original and provocative inaugural address, discarding his written speech and sharing his perceptions in a freshness of spontaneity. While completely supporting the theme of the conference, he said the decisive thing is what is done after this conference to justify holding the next one — that is, what is done between conferences. In a similar deftness of practicality, Sri Kulkarni suggested that World Union ought to send a deputation to assist the next troubled nation in the world, like Rhodesia, rather than simply pass and send resolutions about such crisis. On his government's behalf he declared full support to the work of the Ashram, World Union, and particularly Auroville, a support extending from the prime minister herself, who wants Sri Aurobindo's and the Mother's light to shine and quicken the entire earth. The Lieutenant Governor saw the next future as something inseparable from the past and present, and felt the awareness of this in participants would tend to keep the seminar discussions realistic: his concerned observation proved to be prophetic.

The four seminar sessions were moderated (1. Service, perfection in work) by Sri J. C. Kapur, the technologist and futurologist from New Delhi and Sri J. S. Lall, New Delhi the executive chairman of India International Centre; (2. Harmony, order) by Mr. Sol Kort,

a chemist from Vancouver, Canada, who is director of the Humanities and Sciences Programs, Division of continuing education, University of British Columbia and Dr. N. R. Madhava Menon, Principal of Pondicherry's Government Law College; (3. Power, effectuation) by Sri S. Sankarnarayanan, Madras, the executive director and secretary of Ashok Leyland, Ltd., and a sanskrit and tantric scholar and Sri P. N. Luthra of New Delhi, retired secretary, Ministry of Education, Social Welfare and Culture, Government of India, and chief administrator of the Bangladesh refugee relief operation, 1971-72; (4. Knowledge development of consciousness) by Dr. Theodore L. Kneupper, professor of philosophy, Slippery Rock State College, Pennsylvania, U.S.A. and Mr. David Wickenden, who works with children in the educational system of Auroville. The sessions brought about a close and sustained contact between many different viewpoints, resulting in a stimulating, sometimes dramatic, and fruitful and widening experience.

In both the opening keynote address and the closing synthesis of the seminar, the chairman Sri M. P. Pandit moved through the four aspects of The Next Future quickly and profoundly essaying their streams into the future out of the twelve hours of seminar discussion and delegates' participation. For service, perfection in work he foresaw a change from work done for money to purchase joy, to work done for the joy of expression and development of oneself, of perfection in its own terms. The signs of service towards the larger good are becoming evident in agriculture's ecologically considerate movement of organic farming, in the growing use of person-centred intermediate technology and the beginning adjustments of larger technologies to the harmony of nature, in the shift from disease and short-reaching specialisation in medicine to the focus on health and the integration of several medical systems in treating the whole person inexpensively

In harmony, order, he keynoted the discussion by observing that the age of law and order is passing into the age of harmony, and summed up the seminar in reporting that the uniformity of order was only part of the diversity existing in the larger, higher sweep of harmony. Examples of this new dispensation crowded the seminar discussions, such as the change now developing in law from adversary relationships between parties in court to the growth of conciliatory relationships where, instead of punishment, something good for everyone is worked out.

Power, effectuation will change he declared, from its customary raw use to a use determined by the consciousness which directs it. It will be a sharing of power *with*, not a use of power *over* or *against*; the age of centralisation has died to the emerging age of decentralisation, competition will pass more and more decisively to cooperation in politics, economics, communications. It is the time for transformation of collective humanity, not any longer for the salvation of individuals.

Sri Pandit last summated knowledge, development of consciousness, and saw there the impact of the development away from specialisation into wide, global, even universal knowledge as a result of the coming universalisation of human consciousness. There was some question in the seminar about the reality of the new consciousness, but out of that came a wave of interest in its implementation, an implementation of the new and unifying in any field, any philosophy, any yoga, science, religion, system of education, any psycho-

logy. It is no longer a question of simply going beyond a label or dogma, but of stepping away from the past so the universal consciousness can fully flow into our lives. For it is not the superconscious that is next before us — that would be too large a step now — but the naturally dawning cosmic life, the universal person.

During the first evening of The Next Future, participants were led to a temple pond and coconut grove where, across the water under a large, illumined neem tree, Sri Tublu played Indian flute music with accompanying musicians in an unforgettable beauty. Dozens of tiny, open-flame oil lamps framing the pond disclosed the tree's reflection. The second evening brought conferees around Sri Aurobindo's and the Mother's samadhi for a fifteen minute meditation at the centre of the Ashram. The last evening on the 10th featured a programme of spontaneous spiritual dances by Mr. Rolf Gelewski, a noted dancer from Brazil, who was also a participant in the seminar. His dances, showing the seemingly endless diversity of simplicity, were a genuine evocation of The Next Future.

It was absorbing to see that the delegate audience's questions and statements at various intervals showed them to be at one with (and sometimes ahead of) the seminar group. Altogether the conference was a concrete instance of the meeting of East and West, and the sparks flinted by their encounter grew, by the time of the final integration session, into a fire of warmth that, for a few sure, velvet moments, melted outer individual barriers into an aliveness of unity.

Impressions of the conference :

Sri Alexander Brodt, who was a member of the Study Group of World Union on the subject: "The Next Future" and took active interest in the preparation and proceedings of the Conference, has given his impressions as below:

World Union is not merely an institution, it is a movement—a unifying movement of consciousness which seeks to realise the oneness of the inner and outer worlds as the true base of manifold self-expression, the multiple play of our infinite existence. For the Fifth Triennial Conference this meant that, if it was to be a living expression of the soul of World Union International, it had also to be not merely a conference, but a movement welling out from the fountain of unity within us, one using words as a vehicle to transcend words. Mother told us: "No words, acts!" But in a conference, words are the acts and speech becomes the means to express and serve the truth and to lead towards it. Therefore, those who know the spirit of World Union expected the conference to add another dimension to the usual proceedings of a seminar.

Was the conference a success? Definitely, yes. Yes, not because everything was at its present possible best, or because the conference managed to expose the next future in the field of immense vastness—namely, the whole of human life, all aspects of its culture—that it undertook to explore. Yes, because, whatever the deficiencies of all who participated and collaborated in this undertaking, the spirit of unity was present, struggling with the resistances it met, emerging step by step and, as I felt, lighting a true flame in all those who were receptive during the final culmination of the conference. There was a progression from a multiform, unrelated assembly towards an increasing order, clarity and harmony. And this

we will all testify to, that whatever opinions were expressed, they were sincerely held; apprehensions were courageously uttered and small minorities openly proclaimed their view points, however different these may have been from those of the majority.

The conference was intended to educate all participants with regard to the true meaning of the next future, and it was to show in its unfolding what the true education of the next future will be — as the latin root, *exducere*, to lead out, signifies: a penetrating into the depths where we not only understand, but experience and therefore know; and a bringing to the forefront that inner being within us where World Union is a living fact. And so the seminar unfolded around the theme of experience and practice. What are our experiences of the next future? What should we practice in order to shape the best possible next future? In terms of the four phases of the seminar—service, perfection in work; harmony, order; power effectuation; knowledge, development of consciousness—the following recapitulates the essence of the proposed answers: We must serve our greatest ideals as sincerely and perfectly as possible. We must seek that most plastic and integral harmony which reconciles all opposites, and order our lives according to this all inclusive archetype. We must reject the powers of the past and collaborate with all the movements which carry the powers of the future. We must develop our consciousness so that we can open ourselves to that knowledge of the Truth which will enable us to have the vision of the true powers, the vast harmonies, the right service of the future.

A remark which went straight to the point of the next future and summed up the heart of the World Union International Fifth Triennial Conference, was uttered by His Excellency, B. T. Kulkarni, Lt. Governor of Pondicherry, in his Inaugural address. Sri Kulkarni said: "The future is the point added to the present, and the present is the point added to the past. What we have done in the past has determined the present, how we act today conditions the tomorrow. Therefore, more important than what we speak about at the Conference is what we have done between the last conference and this one, and what we will do between this and the next one." This is what had been evolving all along, until it finally manifested with full intensity in the concluding session. There was a growing aspiration for unity in the next future, a strengthened resolution to seek more one-pointedly for union and to mould one's whole life from the loving center of oneness that resides in the heart of all.

World Council :

The fifth Triennial World Council meeting was held at Pondicherry at the Ashram Theatre at 5. 00 p. m. on 9th January 1977 under the Chairmanship of Sri M. P. Pandit. Sri A. B. Patel, the General Secretary, during the course of his opening remarks, said "the financial position of World Union International Centre cannot be considered sound. We are unable to finance tours of our representatives to go around the world to spread the aims and ideals of World Union and are unable to provide our own building where we can have our own offices, auditorium, committee rooms and guest house, so that we can provide a good library and reading room, meditation room, for the workers of World Union and a place for our guests to stay. In the very near future we propose to issue an appeal to all our members and friends to help us in this direction".

Jan. & Feb. 1977

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World Union Building Fund :

As a result of these observations we have received an encouraging response from four members who have contributed to World Union Building Fund as *under*:

- | | |
|--|--------------|
| 1. Prof. P. N. Driver
2001 St. Vincent Street
Poona 411001 (Maharashtra) | Rs. 500 - 00 |
| 2. Prof. M. Ambady Narayanan
21-A Perumal Koil Street
Pondicherry 605001 | Rs. 500 - 00 |
| 3. A. B. Patel
World Union
Pondicherry 605002 | Rs. 501 - 00 |
| 4. Dr. Kamooben Patel
Sri Aurobindo Ashram
Pondicherry 605002 | Rs. 251 - 00 |

As this response is encouraging we hereby issue an appeal to all our members and friends to contribute generously to the World Union Building Fund, very urgently necessary. We had, previously received, voluntary donations for World Union Building Fund totalling Rs. 8622/57. With the above said four sums the total is now Rs. 10,374/57. All future receipts will be acknowledged in these columns.

Collaboration with other Organisations :

It was pointed out to the meeting of the World Union Council that the work done by the various non-governmental organisations for world unity has not yet made the necessary impact on world affairs or on the minds of world leaders for the realisation of the ideals of human unity and world peace, through these ideas and ideals do necessarily float in the atmosphere of the world and lodge in the minds of men. Consequently the most important work which World Union can undertake in the near future is to attempt to bring various non-governmental organisations with common aims into full collaboration through coming together on common platforms periodically in order to pull together their financial and manpower resources and combine their efforts for influencing world events towards higher goals.

Executive Committee

The new Executive Committee for the years 1977, 1978 and 1979 was elected. Following are the names of the office bearers and members of the new committee.

- | | |
|-------------|--|
| 1. Chairman | Sri M. P. Pandit
Sri Aurobindo Ashram
Pondicherry 605002 |
|-------------|--|

- | | |
|------------------------------------|---|
| 2. Vice-Chairman | Sri N. S. Rao
Pest Control (India) Pvt., Ltd.,
36 Yusuf Building, Mahatma Gandhi Road
P.O. Box 1510, Bombay 400023. |
| 3. Vice-Chairman | Prof. N. S. Govinda Rao
89 "NALADURGA", Diagonal Road
Visveswarapuram, Bangalore 560004. |
| 4. Vice-Chairman | Sri Samar Basu
Coordinator of World Union in the Eastern
Region, 24 Haranathpur Road
P.O. BHADRAKALI 712232
Dt: Hooghly, (West Bengal). |
| 5. Vice-Chairman | Dr. Sitaram Jayaswal
B-23, Sector 'A' Mahanagar
Lucknow 226006 (U.P.) |
| 6. General Secretary and Treasurer | Sri A. B. Patel
World Union, Pondicherry 605002. |
| 7. Members | Sri Nolini Kant Gupta
Sri Aurobindo Ashram
Pondicherry 605002. |
| 8. " | Smt. Minu Roy
52-5 Vidyayatan Sarani, Calcutta 700035. |
| 9. " | Smt. Aloo Driver
201 Vincent Street
Poona 411001 (Maharashtra). |
| 10. " | Sri C. P. N. Singh
No. 2 Hailey Road, New Delhi 110001. |
| 11. " | Col. P. N. Luthra
D-98 Defence Colony, New Delhi 110024. |
| 12. .. | Sri Kireet Joshi
Ministry of Education Government of India
1-16 Ahastri Bhavan, 1st Floor, Room No. 16
New Delhi 110001. |

13. Members

Dr. N. R. Madhava Mehon
Principal, Government Law College
Pondicherry.

14. ,,

Prof. M. Ambady Narayanan
21-A Perumal Koil Street
Pondicherry 605001.

15. ,,

Sri R. N. Amin
"RAM HOME", Gulbai's Tekri
Behind New Patel Society, Ellisbridge
Ahmedabad 380006 (Gujarat State).

16. ,,

Sri A. D. Shah
"Amba", Sayaji Gunj
Baroda 390005 (Gujarat State).

17. ,,

Sri B. B. Dam
Buddha Temple Road, Race Course
Shillong 793001 (Meghalay).

18. ,,

Mr. Ronald Jorgensen
Sri Aurobindo Ashram
Pondicherry 605002.

19. ,,

Dr. Joseph Spanier
2121 Canyon Boulevard, Apt. 315
Boulder, Colo. 80302 U.S.A.

20. ,,

Dr. Kathryn Breese-Whiting
President, The Phoenix Institute
9422 El Tejado Road
"Paradise Regained", La Mesa
California 92041, U.S.A.

21. ,,

Sri M. D. P. Kamath
Manager, Canara Bank, 5-442 Kadiawad
Koli Samajni Wadi, Post Box No. 80
NAVSARI, Dt: Bulsar, (Gujarat State).

22. ,,

Mr. J. I. Patel
139 St. John's Road
Colchester, CO4 4JH Essex (U.K.)

23. Members

Sri Purnendu Prasad Bhattacharya
28-1 Mannapara Road, Calcutta 700050.

24. „

Dr. Prasannasimha Row
89 Diagonal Road, Visveswarapuram
Bangalore 560004.

Coordinators for Regions of India :

The World Council appointed four Coordinators of World Union. Sri Samar Basu, 24 Haranathpur Road, P.O. Bhadrakali 712232, Dt. Hooghly, (West Bengal), was appointed as Coordinator for Eastern Region; Dr. Sitaram Jayaswal, B-23, Sector 'A', Mahanagar, Lucknow 226006 (U.P.) for Northern Region; Sri D. Ramachandra Rao, 5-B Santosh Nagar Colony, Saidabad, Hyderabad 500659 (A.P.) for Southern Region and Mrs. Kamalini Bedekar, 61/39 Pinakee Bungalow, Erandavana, Poona 411004 (Maharashtra) for Western Region. The General Secretary was authorised to consult members in the far Eastern Region of India, namely Meghalaya, Assam, Tripura, Manipur, Mizoram, Nagaland and Arunachala and to appoint a Coordinator for that Region of India.

Organisational Activities :

As organisational activities could not be published in December 1976 and January 1977, it is rather late to publish some of them. Therefore the same will be referred very briefly.

World Union Centres

Bombay Under the joint auspices of Sri Aurobindo Society, World Union, Lions Club, the Progressive Group, Friends of Yoga Society, Sanctuary of Peace and Harmony and Lions Club of Cumballa Hill Sri Manoj Das of Sri Aurobindo Ashram, Pondicherry, delivered four talks on Sri Aurobindo's "Savitri" from 26.10.76 to 29.10.76 at Sydenham College Hall, Church Gate, Bombay. The talks were very well attended.

Lucknow The Centre observed United Nations Day on October 30, 1976. Sri S. K. Dwivedi and Smt. Rama Shukla addressed the meeting of the students at B.S.N.V. Degree College and emphasised the need for international understanding and cooperation among the nations of the world. Dr. S. R. Jayaswal addressed another group of students in the Lucknow University and explained the need for human unity vis-a-vis world peace and security as well as development of science and technology on a global basis.

Chaibasa Chaibasa Centre held a special meeting on 12th December '76 at 9.30 a.m. at the premises of the Centre on the occasion of the transfer of Sri Saroj Kanti Deb to Jamshedpur. Smt. Padmaja Sen has taken charge as the Secretary. The meeting commenced with a brief meditation and a few passages were read out from the writings of the Mother. The meeting ended after the charge as Secretary was handed over to Smt. Padmaja Sen.

Konnagar At the Centre's monthly meeting on 25.9.76 on the occasion of the celebration of the Teachers' Day the pattern of education conceived by Sri Aurobindo and

the Mother was the subject of a talk by Sri Samar Basu. This was followed by a dance drama "Keno Eai Ma" by the artists of the Konnagar Centre.

1st October, 1976 was observed by the Children's Wing as "Maha Austomi". The programme commenced with a song by Kumari Somapti Das a member, of the Children Wing. After a group concentration, 'Durga Stotra' was read by a member and the children repeated it. The meeting ended with a song.

Konnagar Centre held a meeting on 24.11.76 at the premises of Sri Satyendranath Chaudhuri, when Sri Basudev Samanta explained the significance of Sri Aurobindo's "Purna Siddhi". On 27.11.76 Sri Samar Basu spoke on the same subject.

The Konnagar Centre held a meeting on 28th Nov '76 when its Executive Committee was reconstituted with Sri Monishi Prosad Guha as Chairman, Sri Ashit Chakravarti as Secretary, Sri Narayan Das as Assistant Secretary, and Sri Madhusudan Sinha as Treasurer. There was also a monthly meeting on 25th December '76 when Sri Samar Basu spoke on "Sri Aurobindo's Yoga and the Modern Society" and dwelt at length on the activities of politicians, scientists and social workers of various organisations for promoting unity of mankind. He mentioned several international events to show that the spirit of cooperation was growing rapidly and tendency for confrontation was diminishing.

Butwal Butwal Centre held its weekly meetings on 20th and 27th November 1977. The former meeting had to be postponed due to unavoidable circumstances. The second meeting held at the residence of Sri I. M. Mal, Secretary, World Union Butwal Centre, commenced with a meditation for a few minutes. The Secretary explained the aims and spirit behind World Union and stated that the first duty of each member is to awaken his consciousness to identify himself with entire mankind. Sincerity and perseverance were necessary for self awakening. He also emphasised the need to take care of children so that they progress in the direction of self awareness and awakening. Sri S. M. Bhende, the President of the Centre, expressed his joy over good attendance and over the instructive talk of Sri Mal. Sri Bhende explained to the meeting the meaning of Kundalini.

There were also weekly meetings on 4th, 11th, 18th and 25th Dec '76. Each meeting commenced with silence and meditation for a few minutes. In the first meeting the President Sri S.M. Bhende spoke on the need of meditation and contemplation and how thought-force can help the progress of man. In a later meeting the President expressed concern over the lack of interest shown by some members.

Shillong The Centre held its monthly meeting on 7.11.76. A number of philanthropists and educationists of Shillong and Meghalaya attended the meeting. The topic for consideration was "Socio-Cultural and Religious Barriers to National Integration—in the Light of Sri Aurobindo". Sri B.B. Dam, Dr. D. P. Mukherjee of Anthropological Survey of India, Shillong and Sri N. Saha spoke on the occasion. The meeting ended with a devotional song and meditation.

Bangalore The Centre held a meeting on 7th October '76 when Sri Haneef Jawaaid delivered a talk on "The Role of International Court of Justice in Promoting World Unity". Sri Jawaaid drew attention of the meeting to the past and present of the world and the reasons why there is no world unity. He affirmed that the world has never been one. It has always

been disunited, dis-integrated and decentralised. World Unity was not even contemplated. With Industrial development, increase in means of communication and scientific and technological developments the world has shrunk and become closely interlinked. He traced the modern development leading to the formation of nations. He then traced circumstances leading to the constitution of the League of Nations, International Court of Justice and later to the formation of the U. N. O. He stated that if there has to be a world order, national states must be willing to surrender a part of their sovereignty and to accept International Law and strengthen it. The habit of submitting unresolved disputes to impartial tribunals is a necessary step for promoting world unity.

World Union Bangalore Centre also held a well attended meeting on 5th December, 1975 when Prof. M. G. Narasimha Swamy delivered a lecture on "Population and Law". He said that the Government of India [has unsuccessfully tried population control with the encouragement of brahmacharya, the power of propaganda, the offering of incentives, and must now use that most effective means of social change, the law itself; otherwise unchecked growth will lead through anarchy to something far more stringent than legal discipline: totalitarianism. Further, law and other social controls like morality and religion were never viewed separately in India, so legal coercion can be seen as desirable. With the necessary support of social attitudes—which family planning now has—coercive law may eventually be supplanted by enabling law as the quality of life improves.

On the same day one of the founder members of World Union Bangalore Centre Sri Mir Iqbal Hussain was honoured by the World Union Bangalore Centre on his being conferred with the Rajayoteswa Award for outstanding social service and service in sport by the Government of the Karnataka State.

The India Centre of World Union, Bangalore organised the third session of the Seminar on "National Integration—Means and Methods" on 28-11-76 at the Karnataka Arya Vysya Mahasabha Hall, Bangalore. The discussions were interesting and illuminating. On the 14th November '76 local members of the Central Council and Office-bearers of the Bangalore Centre met at a breakfast. Sri N. S. Rao of Bombay participated. A very useful discussion on "National Integration" took place and practical aspects priorities were considered.

Calcutta The Centre had a monthly meeting on 21.8.76 at 26-E Turf Road, Calcutta, Sri Lakshmi Narayan Dutta presiding. Almost all the members were busy with the organisation work in connection with the celebration of the World Union Day at Sodepur on 22.8.76 in which all the Centres of West Bengal had participated. The meeting had expressed deep sorrow over the demise of the father of Sri Madan Mohan Chandra, a member of the Centre and an Assistant Secretary of the World Union Cultural and Economic Council, and had conveyed sympathy and condolence to Sri Madan Mohan Chandra and other members of the family.

After meditation for five minutes Sri Dutta explained the significance and importance of the World Union movement.

The monthly meeting of September was held on 18.9.76 with Sri L. N. Dutta as Chairman. After a meditation for five minutes Sri L. N. Dutta initiated the discussion on the importance

and significance of the Fifth Triennial Conference on "The Next Future" and also on the dream of Sri Aurobindo and the Mother for human unity, world peace, material and spiritual progress and the upliftment of all people. Sri Samiran Kumar Ghosh, the Secretary of the Centre, spoke on the main topics of the Fifth Triennial Conference "The Next Future": (i) Service and perfection in work. (ii) Harmony and order. (iii) Power effectuation. (iv) Knowledge and development of consciousness. Sri Madan Mohan Chandra participated in the discussion and spoke mainly on ecological and sociological problems.

The meeting unanimously recommended the names of L. N. Dutta, Chairman of the Calcutta Centre, and of Sri Samiran Kumar Ghosh as members of the World Council of World Union.

North Calcutta The Centre arranged 'Meet Together' on 31.13.76 at Sri Aurobindo Bhavan, Calcutta. The first session of the meeting was presided over by Dr. G. R. Mitra of Asansol Centre, Smt. Debani Basu sang devotional songs and Sri Sujit Kumar Palit read a few hymns from the Upanishads followed by a collective meditation. Sri Ravi Ghosh sang "Gurudeva-Bandana". S. Kumari Ranu Das of North Calcutta Centre, Smt. Shampa Bhattacharji of Uttarpara Centre participated in oration on "Sri Aurobindo Sadhani Byasti O Samasti, and Sri Aurobindo and sister Nivedita". Sri Samar Basu concluded the samsposium with brief and befitting comments summarising what the students had said. The first session terminated with the song of Smt. Kheyali Ghosh at about 1.00 p.m.

The Second session began at 2.00 p.m. under the Chairmanship of Sri Samar Basu. Sri Robi Ghosh opened the session with devotional songs. Sri Sujit Kumar Palit, Smt. Krishna Sinha, Sm. Mira Mukherjee and Sri T. K. Sinha read out their own respective verses. At the instance of Sri Samar Basu Dr. G. R. Mitra spoke briefly about the purpose of such a 'Meet Together' in the World Union movement. He congratulated the members of the North Calcutta Centre for organising the 'Meet Together' and for its success. Thereafter the Centre's choral group presented a musical programme consisting of songs of eminent composers. Sri Hemendra Nath Kar, Sri Samir Sarkar, Sri Kalyani Roy, Smt. Anita Bose, Smt. Debayani Basu, Smt. Sati Das, Smt. Ranu Das, Smt. Kalyani Kar, Smt. Ratna Basu, Kumari Rupali Basu (with songs), Sri Biren De (With violin) Sri Kartik Laha (with tabla) and Sri Gour Mohan Chatterji participated in the performance. This was an inspiring and thrilling programme. The meeting terminated at 4.00 p.m. with the chanting of selected hymns from the Upanishads by Sujit Kumar Palit along with group concentration.

The Centre also held its 31st monthly meeting on 20.10.76, Sri Susanto Mittra presiding. It commenced at 7.00 p.m. with devotional songs by Sri Hemendra Nath Kar followed by group concentration with the Mother's music. Sri Sujit Kumar Palit read a few selected hymns from the Upanishads and in his inaugural address he spoke briefly about the activities of the Centre. Sri Samar Basu delivered the last instalment of his speech on "Youth and spiritual Regeneration of India" and reiterated that youth in general must take the next step forward towards a spiritual age. Smt. Ranu Das, a teenager read out her self-written article "Sri Aurobindo Sadhanai Byasti O Samasti" (individual and collectivity in Sri Aurobindo's Sadhana). The choral group of the Centre presented a musical programme with a commentary. Sri Hemendra Nath Kar, Smt. Anita Basu, Smt. Devarani Basu, Smt. Sati Das, Smt. Ranu Das,

Smt. Ratna Basu, Smt. Kalyani Kar, Smt. Krishna Dutta and Kumari Ruphalli Basu participated. The meeting concluded with a prayer along with a group concentration.

The Centre also held its 32nd monthly meeting on 20.11.76 at 7.00 p.m., Sri Susanto Mitra presiding. Sri Hemendra Nath Kar and Smt. Anita Bose sang devotional songs. After group concentration with Mother's music Sri Sujit Kumar Palit read hymns from the Upanishads. Sri T. K. Sinha spoke about the eternal guidance of The Mother in their march towards their destiny. Kumari Kalyani Kar read out her article "Mind and Silence". Kumari Rashmoni Das recited poetry of Tagore and Kumari Ranu Das recited poetry of Sri Anirban. Sri Sujit Kumar Palit read out portions from Sri Nolini Kant Gupta's "Madhu Moyee Ma". Miss Krishna Sinha and Smt. Anita Bose read their own poems "Jiv-Neeottee-O-Brahman". Dr. Madhanlal Dhar continued the discussion of the previous month's meeting. The meeting terminated at 9.00 p.m. after group concentration.

World Union Regional Centre of West Bengal The Centre decided in a meeting held on 27.10.76 to publish a bi-lingual quarterly journal and appointed for it a sub-committee consisting of (i) Sri Purnendu Prasad Bhattacharya and Sri Samar Basu as joint editors (ii) Sri T. K. Sinha (printer and publisher) and (iii) Dr. Sukumar Mukherjee, Sri Sujit Kumar Palit, Sri Samiran Ghosh, Sri L. N. Dutta, as members. The journal is meant to popularise the World Union movement and to integrate the work of various Centres. In the first meeting of the sub-committee held on 16.11.76 it was decided to release the first issue of the journal in January 1977.

World Union West Bengal Eastern Region held its 39th Seminar on 13th November 1976 at the hall of Amarendra Vidyapeth when S. K. Gupta presided. Kumari Shampa Bhattacharjee spoke on "Sister Nivedita and Sri Aurobindo". She explained the revolutionary role of Sister Nivedita and Sri Aurobindo in the freedom movement of India and mentioned that Sister Nivedita came from the west. Sriman Shymal Kumar Chatterji read out his poem on Vidyasagar, the great social reformer of Bengal. Thereafter Samar Basu spoke on the content of world unity as elaborated by Sri Rohit Mehta in the Fourth Triennial Conference held in December, 1973. It was also resolved that the members do observe in a befitting manner the golden jubilee celebration of the Master's "Maha Siddhi" on 24th November '76.

Uttarpara & Konnagar The members of the World Union Centres of Uttarpara and Konnagar celebrated the 32nd foundation day of the United Nations Organisation on 24.10.76 at the Uttarpara Jai Krishna Public Library Hall at 4.30 p. m. Student members of different World Union Centres in West Bengal conducted a symposium on "Loyalty to the Family vis-a-vis Loyalty to Humanity". In the course of discussion Kumari Nabanita and Banani of Uttarpara Centre, Sriman Ashim of Konnagar Centre and Diptendu Sekhar of Chinsurah Centre elaborated the development of universal mind through an ever increasing group life. They also explained the significance of U. N. O. and how it can fulfil the hopes of mankind by overcoming the stumbling blocks mentioned by Sri Aurobindo in his book "The Ideal of Human unity". The symposium was conducted by Kumari Shampa Bhattacharji of Uttarpara Centre. Prof. Chittaranjan Basistha, Principal Burdwan Raj College presided. Members of Baranagore, Chandernagore, North Calcutta, New Alipur and many professors and students

of the area attended the function.

Nanjangud The Centre celebrated U. N. Day on 25th October '76 at Hotel Dvaraka Dr. B. V. Krishnamurthy former economic adviser to Saudi Arabia and U. N. Consultant was the speaker, Prof. K. S. Vishwanathan presiding, Dr. Krishnamurthy gave a talk on the U. N. and he was asked several questions which he answered. It was an illuminating and informative talk. U. N. photographs were displayed on the occasion.

Asansol The Centre celebrated Childrens's Day on 14th Nov '76 at 3.45 p. m. in the premises of Sri Aurobindo Society, Asansol Centre when Sri Samar Basu spoke on "The Next Future"—in the eyes of Seer Prophet Sri Aurobindo.

Alipur The Centre held regular monthly meetings and meditation and prayers with readings from Sri Aurobindo and the Mother. At the October meeting the members discussed the descent of consciousness in the process of involution. Dr. S. Mukherjee discussed how the supreme consciousness came down gradually step by step to the inconscient. This was illustrated diagrammatically explaining the different levels of consciousness in between. In November Dr. Mukherjee discussed the ascent of consciousness in the process of evolution. In December '76 Dr. Mukherjee explained diagrammatically how we attain the inner consciousness in meditation. It was made clear that the real aim of life is not to attain the material prosperity as such but to realise the inner Divinity, to unite with it and to manifest it in our outward life.

New Life Members

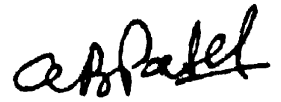
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| 300. Mr. Surendrakumar N. Patel | C/o N. K. Foods- Wine
1145 Greenford Road
Greenford, Middlesex U. K. |
| 301. Sri Jatin Kumar Jayantibhai Patel | Juni Khadki
P. O. Changa, Via: Anand
Gujarat State 388421. |
| 302. Happy Balmandal | C/o Umedbai D. Patel
(Tobacco Merchant)
P. O. Pandhurna, Talu. Sauser
Dt: Chhindwara, Madhya Pradesh. |
| 303. The Secretary | B. A. Patel, High School,
P. O. Changa, Via: Anand
Gujarat State 388421. |

304. Srimad Parijathakannan

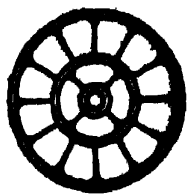
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Muthialpet, Pondicherry 605003,**

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EDITORIAL

Practical Programme

What is the practical programme for members of the *World Union* and the Centres of this Movement? This is a question that is often asked. Since the basis of our Movement is spiritual, the first step is for each one to feel and develop a sense of oneness with others. Every day he must have a thought for the welfare of others. The prayer *sarve janah sukhino bhavantu*, may all beings be happy, or a similar thought must naturally well out of his being in the early hours of the day when he has his moment of contemplation and invocation. And he must follow it up by practising his resolve in his immediate environments: he must consciously put his own supposed interests behind and further the fulfilment of others more needy. Outside his home, when he meets others, he must first become conscious of this unity at the soul level and then deal with them in that spirit. Thus he grows in a climate of Oneness.

To be aware and help others to become aware. If he is in a position to do so, he must write short articles in the local journals or at least see to it that periodically some sayings of the great on the theme of Oneness are regularly published on the centre page by the newspapers. He must take steps to foster get-together meetings of cross-sections of the society to discuss themes of common interest or to work out programmes that lead to the fostering of the spirit of solidarity. He may also approach those in charge of educational institutions to encourage students to think on this noble ideal of Human Unity by promoting essay contests or elocutional competitions. He must also set an example by cooperating with other groups in progressive causes. Those in cities where men from different countries live and work, may arrange for study groups to acquaint each other of their respective national traditions. This is only illustrative of our approach.

M P. P.

THE NEXT FUTURE

Sri B. D. Kulkarni

I am happy to have been invited to inaugurate this extremely important conference of the World Union, the theme of which is so relevant to the problems of today, namely, the next future.

It has increasingly been realised that a vision of the future is no more a mere exercise of imagination or of speculation, but it has become a matter of a serious and scientific study relevant to current planning. And we all know that futurology has come to occupy the attention of all leaders of the world and in all fields of life. It is, therefore, extremely gratifying that the World Union has chosen "the next future" as a theme of this conference which is being attended by thinkers and workers from all over the world.

World Union derives its inspiration to a vision of the future that has been developing through the ages all over the world through thinkers and leaders who have perceived that the realisation of the unity of mankind is ultimately possible only on a sure spiritual foundation, and this spiritual foundation is itself a progressive-base and as you find in Sri Aurobindo, spirituality itself must be dynamic and must provide *solutions* to the problems of the physical world.

Sri Aurobindo is the foremost leader of the modern age which has been described as an age of unprecedented upheavals and revolutions. Sri Aurobindo's entire life-work was to carry Man through these upheavals to

a central throne of knowledge which has the triumphant Power to create here on the earth a practical omnipotence to change the circumstances and to establish a perfection of concord and harmony and unity. Towards that end, Sri Aurobindo, it has been declared, "attempted all, laboured all, sacrificed all, achieved all".

Sri Aurobindo has characterised the present state of human history as the Age of Reason, where having experimented with its aims and ideals, and having produced its extreme results, Reason comes to confess its own limitations. Reason aimed to be the liberator of mankind, and yet it has succeeded in arriving at the mechanisation of life, at dwarfing Man to an almost nullity and confronting to him the challenge to prove finally whether he is slave or free.

In two great works, *The Ideal of Human Unity* and *The Human Cycle*, Sri Aurobindo has given an extraordinarily illuminating exposition of the present crisis. And, I should like to dwell upon this, since we are today in an impasse, and, we need to be aware of the fact that nothing short of what Sri Aurobindo has called a spiritual revolution could lift us out of the present chaos and impending danger of large-scale destruction and suffering.

One of the central struggles of the Age of Reason has been, according to Sri Aurobindo between Democracy, Social Democracy, thorough-going Socialism or Governmental Com-

munism and the growing tendency of Anarchism. The present division of the world into two big power-blocs is a result of this struggle. The central question is: How can this struggle be overcome? One of the ways is, of course, a sort of a compromise, and a possible peaceful co-existence of opposing tendencies and structures. With certain qualifications, Sri Aurobindo says: "a world in which these two ideologies could live together, arrive at an economic interchange, draw closer together, need not be at all out of the question; for the world is moving towards a greater development of the principle of State control over the life of the community, and a congeries of socialistic States on the one hand, and on the other, of States co-ordinating and controlling a modified Capitalism might well come to exist side by side and develop friendly relations with each other."

But across this possibility or compromise, which could serve as a basis for a future peaceful harmonisation of the relations among peoples and nations of the world, there has arisen in Asia a more perilous situation. Writing on this subject in 1950 in his post-script chapter of *The Ideal of Human Unity*, Sri Aurobindo said: "In Asia a more perilous situation has arisen, standing sharply across the way to any possibility of a continental unity of the peoples of this part of the world in the emergence of Communist China. This creates a gigantic bloc which could easily englobe the whole of Northern Asia . . . , and would over-shadow with a threat of absorption South Western Asia and Tibet and might be pushed to overrun all up to the whole frontier of India, menacing her security and that of Western Asia with the possibility of an invasion and an overrunning and subjection by penetration or even by overwhelming military force to an unwanted ideology, politi-

cal and social institutions and dominance of this militant mass of Communism whose push might easily prove irresistible. . . "

This is the grave danger that could hardly be regarded as remote; the issues of the world are being pressed with such a rapidity, that we find ourselves in a storm and a turmoil, and we have to find an urgent solution.

But what is the solution that Sri Aurobindo presents to us?

Let there be no illusion that the solution is easy nor let us hope to have the solution of such wide and universal problems in the framework of some narrow ideology of some new 'ism'. In fact, Sri Aurobindo does not represent any doctrine or dogma or religion. The solution that he presents to us is that of the radical spiritual transformation which surpasses all religions, all politics, all compromises with the demands of narrow and assertive human egoism.

Sri Aurobindo looks upon the present crisis as an evolutionary crisis; it is a crisis that precedes every stage of mutation of one species into another. Man, having passed through the age of Reason, has come to the climax of his human possibilities, and he has now to prepare for a stage beyond himself. "Man" says Sri Aurobindo, "is a transitional being" and he is now to evolve into a divine superman.

The solution of the problems of Man are then to be found in remedying the central defect of our civilisation. "It may be suggested", writes Sri Aurobindo, that "the radical defect of all our systems is their deficient development of just that which society has most neglected, the spiritual element, the soul in man which is his true being."

All would change, he says, if man once consents to be spiritualised. But does it not seem that this solution is something that puts

us off to some distant future? Does it not seem to be irrelevant to our present pressing needs?

Sri Aurobindo himself has raised this question in *The Life Divine* and in *The Human Cycle*. In the latter book, he writes: "This is a solution of which it may be objected that it puts off the consummation of a better human society to a far-off date in the future evolution of the race. For it means that no machinery invented by the reason can perfect either the individual or the collective man; an inner change is needed in human nature, a change too difficult to be ever effected except by the few. This is not certain; but in any case if this is not the solution, then there is no solution, if this is not the way, then there is no way for the human kind . . . After all there is no logical necessity for the conclusion that the change cannot begin at all because its perfection is not immediately possible. A decisive turn of mankind to the spiritual ideal, the beginning of a constant ascent and guidance towards the heights may not be altogether impossible, even if the summits are attainable at first only by the pioneer few and far-off to the tread of the race. And that beginning may mean the descent of an influence that will alter at once the whole life of mankind in its orientation and enlarge for ever, as did the development of the reason, its potentialities and all its structure."

There are, according to Sri Aurobindo, two conditions which must be fulfilled if this work is to be done. There is the need of an individual or individuals who have shaped themselves fully in the image of the spirit and have the power to communicate their influence to the mass of people, secondly; there must be the readiness of the masses of people to receive the influence. These two conditions have never been simultaneously realised in

the history of the world, and that is the chief cause of all past failure.

But can we be sure that because this has not been in the past, it cannot be in the future or even now? In fact, if we examined the very root of the aim with which Sri Aurobindo came to Pondicherry and did his new Yoga, we can find that it was precisely to create the simultaneity of these two conditions. The perfection that he achieved, the divine Force that he brought down on the earth, is the fulfilment of the first condition. It was only last year that we found in the *Bulletin of Sri Aurobindo International Centre of Education* the declaration of the Mother, "The work is done, the work is done, the work is done". But shall we say that humanity is ready to receive this influence?

At least, there is no doubt that humanity or at least India is in the midst of an almost insuperable crisis, and there is everywhere an expectancy, a desperate longing to find the true solution.

And yet, we cannot say humanity is perfectly ready. Also it is still quite indifferent, still steeped in a dire falsehood. And yet, may be, behind the dark night the new dawn is preparing itself. May be, a new effort may bring forth the splendours of the rising sun. There is a great possibility that India might awake to this spiritual solution; India has had a great spiritual heritage, and India has never failed in its great hours of trial. We can expect hopefully that in this difficult hour too, India shall not fail.

The future demands a new kind of leadership, new qualities, new attributes. And it is these new qualities that have to be defined and cultivated. This is what Sri Aurobindo has written in *The Human Cycle* while describing the individuals who will be the leaders of the future. This is what Sri

Aurobindo writes :

" the individuals who will most help the future of humanity in the new age will be those who will recognise a spiritual evolution as the destiny and therefore the great need of the human being . . . They will be comparatively indifferent to particular belief and form and leave men to resort to the beliefs and forms to which they are naturally drawn. They will only hold as essential the faith in this spiritual conversion, the attempt to live it out and whatever knowledge—the form of the opinion into which it is thrown does not so much matter—can be converted into this living. They will especially not make the mistake of thinking that this change can be effected by machinery and outward institutions; they will know and never forget that it has to be lived out by each man inwardly or it can never be made a reality for the kind. They will adopt in its heart the meaning of the inward view of the East which bids man seek the secret of his destiny and salvation within; but also they will accept, though with a different turn given to it, the importance which the West rightly attaches to life and to the making the best we know

and can attain the general rule of all life. They will not make society a shadowy background to a few luminous spiritual figures or a rigidly fenced and earth-bound root for the growth of a comparatively rare and sterile flower of ascetic spirituality. They will not accept the theory that the many must necessarily remain for ever on the lower ranges of life and only a few climb into the free air and the light, but will start from the standpoint of the great spirits who have striven to regenerate the life of the earth and hold that faith in spite of all previous failure."

I must confess that I feel that a conference often ends in passing resolutions, while what we need urgently is not resolutions, but effective actions. It is for this reason, that, in my estimation, conferences can be good as a preface, and I hope that while I inaugurate this conference, it should be clear that we shall expect this conference to be followed by a series of practical and useful work which will contribute to the actual realisation of the next future that we are all planning to build up.

With these words, I inaugurate this Conference.

*Text of the Inaugural address by Lt. Governor Sri B. D. Kulkarni at the fifth
Annual Conference of the World Union on January 8, 1977.*

LIGHT ON MAN

Ranjan

"As earth-shaking as the atom bomb," says the author of *The Biological Time Bomb*, writing of the discoveries of modern biologists, and their implications for the human race. What even he could not envisage was that the tinkering biology of the spare-parts surgeon and chemical mind-benders would research itself into eventual oblivion. The dynamo driving this research has been our concept of material man — the human as a bodily mechanism of a characteristic arrangement of bones called a skeleton on which is hung flesh arranged into various life-support systems such as digestion, circulation, musculature etc. Today our concept of man has achieved such sophistication that it shows this old concept to be primitive. The enormous significance of the change, which shows the physical as putty in the hands of intangible forces such as electro-dynamic energy and time, can best be appreciated by a comparative look at the material concept of man.

Tools of Yesterday's Ideology

Let us pinpoint three salient examples. There is the concept of *man the bio-chemical accident*, arising from the work of Darwin. This is a concept that undermines much of the ethical side of life. If it doesn't matter a damn where we came from it is very difficult to make anyone give a damn as to where we are going.

There is the concept of *man the reservoir of primordial impulses and urges*, which like water released through the sluice gates, must be expressed or the pressure gets too great and the dam bursts. This is Freud's great contribution to the sum total of human knowledge. Its effect has been to pose the most serious threat ever to social and family life. People have been much too busy "expressing" themselves to bother with such trivialities as the upbringing of children. So one of today's major crises is our inability to transmit values to our younger generation; a factor that always shows up in a decadent civilization.

The third example, a synthesis of the first two into the concept of man the naked ape, sees *society governed by brute force and cunning*. That is the message of history as the record of class struggles. Marx does not merely say that some parts of history are made up of class struggles; no, this partial observation is extended to nothing less than the whole of "the history of all hitherto existing society". As Schumacher points out in *Small is Beautiful*, "'Scientific materialism', not very scientifically, extends one set of observations, among others, into a universal law". It is a recognition of spiritual values, if only in terms of such factors as altered states of consciousness or criteria such as excellence, that gives us a basis for justice in social stratification. History as class strug-

gles admits only of brute force and cunning: in other words it denies any justice in social stratification. So it rules out not only hierarchy of relationship but also the indispensable hierarchy of function — causing today's pseudo-suppression of hierarchy. Denying justice in such an essential organ of the body politic, it contributes to yesterday's meaningless and purposeless life and life-styles. Today the Darwinian information on which this denial rests is hopelessly out of date. What determines ranking, and so social stratification, is neither strength nor intelligence (tell *that* to the technocrats!). It is something more subtle — even with monkeys and apes, never mind man — it is the *attention-winning capacity*, described last month in *A Word on Ideology* as a creature's "inward light".

Science's New Man

These rather crude concepts entered the life-styles of educated people because of the data produced by nineteenth century science. It is a classic case of a little knowledge proving to be a dangerous thing. From the theories of quantum physics, to those of Teilhard de Chardin twentieth century science is showing us how shallow 19th century science was, that is to say, how incapable of giving rise to a high quality of life for the individual and a high degree of civilization for society. Of particular interest is that in its quest for knowledge and understanding science has shifted from its traditional Greek base to an Eastern base. From this vantage point it is being discovered that the Frankensteinian science and technology which has not let even the South Pole escape its devastating pollution, does not need to have the inhuman face it has; it can be given a handsome one. The power of science and technology can be

utilised without sacrificing the compassion and dignity that is the foundation of our quality of life. Like the true karate expert rising above both the bloody nose of the pugilist and the bloody backside of the pacifist, those who are abreast of modern developments are discovering the values that secure a high quality of life in all the planes of human existence, physical, mental and spiritual. The materialist's high standard of living is integrated into the totality of man's life.

The first glimmerings of doubt about the validity of the physical plane as a paradigm for our mental concepts begins with the work in physics that enables us to see the physical body as a force-field of energy. The Wisdom Tradition of the mystics describes a multi-dimensional universe in which the physical body is but one of several force-fields that constitutes man. Our interest here is the psychological impact of discovering that science confirms the Wisdom Tradition at least in respect of the physical body.

Electro-Dynamic Man

Imagine borrowing an atom from, for example, the hand. If it was magnified so that the nucleus is the size of an apple, where would the next atom be? Between 1,000 to 2,000 miles away! Looking upon our bodies on this scale, we would see a whole universe containing many trillions of atoms forming billions of galaxies. If the nuclei of these atoms were shining, as they are centres of energy, we would confront a vast starry sky of unimaginable space. Just one biological cell contains many millions of such galaxies of atoms.

What makes these atoms work organically together as a unity like a biological cell? Something must make them cohere together,

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organise them, and make them work towards one goal. This "void", which is the reality of our body, manifests itself as an electrical potential, but behind it there must exist something—and it is this that is named the electro-dynamic field by Harold Burr, Professor Emeritus of Yale University Medical School, in his *Blueprint for Immortality*. He writes that instances of this electro-dynamic field, (which he calls L—for life-field) are invisible and intangible and therefore hard to visualise. But a crude analogy may help to show what they actually do, and why they are so important. If iron filings are scattered near a magnet they arrange themselves according to the "lines of force" of the magnet's field. Should these be thrown away and fresh ones scattered near it, the new filings will assume the same pattern as the old. Something like this, though infinitely more complexified, happens in the human body. Its molecules and cells are constantly being torn apart and rebuilt with fresh material from the food we eat. But, thanks to the controlling L-fields, the new molecules and cells are rebuilt as before. Modern research (with 'tagged' elements) has revealed that the materials of our bodies are renewed much more often than was previously realised. When we meet a friend we have not seen for six months there is not one molecule in his face which was there when we last saw him. But thanks to his controlling L-field, the new molecules have fallen into the old, familiar pattern and we recognise his face. Until modern instruments revealed the existence of the controlling L-field, biologists were at a loss to explain how our bodies "keep in shape" through ceaseless metabolism and changes of material. Now the mystery is solved.

When a cook looks at a jelly mould she

knows the shape of the jelly she will turn out of it. In much the same way inspection with instruments of an L-field in its initial stage can reveal the future shape or arrangement of the material it will mould. When the L-field in a frog's egg, for instance, is examined electrically the fact that it is possible to show the future location of the frog's nervous system confirms that the L-field is the matrix which determines the form which will develop. When the cook uses a battered mould she expects to find some dents or bulges in the jelly. Similarly, a "battered" L-field, that is one with abnormal voltage-patterns, can give warning of something "out of shape" in the body, sometimes in advance of actual symptoms. For example, Professor Burr has detected cancer before any clinical sign could be observed; and the earlier that cancer is detected the better the chance of treating it successfully. Such conditions as ovulation can also be detected by L-field measurements so they can be used as an efficient contraceptive or conversely pro-ceptive device.

Nature keeps an infinite variety of electro-dynamic "jelly moulds" on her shelves with which she shapes the countless different forms of life on this planet. L-fields have been detected and measured not only in man but also in animals, plants and even the lowest forms of life such as slime-mould. Of these the L-field of trees can tell us something that the others cannot because they are static and long-lived. The long and continuous records that are thus possible have been made by Professor Burr and show that the L-fields of trees vary not only with sunlight and darkness but also with the cycles of the moon, with magnetic storms and with sunspots.

If such extra-terrestrial forces can influence the relatively simple L-fields of trees we would expect them to have an even greater

influence on the more complex fields of man and there is mounting evidence that they do. Investigation of electro-dynamic fields show that life on this planet is not isolated from the universe but is a part of it, is highly organised and is susceptible to those irresistible forces that exert their influence across the vast distances of space. Though we neither see nor feel them within the established ranges of the senses, we are surrounded by rhythms of gravity, electro-dynamic fields, light waves, air pressure and sound. We are regulated by the rhythmic undulations of our planet.

Time Man

The most obvious one is that of night and day, and is called *circadian*, from the Latin, "circa" — about, and "dies" — a day. All living organisms are governed by this rhythm. Time-lapse photography captures the circadian dance of plant-life, for example, showing how leaves lift and drop, open and close, every twenty-four hours. Man, no exception to this daily ebb and flow, performs a physiological dance that exhibits a daily fluctuation as large as 70°. Body temperature, blood pressure and pulse, blood sugar, respiration (first through one nostril then the other), haemoglobin levels and amino-acid levels are constantly changing in circadian rhythm.

What do these changes mean in practical terms? One tangible result, as shown by numerous animal experiments, is that this circadian rhythm is a clock of changing vulnerabilities and strength. A dose of amphetamine, X rays, a shock, noise or virus that proves fatal at one point on the circadian cycle merely annoys one or makes one sick at another phase. In the past, experiments in the fields of psychology, pharmacology and medicine have made delicate manipulations

to hold the experimental conditions constant but have not realised that the subjects were changing right under their noses. All mammals predictably change from one hour of the day to another. Time, indeed, may be a factor in some of the embrangled debates that arise when one scientist cannot replicate the experiments of another. With man, many aspects of variability in job performance, in response to medical treatment, in learning and in symptoms of illness are being illuminated by time studies. For example, the lack of oxygen that renders a pilot unconscious at 4.00 p.m. affects him much less at 4.00 a.m. That a person is not the same at 4.00 p.m. as at 4.00 a.m. is a fact that is unpleasantly palpable to the traveller who flies from New York to Moscow. Two weeks later, long after he feels adjusted to local time, his body may be showing signs that adjustment is still not complete.

In health we have an appearance of stability that cloaks a whole host of rhythms, hormonal tides intermeshed with surges of enzyme activity, production of blood cells, and the other multitudinous necessities for life. Our smoothness of function rests on a high degree of integration among those circadian production lines. Although we appear constant from outside, even life and death can hang in the balance—of timing.

Although the day is the primary unit it is not the only one: we are influenced not only by the daily rhythms of the earth but also by the monthly rhythms of the moon. It has long been known that in woman the difference at the various points of the menstrual cycle, before, during and after ovulation, influence not only her physiology but her emotional responses and performance. Modern research reveals that men too have a monthly cycle. Normal men undergo a monthly change in

weight of about one or two pounds. Normal men, too, have a four to six week emotional cycle shifting from easy-going amiability into a period of tension and irritability. And then there is the influence of annual cycles. If a person were to see a calendar of his life he would be startled to see that many recurrences of his moods and his periods of illness or strength were predictable. A healthy person lives in harmony with his environment. Only when he takes a jet trip across time zones and feels uncomfortable for a day or a week does he become aware of interior schedules. Now he is sleepy and hungry at "inappropriate times". What occurs inside might be likened to a major production line adjustment within the world's most complex factory.

The analogy of a factory may indicate how important rhythmicity may be for our health. No factory could produce an item as simple as a shoe unless each step were part of an orderly, well-timed sequence. Parts must be ready before they are needed on the assembly line, yet they cannot be overstocked so as to burden storage facilities. Analogously, man's infinitely more complicated system must rely upon an orderly sequencing of millions of events so that a person functions smoothly. When production is well meshed, the clock work is scarcely perceptible, but when it runs amuck, the result may be illness.

As electronic techniques have been developed that enable us to trace a variety of human physiological functions for hours at a time, researchers have become aware of rhythmicity as an aspect of normalcy. In sleep laboratories, where healthy adults exhibit predictable rhythms of cyclic change in nightly sleep, a deviation in rhythm is often the first warning signal of the perceptible symptoms to follow, such as fever, mental illness, or drug-effects.

Gay Luce, author of *Body Time* and one of the pioneer reporters in this field writes;

As the reality of time structure begins to inform our behaviour, it becomes a saving factor in medicine and preventive health programmes, touching every corner of practical life. In every aspect of our physiology and lives it becomes clear we are made of the order we call time. Not knowing that we have a time structure is like not knowing we have a heart or lungs. Without temporal structure our physical bodies could not exist.

From time structures to L-fields and to controls even more subtle, we are beginning to discover our one-dimensional physical body as merely the end product of intangible matrices of a multi-dimensional order.

The New Science's "Human" Technology

Consider the implications in medicine. Yesterday's material concept of man resulted in chemical therapy—the ubiquitous pill. This allopathic therapy, hitherto yoked to the lucrative pharmaceutical industry, is only just beginning to realise that the body has a time structure: having regularity and rhythm in our life-style has a vital, if subtle, role. The electro-dynamic concept of man is making its impact felt in curative medicine.

Myrna Lewis, co-author with Robert Bulter, M.D., of a new book *Aging and Mental Health*, writes of their amazement when recently taken by the Soviets on a visit to several sanatoria in the Black Sea city of Sochi. There they found aging Soviet citizens afflicted with a variety of physical and mental ills being treated not with pills, that is to say chemicals, but with vibrations from flowers in greenhouses where they were led to smell specific blooms so many minutes a day. Other therapies included music played in their

rooms, and the sound of the sea recorded on tapes. What is the rationale behind this? It is explained by an English doctor who gave up a chemical medical career in Harley Street to pursue an electro-dynamic or radiant medical career. Today Dr. Bach's remedies are stocked by Nelson's, medical suppliers to Queen Elizabeth II. Like Paracelsus, Edward Bach believed that everything that lives radiates. He realised that the therapeutic powers attributed since the dawn of history to herbs, flowers, roots and bark, might not be due to their chemical content but to the healthy wavelengths they radiate. As he put it, "Herbal remedies have the power to elevate our vibrations and thus draw down spiritual power which cleanses mind and body, and heals". Bach compared his remedies to that of beautiful music or arrangements of colour, or any gloriously uplifting medium that gives inspiration; his cure was not to attack the disease, which is the *modus operandi* of chemical medicine, but rather to flood the body with beautiful vibrations from wild herbs and flowers in the presence of which, 'disease would melt away as snow in the sunshine'. In other words disease, speaking in terms of L-fields, is a lowering of the vibrations. A plant, with its high vibrations is able to raise them.

Exploding The Myth Of Material Man

The materialist had come to believe "X-rays tell me I've got a skeleton, the stethoscope tells me I've got lungs, an E. C. G. (electrocardiograph) that I've a heart and an E.E.G. (electroencephalograph) a brain. These are the reality of 'me' so herein I invest my sense of identity". It is because the body has been the only reality yesterday's science could reveal to man that man thinks his identity lies in this "reality". So when it

comes to relationships and expression we do not bother with the good of our more subtle levels, no instrument has revealed *that*; we only do what our organs permit or incite us to do.

From the rat race to the permissive society to the drug-addict the sanction is the pleasure of my senses because the authority (of identity) lies vested in the body. Yet our body, far from being a constant, is like the waters of the Sea of Galilee; matter flows, so to speak, into it and out again, like our skin with the top layer constantly dying off and being replaced by new layers. Which is it that creates the lake, geography or water? And which changes the lake, geography or water? Today the same question is pertinent in respect of our physical body. If the atoms of our body are birds of passage with us at any one time for no more than six months to a year—where lies our sense of identity, the sense of "I" of the individual? Poor old materialist, what an identity crisis?

Yet it is this very crisis that explodes the myth of material man. We who had come to see the appearance (*maya*) as the reality are forced to recognise the falsity (*avidya*) of our position. This seemingly solid physical body of ours is, just as the mystics have always said, merely a force-field; and how do we now question their contention that it is but one of several? We have been enamoured of a great big illusion in regarding the physical as the infra-structure of reality, and behaviour, culture, religion, as the super-structure (Marx's "phantasmogorias of men's minds".) Now science forces us to take a long hard look at these assumptions — and they don't survive the scrutiny.

From where had we got them? From and through the Copernican Revolution which reduced the ancient multi-dimensional world

(heavens, earth and hells) of the geocentrism to the one-dimensional physical universe of heliocentrism. What led to our ignorance of our supra-physical forcefields and planes of existence? It was the Darwinian production of a one-dimensional pedigree, the Marxist production of a one-dimensional history and the Freudian production of a one-dimensional dynamo (God being replaced by sex). It was a neat bottling up of man into psychological dependence on the physical and ignorance of all else.

But with quantum mechanics now conceiving of the universe in terms of "mutually unobservable but equally real words", yesterday's little one-dimensional Commune Eden is getting its marching orders. And inevitably it must go. We noticed that radiant medicine is acknowledged from England's Queen to Russia's Kremlin. But while the medical implications of the new concept of man may be well under way, its implications at the socio-political level have hardly begun to dawn. We are still in the limbo between the development of science—the expansion of knowledge—and the realization of its implications—incorporating that knowledge into our life-styles and institutions. Remember how long it took for the implications of Darwin's researches to surface? The so-called egalitarian as opposed to aristocratic concept of man is based on Darwin's evolutionary ideas but while *The Origin of the Species* was published in the nineteenth century it was not until the twentieth that the empires began to fall. Yet slow as it may seem we do move inexorably to the realization of the implications of our basic concepts.

That there should be purpose in human life may be as foreign a concept to the intellectual, whose values are based on yesterday's science, as the idea of blood circulation

to sixteenth century Europe. But our future generations will find life full of hope and purpose through the social revolution that will have been achieved by the realization that the subtlest planes form the infra-structure and the physical a super-structure which is merely the foam on the crest of the wave of life.

And they will be amused at our primitive ideologies, which depict man a naked ape with a bio-chemical accident for a pedigree. Today's science makes such a concept about as scientific as lunar cheese!

Harold Burr writes:

Though almost inconceivably complexified L-fields are of the same nature as the simpler fields known to modern physics. Like the fields of physics they are part of the organisation of the universe and are influenced by the vast forces of space. Like the fields of physics, too, they have organising and directing qualities which have been revealed by many thousands of experiments.

Organisation and direction, the direct opposite of chance, imply purpose. So the fields of life offer purely electronic, instrumental evidence that man is no accident. On the contrary he is an integral part of the Cosmos, embedded in its all-powerful fields, subject to its inflexible laws and a participant in the destiny of the universe.

Re-introducing meaning and purpose into the life of the individual is a process not lacking its own trauma. As Gerald Heard, Aldous Huxley's associate, points out, "To tell men there is hope when they have abandoned it is as painful to them as to take it away when they are still clinging to it. It is as agonising (indeed often more so) to regain as to lose circulation by frostbite".

Just how does hope and meaning and purpose re-deploy into our science — and science is only the Latin word for knowledge — and so into modern life? This is what we will explore next month in examining today's paradigm for a world—view consonant with today's concept of man. Yesterday's "secularised", one-dimensional universe is succeeded by today's psychedelic "multi"-verse which bids fair to dwarf the social revolution created by yesterday's paradigm—the Copernican Revolution—through re-introducing man into a multi-dimensional universe. So human values (in place of technological ones) are restored by a re-sanctification of the sacred.

For this month, however, suffice it to notice that all our proud psychologies—Darwinian instigation to indiscriminate democracy, Marxist instigation to indiscriminate collectivity, Freudian instigation to indiscriminate intimacy—take as their starting point a concept of man that today's science proves obsolete. When we mix all the colours, if we use paint it yields black, the absence of all colour. If we use a higher frequency medium like light it yields white, the totality of colour. That is the difference between yesterday's material concept and today's high frequency concept: one yields the black of negation, the other the white of wholeness and integrity.

The new light on man, dismissing the crude material concept, reveals the physical body a short-lived ephemeral thing drawing its appearance of solidity and permanence from intangible force-fields of energy such as L-fields and time structures.

It is interesting to note that the higher the frequency the greater its shiningness; lightning flashes brilliantly and stones are dull. The higher the vibrations of a person the greater the shiningness of the L-field; a fact reflected in a person's eyes and actually seen by those with clairvoyant vision. This means that the higher the plane the greater *its* shiningness. In this connexion we may note that the English word *divine* and the Sanscrit word *deva* (angel) have a common root *div* signifying "to shine". Angels are now understood to be the Shining Beings inhabiting higher planes than the physical. Raising our vibrations is not merely the high road to health, it is also the trajectory of evolution; the transformation of the physical and the divinisation of man.

O thou Great Light
Shine on us
Shine in us
Shine through us
To the greater glory of God

ON THE TOUCHING DOWN OF AUROVILLE

Ronald Jorgensen

WHAT ARE WE BUILDING?

Part of Auroville's mystery is that it is a city already completely built, which none of the 400 Aurovilians trying to construct it have likely ever seen. Said another way, the visible work now being done constructing the Matrimandir and buildings, farming, educating, manufacturing, is our ignorant effort to invoke the arrival of that completed city. People who visit what is now called Auroville may wander off, for a few moments, into the expectation they are watching the city coming up, or failing to, when they ask, in a question that echoes from tour to tour, "But where are the buildings?" while gazing across crowds of mostly huts in keet and thatch like miniscule armadas on a vast red sea. And we here, too, may have our moments of thinking we're building Auroville while, in truth, we're only asking its unthinkable self to come.

You can't accomplish anything unless you build the buildings first. Then, instead of this struggle you're having, all else will follow. They say.

The Play of Cities

Is there anything more endlessly attractive to the world than cities, anything that shines up into a greater multitude of forms? In the long histories of their rise and fall and rise again, these jewels of humanity's prosperous concentration sparkle as courtyards, spires, gardens and theatres, immense necklaces of goods and manufactures, as the rangeless arts of how to be with crowds, in groups, by friends, as fragrances and shine of restaurants, and the new streets' shops and new shops' streets while strolling in the air of evening. Constantinople, Babylon, Shanghai, Nairobi, Venice, New York. Each beginning is layered under the castings of an intimate history, and maybe no one now knows the first building laid, the original purpose, the projected destiny that may or may not have been diverted.

There are the cities indexing greater ranges: the Holy City descending, in *The Bible's* book of Revelation, as the bride of Christ new from heaven; the Forbidden City lying in clouds of faint mountains beyond a cautious mortal reach: the city wound in the nights of Sin reeling toward the abyss.

Many believe cities are the same in essence from early Thebes to present Amsterdam, that there never has been any real change under the scarves of urban fashion across the ages of their existences. But as there is a unity within multiplicities and an evolution of life in consciousness, there is a long up-ward curve, despite hungry interruptions, through ages

and styles of the city until a leap-point will be reached: transmigration into a new creation of collective being.

Yet it is true that virtually all known cities have grown and lived in repeating corridors of desire for wealth and beauty, luxury of culture, the adventure of romance and trade, a kind of deliverance to passion and its cultivation in richer and rarer cuisine, and the glory of possessions and mastery over the marble and crystal of Nature their craft has subdued. And cities like that were built—a bulding for entertainment or art, then another for war; for more of commerce and government until desire had exhausted its stamina, rebounded off its forms: and buildings declined, the city trailed downward and, finally, went out.

Even towns of high ideals, communes and religious communities, seem to start by making buildings to house their established waves of living, not the vibrations they aspire for. Because how could they? Not being there yet they wouldn't know how to express *there* in architecture and function, pattern and daily use and relation.

There

That is one reason why Auroville is not building the buildings first. Aurovilians' phase in the ascending curve is wanting to be *there* as the city's buildings go up. Could this be an indication that Auroville may become an evolutionary leap-point?

Or one could remember that the city is already invisibly formed and hasn't yet touched down, while its settlers are invoking it on farms, in construction, by handicrafts, through educating, and around planning—all efforts which may have very little to do with what Auroville will look like and be. That, too, has the strange reverberation of a leaping point.

Yet if Aurovilians must go *there* beyond desire and the city must come *here* within sight, there is a double movement. In the scantiness of language and the stubby reach of reason it could be something like: From the subtle physical world Auroville precipitates into the earth when Aurovilians are ready, and meets our sea-like ascent inward at the point of curling over into the foam of manifestation.

The aspiration has a wide upward range. A few, who are the temper for the rest, gaze all the way to a new race beyond mental humanity for which peace, the true and universal love, whole knowledge, and will in sovereign act, are normal capacities. Not only individually but in one group-being.

It seems that no one here would feel this internal change possible without the living demonstration given by Sri Aurobindo and the Mother. But with it, such a life seems clearly inevitable.

There may be the question, can this be spiritual life—a city? One may ask, where is the purity? Yet if the Lotus Whiteness lives in every realm of existence, though undisplayed, and the petals of each strange and far-set city—demure, pompous, thin, fickle, despotic, bourgeois, heroic, "evil" and "good"—were gathered in the transmuting arms of consciousness cradling Auroville's manifestation, that might become the purity of a new age, rich beyond the imagined horizons now available to us, in a brightness of white vastitude.

SOME CHARACTERISTICS

What the City of Dawn would be like, in advent from its gold-light realm onto the red clay of Tamil Nadu, is an easy question to offer an answer to—because nobody knows. Anything could be said, and nearly has, after only nine years of preparatory work. But the Mother had been somewhat occupied with the vision of what is now called Auroville since 1912 and it is her words suggesting what it wants to be which embolden one. So, in that knowledge, unavoidably twisted by our own confident ignorance, let us go ahead.

Past, Present, Future

In some cities the past is gloriously or tenderly regarded, in some worshipped. In others the present is consumingly busy with itself in achievement. There are cities which try, in some degree, to draw their energy wholly to the shaping future. Each of these has its charm and, of course, its limits. Without being swept into nostalgia, immersed in action, magnetized to visions, the best part of a person would like to participate in all the dimensions of time—with the mastery that lives in true relation with each.

In a city of consciousness would there be planning of the future, spontaneity in the present, history of the past? May be in a plenary collective consciousness the scenes that separate the three are lifted like curtains, and they become whole in one act. In that situation there is no lost yesteryear or distant tradition: nor is there a threatening century or fantasia of expectations but a vast gathering of all that has and will happen in the rich presence, moment upon moment, of a divine life.

Cadences of Nature, Profusions of Culture

One feels no part of the world is free of the lamented loss of Nature in the city and its reverse, a cultureless countryside. We all recognize it as one of modern humanity's great dilemmas, and I don't think any serious observer is convinced this dichotomy will be overwhelmed in the movement to communes, which are archipelagoes of rurality; reconciled in the continuing desperation of suburbs, which marshall the most unattractive features of both city and country; or erased in the experimental cities raised in an absent spot like Brazilia and Chandigarh, which now seem most famous, ironically, as behavioral sinks.

In a city of human unity, the rural and the urban "nations", their peoples, would be at the closest quarters—unavoidably together faced with the task of the synthesis. In a self-sufficient metropolis an agricultural area, like Auroville's green belt, would have to be the waist of the city from the first planning and development flurries of its birth. But, in a true synthesis of these seemingly tenacious antagonists, the cultural concentration and richness would have to be prodigious; especially in a city small enough to be supported by its own green belt. We can try to see how this is possible in the next paragraphs.

The Polarity of Size: Impersonality in Largeness, Tedium in Smallness

For, the urban-rural polarity is related just that closely to size in its own right, which is another nemesis of cities and city planners. Crudely put, it is: to small, no richness of culture:

too large, no atmosphere of personal relationship; in-between . . . well, do you know any widely traveled person who ever spoke memorably of an in-between city.

If a city of new consciousness is built by increments that come in a process etching the collection of its own nature, then say a few hundred people get established inwardly after several years, next the base becomes a 2,000 person community who, in their collective maturation, would become the midwives of the remaining stages up to a 40,000 or 50,000 population. The city would not be able to go beyond the second stage of 2,000 until its people became conscious enough of their many individual souls and single group-soul to be discriminating propellants of the central city's rise and population. And such an awareness would sense the fulfilment of individual solitude by the life of the group, and the completeness of group life by individual solitude—the two aspects in a harmony of dependent, mutual sustenance. It is evident that this process of evolving individual and group consciousness would relieve the "struggle for privacy" of its relevance, even with 50,000 people. And in the same breath, the group's need for personal creativity and initiative would find its repleteness.

In the world we all know, however, such a minimal population has never sustained any degree of cultural affluence. But in the world we know has there ever been a planetary city, with one fourth of its area devoted to the pavilions of earth's nations, pavilions which will each want to express the full nature of their country—its spirit, ideas, culture and art, industries, technologies and trades, cuisine, education and history in exhibits, libraries and studies, restaurants, theatres, residences and living environments? It is a cultural concentration and diversity that only a childlike exploration in the new consciousness could bear without bursting.

Science and Spirituality

In another sense there are the two antagonistic cultures that the twentieth century is still holding at some arm's length—science and the humanities or, truly, science and spirituality—, but a consciousness that rises above the boundaries of past and future and embraces the impetuous diversity of the world's peoples can surely not pause in its arc before the aspiration for outer knowledge on one side, and for inner knowledge on the other—complementary efforts that can only triumph in synthesis! To even imagine a place on earth where spirituality—the cream of religions and mysticism, and science—the queen of material progress, would be serving each other brings a pleasant disturbance to the skyline of present civilization.

Revolution and Evolution

Some may wonder how this can all be done. Others would be more frank and ask, revolution or evolution? The first gesture of an answer might be, why not both? When the Mother says—

Auroville wants to be a new creation,
expressing a new consciousness,
in a new way and according to new methods.

—that sounds like total revolution. Everything of Sri Aurobindo, whose mantric narration of the divine life radiates the Auroville project, heralds revolution—turning all convention around, gathering the outside in and pouring the inside out. But that is a much more profound process than political revolutions, whose distance from the power of such a centre seems to indicate their degree of relevance. Simultaneously there runs through every revolving the longer reach of evolving, from the apparent inconscience and deadness of matter to its billions' years efflorescence in immortal limitless life of a divinized human bliss. Each revolution spurs the evolutionary energies' whirl upward.

In summation of these pages,

only by an integration that contains every contrary, may a world city come into the world.

Will the Auroville here in south India achieve these states of existence? We believe it will, but we don't really know. What we are sure of is that the idea of Auroville has come permanently into the life of men; and here, or in another or still another attempt with/may be another name, it will press its will until the inertia of the past is consumed in its realization.

What we will look at next month, probably in some surprise, is the long trail and the localities of *this* Auroville's conception and beginning, well before the inauguration in 1968.

Reference

There

Subtle physical world. This term refers to the world of forms with vibrations closest to those of the physical world through which all things are materialized here. In the process there is normally a distortion from their perfect subtle form into our imperfect gross form.

THE TERRIBLE KINDNESS

The terrible kindness
Is on the prowl:
"Let me in. Let me in!"

He cries at the doors of our pride.
Hear him howl?
"Let me in. Let me in!"

ONCE I SOUGHT GOD

Once I sought God,
And sought Him hard.
Haste, hunger, fret,
And frightened whimpering in the night.
By day the quiet fear,
The unthought thought—
(Ah, who so brave to dare!)
What if he isn't there?

(Come swift again, sweet hour of prayer.
At least I know that you are there.)

But now, God lies in wait for me!
And oh, the things I missed that now I see.
And all the sweet surprises that He hides for me!
The just-right hiding of my childhood years,
Not too hard, or even worse, too easy,
And the timing!
And the joy of finding!
The lovely swoop of joy—
"For me?"
But I was only moseying along—
And *this*?"

"Child."
(I am His child. I know.)
"I love you."

FIRST STANZA

Lovelessness demands,
Insists !
Says must !
And should !
And do !

Love says,
Gently,
What can I do for you ?

Ann Chandrasekhar

HAMLET: A NEW UNDERSTANDING

Desmond Tarrant

(Contd. from the last issue)

This downward sweep of the pendulum prevailed until the Romantic Revival dating from the Lyrical Ballads (1798) of Wordsworth and Coleridge, a European movement—one of the greatest in the History of man bringing the dawn of political consciousness—coinciding with French Revolution and major political Reform in Britain. Imaginative affirmation, involving both head and heart, dominated the 19th century in all departments of thought and action to end with the cold shivers of the intellectual showers of such as G. B. Shaw and Ibsen introducing the age of Analysis and Anxiety, the realism of the 20th century when Grierson revived Donne for another age of doubt and denial.

Thomas Hardy, a counterpart of sombre Teutonic Theodore Dreiser (both influenced by Herbert Spencer), again reflects the stoic endurance and fatalism of his Anglo-Saxon and Teutonic forefathers with *The Mayor of Casterbridge* (1886) experiencing a fall (instead of a Romantic rise) precisely akin to Hurstwood's in Dreiser's *Sister Carrie* (1900) introducing another Age of Reason, described by Ellen Glasgow as one of cruelty without moral indignation—head over heart leading to head over heels . . .

As for the pendulum within the life of the individuals comprising these great sweeps from one ice-age to the next, F. W. Bateson

in *Wordsworth: A Reinterpretation* (1954, reprinted 1963) on p. 199 writes:

The tragic interest of Wordsworth's case is the exceptional degree to which his inner life was predetermined by psychic forces outside his control and of which he was himself only dimly conscious. The recurrent pattern of crisis, psychological disintegration, and gradual convalescence . . . is itself evidence of a character in which the area left for free will and the conscious mind to control was exceptionally small. If I am right in thinking that the pattern repeated itself almost identically at least three times and in each case over six years. . . Wordsworth's case included not only a general psychic rhythm, but a predetermined time-scheme.

Surely these recurrent patterns are part of all lives, all equally predetermined? All interlocked like the cog-wheels of a vast machine?

Perhaps man is a kind of televised substance. Thus life would be part of cosmic television, the sun a vast filament, the iron-cored earth a kind of anode in a vast, complex tube, with all Necessity, nothing accident or Chance-Providence in the fall of a sparrow.

Let us look now at what sort of a weapon fell into Shakespeare's hands when he picked

up the story of Hamlet. It was a very old legend indeed. The name Ahmlaide occurs in a fragment of song in 919. This Ahmlaide seems synonymous with a northerner Sitric, who first came to Dublin in 888 already—as one might expect in Emerald Ireland—with suggestions of madness. The northern tale of Hamlet seems to have developed in Ireland in the 11th century as we know it from the Danish writer Saxo, who told in Latin early in the 13th century the story of Amlethus in his *History of the Danes*, later printed in 1514.

In this mixture of oral and written, northern and Roman, Amleth pretends to be stupid, little better than a beast, baffling with riddles; his foster-sister is used in an attempt to get him to reveal his true state of mind, and an eavesdropper is stabbed and brutally disposed of. So the whole story is already roughed out, but Shakespeare omits the adventures in Britain.

The great Virginian novelist, James Branch Cabell, handled this theme yet again in his *Hamlet Had an Uncle* (1940). In contrast to the downfall of both good and evil in the idealistic version of Shakespeare, in the American version the Uncle lives on in triumph after Hamlet, a burly blonde giant, dies from a surfeit of honour. Thus in the American version objective reality triumphs—a 20th century comment with world-wide verisimilitude in one of Cabell's subtlest later works.

In 1570 Belleforest freely rendered Saxo's Latin into French and his *The Historie of Hamblet* was translated into English in 1608 possibly because of the popularity of Shakespeare's play from which it appears to have borrowed.

In 1589 there was already an English play about Hamlet influenced by the Roman Seneca—it had a Ghost calling for revenge.

Thomas Kyd may have been its author. At this point Hamlet resembles Saxo's Amleth being a man of action rather than contemplation; this should be remembered when considering Shakespeare's Hamlet and his final development after he had solved his problems.

Shakespeare's play was printed in 1603 and apparently acted at the Universities of Oxford and Cambridge and in the City of London at the accession of King James I, whose Queen came from Denmark.

It is the Second and enlarged Quarto of 1604 which is the basis of the play now. Although it was carelessly printed and badly punctuated compared with the Folio edition (1623), it represents more faithfully and fully what Shakespeare actually wrote.

So this theme, from Iceland and Ireland to Virginia, has been providing food for thought, handled and rehandled, for a thousand years ranging from idealism and aspiration through irony and disillusion to become a world-wide myth signifying — what?

In Shakespeare's hands the ancient legend of Hamlet becomes the classical religious document of man's perplexed enquiries into the nature and purpose of existence and into human nature, its obligations and travails.

Now let us study Prince Hamlet by the yardstick of our scientific frame of reference to see if this play evolves in accordance with law; let us see if it is in accord with the spiritual and physical laws illustrated by these great empirical thinkers, who have shone a searchlight into the black reaches of the unknown all around us, to ascertain the point of life here in this statistically so insignificant speck of deteriorating dust or Earth.

First for the bare action: Hamlet is told by his subconscious in the shape of his father's Ghost (the ghost in the machine) that his,

Hamlet's crown has been stolen by a foul usurper, who has made a prostitute of Hamlet's mother, Gertrude. Hamlet is commanded or feels compelled, to put matters right by killing the false king. However, in thinking of the life of Claudius, Hamlet questions the point of all existence and this delays him. As Swinburne pointed out, Hamlet has more of a mind than most to make up so the delay seems long.

However, by setting a mouse-trap, a play-within-a-play, Hamlet confirms his suspicions about Claudius and is eventually ready to act to regain his elective throne. Treachery intensifies and he is killed in a duel with the brother of his beloved, Ophelia, but before dying Hamlet kills Claudius in a welter of bloodshed and violence, so fulfilling the command of the Ghost of his father or the dictates of his conscience and sub-conscious. Hamlet is given a soldier's funeral as befits a man of action and this intensely religious play is rounded off religiously when Horatio requests a flight of angels to accompany Hamlet to his rest. Thus at the end of the play the Prince has become King in spirit as well as for a moment in fact.

Now what of the natural processes unconsciously at work? Hamlet, at about 30, is unhappy at the beginning of the play; life for some unknown reason has become flat, stale, and unprofitable, where previously it had presumably been otherwise. The shock of discovering the true nature of life and people as represented by Claudius, Gertrude, and the court have so showered Hamlet with conflicting meanings that for a while he cannot resolve the cascade of paradoxes comprising his experience; his mind, pushed to the limit, disintegrates. His efforts to comprehend are heroic—his refusal to run away is his temporary downfall as he is knocked to his knees.

As G. K. Hunter writes on p. 102 in his essay "The Heroism of Hamlet" (*Hamlet*, Arnold, 1963):

In the world of experience that Hamlet must live through, appearance and reality, subjective and objective truth, have fallen apart; nay more, one thing may both be and not be at the same time, may be 'the royal bed of Denmark' and 'a couch for luxury and damned lust,' both 'man, how noble!' and 'this quintessence of dust.' One vision presents simultaneous 'school-fellows' and 'adders fanged,' the 'fair Ophelia, nymph at thy orisons' and the archetypal wanton, simultaneous queen-mother and 'most pernicious woman'.

G. K. Hunter adds, 'In the landscape of paradox the philosophy that is founded on the "rule of unity", the assumption of coherence in experience and the capacity to generalise—this is bound to collapse.

The individual reflects the species, the life the age (cf. Hemingway's death-wish) as Hamlet enters a period of realism and sees life as it is. So, clearly, he is in a phase of disintegration and experiences paralysis of the will if not a toxic psychosis as the pendulum moves down from rest, and matter goes into motion while he paces and broods over his words. The pendulum is vertical in III, i, when Hamlet considers suicide and Ophelia mourns a noble mind o'erthrown, Hamlet 'jangled out of tune, and harsh', awry, melancholy, and brooding.

At this point, with his death-wish, he is symptomatic, the syndrome of his disintegrating, sick society, the court at Elsinore. At this stage of his development he believes in Free-Will, that suicide — 'To be or not to be . . .' — is a matter of personal choice.

On p. 9 of *The Question of Hamlet* (O.U.P. N.Y. 1959), Harry Levin notes:

Arnold Toynbee would arrange the plays, by the spiritual growth of their various heroes, in an ascending order which would correspond to the histories of civilisations. Hamlet would stand at the apogee because, with him, 'the field of action had been transferred from . . . Man's outer to his inner world'. The ascent . . . would be a spectacular instance of what Mr. Toynbee calls 'etherialisation'.

So part of the beauty of *Hamlet* is that it represents a phase of spiritual growth (cf. the Hemingway of *The Old Man and the Sea*) reaching the highest level.

Eventually, with the play-within-a-play (III) Hamlet solves his problems and prepares to act. The horse-power of his passion now has the steering-wheel of intellectually clarified purpose. From this point the pendulum is moving up to reintegration. As A.J.K. Walton says on p. 71 in his essay "The Structure of 'Hamlet'" (*Hamlet*, Arnold.):

When he has learned that Claudius is indeed guilty, Hamlet, far from being depressed by the thought of the heavy task . . . is elated and ready for action.

The resolution of the immediate problem brings catharsis, elation, and direction. In the Grave-Digging scene (V)—apparently owing a debt to the satirist and wit, Lucian of the 2nd century A.D.—Hamlet, still resolving paradoxes, is direct; it is the clowns who equivocate or quibble.

In V, ii, Hamlet has fully found his real or inner or sub-conscious Self as he tells Horatio how Guildenstern and Rosencrantz, now dead, are not on his, Hamlet's, conscience, whereupon Horatio, chorus as well as friend, exclaims—and, in doing so, crowns the play's meaning—'Why, what a king is this!'

As J. Dover Wilson says on p. 288 of

What Happens in Hamlet (1951) at the end of the play, Hamlet 'has added a cubit to his stature'. After noting that the bearing of the Prince is now auspicious he writes 'There is no procrastination or hesitation here. We have noted the return of his sanity . . . The dying Hamlet leaves upon us a sense of power, of terrific force . . . which we have never before seen at full'. This is indeed so and we can account for this access of energy by the dialectical pattern of cyclic evolution in some process of photosynthesis—if what goes up must come down, what goes down must come up provided it isn't arrested, provided it makes the right response to the challenge as Hamlet does by thinking his problems through before acting.

But J. Dover Wilson refers to 'the tremendous self that death has recovered for him', (p.290). Yet Hamlet begins his recovery before the threat of death—his elation and decision appear in Act III when he confirms his suspicion of Claudius's guilt with the play-within-a-play. He has fully recovered his true Self when Horatio makes his key statement—'Why, what a king is this!' in Act V, sc. ii, l.63, still before the challenge to the fatal duel. So it is more than death that recovers the 'tremendous self'—it is the workings of nature in him in the dialectic or ebb and flow of radiant energy.

Although indirectly, Shaw puts his finger on the pounding pulse of this matter when he says on p. 76 of *'Shaw on Shakespeare'* (Cassell, 1962) 'What happened to Hamlet was what had happened fifteen hundred years before to Jesus'. We are shifting the emphasis from crucifixion to resurrection; the fall and rise within the individual life cycle should anticipate and reveal what happens afterwards as the lower always anticipates and reveals the higher as the ape the man,—the

angel? That is the state of heightened responses anticipated by ecstasy and exaltation, the clues or signposts planted or hidden in our subconsciously conditioned art and myths in a deal with the environment—the Creator leaving nothing to chance.

Hamlet becomes spiritually King of Denmark graduated from Prince, the crown of thorns replaced by the durable crown of gold in spite of inevitable bad moments. This is why his maker made Horatio order an escort of angels as Hamlet gained the shore of felicity in undertaking his sea-change.

Now he no longer believes in Free-Will but that a Divinity shapes our ends as he finds once more a sense of unity.

Hamlet speaks of his death as 'this chance'; Horatio, following Hamlet at a lower level speaks of 'accidental judgements, casual slaughters'. It is hardly surprising if Shakespeare had not fully clarified consciously the laws he was so unconsciously so clearly obeying as they guided his pen — how could he before the psychology and science he so often magically anticipated?

So Hamlet *does* pass from peace through turmoil to peace, from integration through disintegration to reintegration evolving from simple to complex, from lower to higher in a process of growth which justifies the terrible experience. Now we can see at last how *Hamlet* was created exactly in accord with laws of healthy creative evolution to encompass the whole cosmos of thought and action throughout a complete cycle of its manifesta-

tion. It has taken us over three and a half centuries to catch up with Shakespeare if now our understanding is objective and empirical where his was subjective, however closely observed.

Thus Hamlet is the highest version we have of the world-wide myth of crucifixion and resurrection to a higher, more complex or abundant level of existence. Shakespeare's message is that the world may be damned, or Hell, but Hamlet escaped to his real Self, etherialised or refined beyond his lesser outer self in a process of conflict whereby, however much of good may *seem* to be destroyed in the process, Evil — the canker of dissolution — must always sow the seeds of its own destruction.

It must be Child's Play for the Creator of a universe in which the insemination of every seed must be precisely timed, to improve or perfect a genetic blueprint it has made before and re-embody it in a state of unbelievably heightened responses or ecstasy anywhere for further development.

Meantime, in a welter of dissolving discord, the young Prince had evolved of necessity, like the butterfly from the grub, into the mature King, a King who was likely 'to have proved most royally'.

As confirmed today by Erich Neumann's extension of Carl Jung in *The Origin and History of Consciousness* (1954), this seems to be the ultimate aim of life on Earth-Destiny in the flight of the darting swallow.

THE ROYAL PYJAMA'D HORSE—PART TWO

Maggi Lidchi

The first part of The Royal Pyjama'd Horse which appeared serially in World Union last year, dealt with Chandrakant's and Pomegranate's search for the Royal Bengal Tiger. Pomegranate the Parrot had bestowed one of her beautiful feathers on Chandrakant, the ambitious zebra, who thought it would look good on his forehead when he became a world conqueror. In exchange he had promised Pomegranate the first three kind things he would say in order to help her develop her heart.

Having very little practice in saying kind things he soon found this to be virtually impossible and would gladly have returned the feather in order to liberate himself from the ever-present Pomegranate. But the feather proved to be rooted fast in his forehead, so they had to make the painful journey toward the Tiger's arena together.

Chandrakant finally and unexpectedly said the third kind thing, and found the feather lying at his feet and Pomegranate in its place on his forehead. It was thus they continued.

At the arena they found that the Tiger was far from the benevolent striped kinsman that Chandrakant had been looking for, but the Master of the universe who would decide whether they lived or died. Chandrakant had been so sure of his welcome that he stepped into the arena alone.

At first he is terrified. The Master is about to swallow him whole when Pomegranate squawking and screeching, lights on the top of his head, at which he loses his fear. And the Master, surprised and delighted, stops in his tracks.

Chandrakant has seen his death, and his whole life flash past in a moment, and understands. Whereupon the Master gives him permission to go and conquer the world, and the two of them continue.

When Chandrakant and Pomegranate had gone a considerable way and the keen edge of their wonder at the encounter with the Tiger had just begun to dull a little Chandrakant stopped cantering and said, "Where are we going?"

"We never thought of that did we?"

"I wonder why," said Chandrakant.

"I think we were feeling too wonderful to bother. I still do."

"You'd better think about it now." Chandrakant had always been very sure of where he was going and was not quite comfortable out of that state.

"I don't feel like thinking," sighed Pomegranate.

"I don't feel like thinking either."

"Why don't we go back and ask the Tiger?" she said suddenly. Chandrakant nearly fainted.

"I'd love to see him, more than anything else. But I don't know whether I could bear going into the arena again just yet, it unwinds my stripes just to think about it."

"If you really mean that you can wait outside, but I don't see any alternative."

They turned back. Chandrakant found many opportunities to stop and drink water and admire flowers so that they ended up travelling quite slowly and when they did get there they found that the arena was closed.

"I can't let you in," said the white horse.

"Why not?" asked Chandrakant.

"Because it's closed. That's why." Pomegranate began lifting her wings a little impatiently.

"My good man, do you realise that if the Master knew we were here he would insist upon seeing us?"

"Is that so?"

The benighted creature didn't seem to know how pleased the Master had been with them.

"Look," said the guardian, "weren't you here not so long ago?"

"Of course we were," said Chandrakant and Pomegranate in chorus, shocked that anybody should feel unsure about it.

"Well, what did you come back for?"

"We forgot something."

"No. Can't be that. See, nobody ever leaves anything behind here."

"No," said Pomegranate, "We forgot to ask the Tiger something."

"You're not the first. Sorry, arena's closed."

"What do you mean, he's gone on holiday or something?" asked Chandrakant. The guardian stared at them.

"You must be joking. He's on holiday all the time."

"But we saw him here."

"Course you did."

"And he's here now?"

"Look you're wasting your time." The guardian flung the door open. They looked in. Chandrakant could not believe it. All he could see was a flat green meadow pleasant with little flowers. No booths, no attendants, no arena, no trees even. He cantered in and cantered around for a while and then came back to the door.

"What's this then," he said kicking at the door angrily.

"It's a door."

"A door to what?"

The guardian laughed.

"You never know do you?" he said.

"Let's go," said Chandrakant. "He's crazy."

"Let's not be . . ." By the time she said *rude* they were already galloping away. "Thank you my good man," she called to the horse's placid rear. "Tell your Master we came to consult him."

"Don't be crazy Pomegranate. You heard what he said. You saw what was behind the door."

"I know but I don't get rid of the feeling . . ." It was difficult to gallop and argue in the wind at the same time so they stopped under the first tree.

"I think he was there all the time," said Pomegranate. "I'm sure he was hiding behind a tree or somewhere."

"But there weren't any trees."

"I'm sure I saw trees you know Chandrakant. I distinctly remember a big neem tree because I know that neems have beneficial properties that . . ."

"Pomegranate, is this the time?"

"I'm sorry Chandrakant. It's just that . . ."

And she knew she'd seen the trees. When you were a bird you were very conscious of

whether there was a perch around or not. To a zebra of course they meant very little unless it was very hot. And then suddenly, in the middle of her feeling resentful that Chandrakant had forestalled all discussion of the matter, she realised that there had been no trees for Chandrakant. There had been trees for her, but there had been none for Chandrakant.

"Chandrakant," she croaked. A groan of recognition at the anxious, excited voice he hated so much answered her.

"What is it?" he asked marshalling all his newly acquired courtesy. "What is it, Pomegranate?"

"But if the trees were there for me and not for you perhaps there was something there for you and not for me. What did *you* see?"

"I saw meadows and flowers."

"Anything else?"

"Let's see. Yes. There was a—what they call a zebra."

"Oh my god. I didn't see a zebra. Did he speak to you?"

"I suppose so," said Chandrakant grudgingly.

"Chandrakant, why ever didn't you tell me?"

"I don't know." Chandrakant lowered his head to crop some more, muttering something the while.

"What are you saying? What's the good of doing that if I can't hear you Chandrakant?"

"I was saying, do I have to tell you everything?"

"Since we are travelling together..."

"If you must know he was insane."

"Why?"

"He said something crazy."

"Say it say it say it. It may be very impor-

tant. He may have been telling us what to do."

"No. He just said that zebras have never been broken like horses." Pomegranate's beady eyes stared at him.

"What did he mean?"

"Search me. I told you that striped horse was insane."

"Horse or zebra?"

"I'm a Royal Pyjama'd Horse. He was a zebra. All right have it Zebra, Zebra, Zebra," said Chandrakant rolling his r's. Pomegranate was about to say that there was nothing wrong with being a zebra when, seeing Chandrakant's mane leaning forward, she decided against it—which was a new thing for Pomegranate. She could see that Chandrakant was also exercising self-control and she knew that the experience must be even newer and more painful to him. So she waited in silence for Chandrakant's mane to take its normal curve before venturing, "Broken? What does that mean?"

"Don't you know? Broken. Even wild horses can be broken. But we can't. Do you see?"

"No; I thought everything could be broken. I mean a tree, or a stone, or even a heart." Her squawk became rich and fruity on the last word. Chandrakant groaned and shook his head with frustration. He couldn't believe she was back on her heart obsession again already. He still felt affection for her, an exasperated sort of affection. But he could see that it was going to be put to the test. What the zebra had told him had lodged somewhere in the back of his mind and he was far from pleased with Pomegranate for helping it to come forward. *She's a good old stick*, he thought to himself, *and she means well*, "but Pomegranate why do you always have to..."

Even when he said it aloud he didn't quite know what it was that Pomegranate was

always doing, so he said, "Just get off my head a minute will you." She flopped down to the ground at his feet. The trouble was he was never quite comfortable now when she left her perch, only sometimes he couldn't quite stand it when she stayed. At this moment he was relieved.

"We've never been ridden, that's what he said."

"Oh, you've never been broken *in*. Oh, I see, I see. Yes that's interesting. Very interesting indeed. I'd never thought of that. Yes, stubborn little horses. Well," she sighed, "I suppose that's the next thing."

"What's the next thing?"

"We'll have to find somebody."

"What for?"

"To break you in."

"Wait a minute, Pom, you know, back on the island they always said you were cracked."

"Who said that?"

"It's not for Chandrakant. It might be just the thing for a wild horse like Fred. Maybe he needs it. But I don't. I've got you sitting on my head day and night. Enough's enough."

"That's different. You need somebody to ride you."

"Well on this point Pomegranate we must agree to differ unless you want to agree that we have come to a parting of the ways." Pomegranate let out a squawk only somewhat more subdued than her old shrieks. She had thought herself beyond being taken by surprise.

"It's all right, Pom. You know I was joking I don't really think I could . . . I mean I wouldn't really like it. My head feels very strange when you're not sitting up there. Only you know you do say some very strange things. I mean how would you like it . . ."

"I know but it was your zebra, Chandrakant, not mine."

"I don't know what you're driving at," and Chandrakant though he did know, started pawing the ground.

"He spoke to you."

"Yes."

"And what do you think he meant?"

"I think he meant what he said."

"That zebras had never been broken in. Did he seem happy about it?" There was a long silence. At last Chandrakant broke out "You see that's what I mean when I say why do you always have to . . ."

"To what?" Pomegranate too found an old exasperation rising. Chandrakant banged his forehead on the ground.

"To make me feel bad before it's necessary. I was going to get to it myself anyhow but we could have had another two or three good days. Oh my god, is it always going to be like this?"

"No, Chandrakant dear. I'm sure it won't be. Not once you've been bro . . ."

"I know. I know. Would you let me not know? No you would not. So I know, I know I tell you."

There was another long silence while Chandrakant stamped around a little and Pomegranate preened patiently.

"All right", said Chandrakant at last. "I have to get broken. But where . . . how . . .?"

"I don't know. I suppose we'll get where we have to the same way we got to the Tiger."

"I got to the Tiger running away from you but that would take a long time now because you're not so unbearable any more and I don't run so fast." Chandrakant, as you see, still had trouble expressing his positive emotions straightforwardly, but Pom took the

remark as it had been intended. She fanned her wings contentedly and settled down on

Chandrakant's head and Chandrakant set off at a brisk trot

We regret that in our January-February issue, a footnote to the article, "Science and Society", mentioning that it was taken from the address of Honorable Sri C. Subramaniam, Minister for Finance of the Government of India, was left out. The address was delivered at a convocation at the University of Madurai.

FOCUS

TOWARDS A NEW WORLD ORDER

*A new world based on truth and refusing
the old slavery to falsehood, wants to take
birth. In all countries there are people who
know it, at least feel it. To them we call:
Will you collaborate?*

the Mother

APPROACHING WORLDWIDE MEETINGS

During June and July of 1977, several meetings convened by non-governmental organisations interested in the formation of global government and/or global community will be held in Innsbruck, Austria, and Paris; their deliberations and conclusions will greatly help in awakening the inhabitants of this planet earth to the need of a new world order. The aims of all these organisations are for the realisation of a world government, a world community, or some form of workable world order.

World Constituent Assembly

World Constitution and Parliament Association of the U.S.A. is organising the World Constituent Assembly in Innsbruck, Austria during 16-29 June, to draft a constitution for the Federation of Earth. Delegates from many countries will participate in the assembly and some members of World Union plan to attend it as delegates. We have given information of this World Constituent Assembly in a recent "FOCUS", but we wish to add here that this is a reminder to all concerned that there are persons in the world, though yet small in number, who are thinking in terms of world union or world government to resolve the problems which face humanity, and who believe that unless these problems are solved satisfactorily humankind may face a dangerous, if not catastrophic situation in a not very distant future. There are many thinkers and writers around the world who genuinely believe there is little time left to bring about a satisfactory world order which will govern relations between nations, prevent wars and armament races, and help in the creation of a new world economic order without which the international situation is likely to remain explosive.

Among the items of the agenda of the World Constituent Assembly, these figure: (a) world constitution, (b) ratification campaign, (c) world parliament preparations, (d) provisional world government, (e) proposed legislation on world problems. Prominent persons

interested in a world order or a world government drawn from many countries of the earth will participate in one or more of these items according to their choice.

World Citizens Assembly

The second session of the World Citizens Assembly will meet at Innsbruck from June 25th-29th to pursue the task begun at its first session in San Francisco in June 1975, namely "to build a world community". The declaration of interdependence, which was written and approved by the assembly then concluded with this sentence: "We the united peoples of the world have resolved to combine our efforts, form a movement to unite the people of the world, elect delegates to a world assembly and establish world institutions that give the people of the world control of their own destiny". At Innsbruck its workshops will consider the subject: "What New Institutions Need To Be Created?" These workshops will be concurrent and sometimes combined with relevant sections of the World Constituent Assembly. Immediately after 29 June workshops will meet in Paris from July 1st to 5th and will consider the assignment: "What Old Institutions Need to Be Changed or Abolished?" These are being planned in cooperation with the World Association of World Federalists and other non-governmental organisations.

To build a world community the topics to be considered are: (i) To stop the arms race. (ii) To meet basic human needs and preserve the environment. (iii) To promote education for world community and citizenship. (iv) (a) To develop supra-national and global institutions—Constituent Assembly—Peoples' Congress—Constitution for Federation of Earth. (b) To create a framework for ongoing action and cooperation among the organisations working for a world community.

World Federalists Congress

The seventeenth Congress of the World Association of World Federalists will also meet in Paris in 1977—from July 3rd to 8th. Its main subject is "Towards A New World Economic Order", and for that the topics at the study sessions will be: (i) To stop the arms race. (ii) Population and housing. Ecology and the environment. (iii) Trade and development. Food and poverty. (iv) World community and human rights. (v) Ideologies and power-structures. (vi) Regional structures, world institutions.

Public Meeting in Paris

On July 5, 1977, a public meeting will be organised by the World Citizens and the Committee for the Peoples' Congress with the World Association of World Federalists, World Citizens Assembly, World Constitution and Parliament Association, Committee for a World Federal Authority, Permanent Mundialist Committee with eighteen non-governmental organisations, International Women's Organisation, and other non-governmental organisations. This will be a splendid opportunity for all of these associations to harmonise their work and activities on a common platform to collaborate in bringing about a world community and world order.

Peoples Congress

One of the primary aims of the International Registry of World citizens of Paris, started

by thirteen prominent and well-known persons of the world, is to constitute a Peoples Congress based on the elections of World Citizens, electing two members every two years. This organisation was featured in an earlier "Focus".

World Citizens believe it is necessary to build a world parliament whose delegates, elected trans-nationally, will assume power and authority in order to make planetary laws and show the path that the United Nations must follow.

Many reasons are given for originating a Peoples Congress rather than relying on existing institutions. One of them is that nations, even the most powerful of them, have no right and even no means, to settle the destiny of the whole of mankind. Another is that institutions attending to world-wide problems, like the United Nations and its specialised agencies, cannot act efficiently enough, for they derive their power from a gathering of national governments more concerned with their own private interests than with the "world commonweal".

So far ten members of this congress have been elected and further elections will take place in the future.

These ten delegates, democratically elected by an electoral body of more than 50,000 persons in which many world organisations took part in 105 countries, will be presented at the gathering in July.

The meetings at Paris will show to all the world that although world organisations have different modes of action they pursue the same goal: to put forward a new, efficient political structure other than that of the present nation states, rivalries of which can only lead humanity towards destruction.

Due to the help of Rector Robert Mallet, chancellor of the Universities of Paris and chairman of the Permanent Mundialist Committee, the Congress will be held in the Sorbonne, a leading centre for world, or Mundialist views.

PRESIDENT CARTER'S SPECIAL MESSAGE

It appears that the world is moving slowly but steadily towards a closer understanding between nations and the leaders of the national states. It also appears that the ideal of human unity is pressing upon human minds for manifestation in the earth's life. In support of this we here publish President Carter's special international inaugural message given by him on 20th January 1977, when he was inaugurated as President.

I have chosen the occasion of my inauguration as President to speak not only to my own countrymen—which is traditional—but also to you, citizens of the world who did not participate in our election but who will nevertheless be affected by my decisions.

I also believe that as friends you are entitled to know how the power and influence of the United States will be exercised by its new government.

I want to assure you that the relations of the United States with the other countries and peoples of the world will be guided during our administration by our desire to shape a world order that is more responsive to human aspirations. The

United States will meet its obligation to help create a stable, just, and peaceful world order.

We will not seek to dominate nor dictate to others. As we Americans have concluded one chapter in our nation's history and are beginning to work on another, we have, I believe, acquired a more mature perspective on the problems of the world. It is a perspective which recognizes the fact that we alone do not have all the answers to the world's problems.

The United States alone cannot lift from the world the terrifying specter of nuclear destruction. We can and will work with others to do so.

The United States alone cannot guarantee the basic right of every human being to be free of poverty and hunger and disease and political repression. We can and will cooperate with others in combating these enemies of mankind.

The United States alone cannot insure an equitable development of the world's resources or the proper safeguarding of the world's environment. But we can and will join with others in this work.

The United States can and will take the lead in such efforts.

In these endeavours we need your help, and we offer ours.

We need your experience.

We need your wisdom.

We need your active participation in a joint effort to move the reality of the world closer to the ideals of human freedom and dignity.

As friends, you can depend on the United States to be in the forefront of the search for world peace. You can depend on the United States to remain steadfast in its commitment to human freedom and liberty. And you can also depend on the United States to be sensitive to your own concerns and aspirations, to welcome your advice, to do its utmost to resolve international differences in a spirit of co-operation.

The problems of the world will not be easily resolved. Yet the well being of each and every one of us—indeed our mutual survival—depends on their resolution. As President of the United States I can assure you that we intend to do our part. I ask you to join us in a common effort based on mutual trust and mutual respect.

SRI AUROBINDO'S ACTION CENTRE IN THE UNITED STATES

Sri Aurobindo's Action Centre and Auroville Association, dedicated to the evolutionary vision of Sri Aurobindo and the Mother, have been organised by Dr. and Mrs. Joseph Spanier and friends, the mailing address is P. O. Box 1977, Boulder, Colorado 80306, U.S.A., telephone 303-447-0982.

The Centre began to issue a newsletter from January 1977. We have received copies of the January and February issues, in which we find support for the World Union movement. They state that Joseph Spanier was an active participant at the World Union International Conference on "The Next Future", held at Sri Aurobindo Ashram Pondicherry during

January, and that many groups and individuals representing New Age thought around the world were involved. Dr. Spanier and Dr. Breese-Whiting, they report, were elected to the executive committee of World Union as the two American representatives.

In order to make clear what the movement is, the January issue declares that World Union,

a non-profit, non-political movement, for unity and progress on a spiritual foundation, believes that the ordinary humanitarian or religious outlook and motivation are inadequate to meet the demands of the current world crisis. To usher in the new age, our spiritual development must match our scientific and technological achievements. Mankind must realise that all life is one and that unity is already a fact, which must be manifested on every level to achieve integral fulfilment.

In the February issue, it is stated that World Union

lays emphasis on the fact that unity, wholeness, is a basic truth of life—in fact of all existence—and that life can be lived most fully through an increasing awareness of this truth. We must recognise that the time has come to develop loyalty to the world as we have heretofore developed loyalty to the family and to the nation.

The newsletters follow up with information about the forthcoming visit of our chairman, Sri M. P. Pandit, to the United States, revealing that he will be in their Boulder, Colorado area for talks and meetings during 10-16 April this spring.

Finally, they offer membership. This extract is taken from the January newsletter: "we invite you to become a member of World Union which includes a subscription to the monthly journal" *World Union*. Please write to the Centre for further information".

ORGANISATIONAL ACTIVITY

World Union Centres

Uttarpara World Union Uttarpara Centre held its 41st monthly meeting on 29th January at the Library Hall of Amarendra Vidyapith, Uttarpara, Sri S. K. Gupta presiding. The meeting commenced at 6.15 p.m. after a devotional song by Sri Sanat Bodok and group concentration for three minutes. Sri N. K. Roy, Sri P. K. Banerjee, Sri S. N. Nag and Sri S. K. Gupta who attended the World Union fifth triennial conference as delegates from Uttarpara Centre placed a report before the meeting elucidating the proceedings of the conference's seminar and how the same was conducted at Pondicherry in January. Thereafter, Sri Samar Basu, a participant in the seminar, summed up the discussions and mentioned the integrated statement which was appreciated by all the members present. The report of the conference enthused all concerned. The meeting ended with a devotional song by Sri S. K. Bodok. It was resolved to convene the 42nd monthly meeting on 12 February with the subject: "Sri Ramkrishna, Swami Vivekananda and Subhash Chandra on the Coming of the New Age".

Lucknow World Union U.P. Centre held a meeting 31 January presided over by Dr. Sitaram Jayaswal, when papers pertaining to the main religions of India were presented by some students at Mahila Mahavidyalaya (Women's Degree College), Lucknow. Dr. K. Sabbarwal, Sri Ram Pravesh Shastri, Sri Radhey Shyam Yogi and Dr. Jayaswal participated

in this programme. Dr. Jayaswal encouraged the students to find unity in diversity and try to follow the path of truth. He pointed out that all religions stood for truth, justice, harmony and cooperation. Sri Ram Pravesh Shastri urged the students to find an answer to the question as to why there were so many religions preaching the same truth. Dr. Sabbarwal, the principal of the college, explained the real meaning and purpose of religion in life and emphasised the need for a spiritual approach. At the end of the meeting prizes were awarded to the students who had presented papers.

Calcutta World Union Calcutta Centre held its monthly meeting on 28th November 1976 at 26-E Turf Road, Calcutta, with Sri Arun Kishore Mukherjee as chairman. After meditation for five minutes Sri Arun Kishore Mukherjee introduced the subject and explained the significance of yoga with particular reference to its scientific basis which had been admitted by the modern world. He also explained the curing and healing effects of yoga. Sri Jagdish Chandra Saha spoke on the very significant and important role played by yoga in the international sphere. He cited examples of disease—like skin, heart, and digestive troubles—found cured by the process of yoga. Yoga also helped to keep the body and mind perfect and active.

Sri Saha spoke also on Indian culture and on the importance of Indian womanhood, citing the vital part played by her as mother, wife and sister in Indian society in the past and in the present. He emphasised that the root cause of the present day degeneration and degradation in society was individuals' omission to observe and follow strictly the good and beneficial rules, codes of conduct and practices laid down by great sages and avatars like Sri Aurobindo, Ramkrishna, Buddha. He appealed to everyone to act with sincerity and honesty of purpose.

Sri Lakshman Narayan Dutta spoke about the project and activities under World Union Economic and Cultural Council and appealed to every member to actively associate with the same. The meeting was then entertained with songs by Sri Dharanath Chatterjee and Master Abhijit Dutta.

This Centre held its monthly meeting for December on the 24th, with Sri Arun Kishore Mukherjee as Chairman. The meeting commenced after meditation for five minutes. It was decided unanimously to start a young wing and a health Centre (Sri Aurobindo Relief Mission) including old age rest centres as early as possible.

Sri Aurobindo Siksha Samsad—Sri Samar Basu, the Secretary of Sri Aurobindo Siksha Samsad informs us that the members of the Samsad will hold the Third Teachers' Convention on Saturday the 26th February '77 at Deshbandhu Bani Mandir, Nalikeel, the headmaster of which institution is Sri Amlesh Chandra Majumdar. The Convention will conduct a Seminar on "True Education and the Role of Educators". Teachers of several institutions will take part in the Seminar. Sri P. K. Bhattacharya will preside over the Seminar.

World Union Building Fund

We are happy to inform our readers that Sri Surendra, the second son of Sri A. B. Patel, who has often looked after the administrative work of World Union during the absence of Sri A. B. Patel, has made a very generous gesture to World Union for its Building Fund. He has

given 1250 shares of Rs. 100-00 each in a limited liability company. The company is operating in Tamil Nadu with its registered office in Pondicherry. These shares are to be sold as early as possible in order to realise cash for the purpose of commencing the construction of the proposed building. We are now looking for a suitable piece of land for the building. The fund now stands as follows:

Acknowledged in the last Focus	Rs. 10,374.67
Donated by Surendra A. B. Patel	Rs. 125,000.00
Total	<u>Rs. 135,374.67</u>

We take this opportunity to appeal to all our members and friends to support the project of the proposed building by contributing generously to the fund.

New Life Member

306. Ms. Mary Schreiner

P. O. Box 933
Fort Myers, Florida 33902
U. S. A.

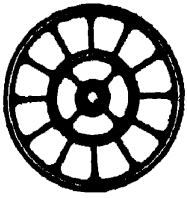
New Associate Life Member

15. Smt. Survarna P. Shukla

102 Sangam, first floor
Behind Jaslok Hospital
Dr. G. Deshmukh Marg
Bombay 400026



General Secretary
17 - 2 - 77



14. 8. 68

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EDITORIAL

The editor, Sri M. P. Pandit, also the chairman of World Union International, will be in the United States speaking and meeting with Americans until his return at the end of May. In his absence the editorial page will carry, as in this issue, writings of Sri Aurobindo and of the Mother.

Those of the Future

The individuals who will most help the future of humanity in the new age will be those who will recognise a spiritual evolution as the destiny and therefore the great need of the human being. Even as the animal man has been largely converted into a mentalised and at the top a highly mentalised humanity, so too now or in the future an evolution or conversion—it does not greatly matter which figure we use or what theory we adopt to support it—of the present type of humanity into a spiritualised humanity is the need of the race and surely the intention of Nature; that evolution or conversion will be their ideal and endeavour. They will be comparatively indifferent to particular belief and form and leave men to resort to the beliefs and forms to which they are naturally drawn. They will only hold as essential the faith in this spiritual conversion, the attempt to live it out and whatever knowledge—the form of opinion into which it is thrown does not so much matter—can be converted into this living. They will especially not make the mistake of thinking that this change can be effected by machinery and outward institutions: they will know and never forget that it has to be lived out by each man inwardly or it can never be made a reality for the kind. They will adopt in its heart of meaning the inward view of the East which bids man seek the secret of his destiny and salvation within; but also they will accept, though with a different turn given to it, the importance which the West rightly attaches

to life and to the making the best we know and can attain the general rule of all life. They will not make society a shadowy background to a few luminous spiritual figures or a rigidly fenced and earth-bound root for the growth of a comparatively rare and sterile flower of ascetic spirituality. They will not accept the theory that the many must necessarily remain for ever on the lower ranges of life and only a few climb into the free air and the light, but will start from the standpoint of the great spirits who have striven to regenerate the life of the earth and held that faith in spite of all previous failures. Failures must be originally numerous in everything great and difficult, but the time comes when the experience of past failures can be profitably used and the gate that so long resisted opens. In this as in all great human aspirations and endeavours, an *a priori* declaration of impossibility is a sign of ignorance and weakness, and the motto of the aspirant's endeavour must be the *solvitur ambulando*¹ of the discoverer. For by the doing the difficulty will be solved. A true beginning has to be made; the rest is a work for Time in its sudden achievements or its long patient labour.

The thing to be done is as large as human life, and therefore the individuals who lead the way will take all human life for their province. These pioneers will consider nothing as alien to them, nothing as outside their scope. For every part of human life has to be taken up by the spiritual,—not only the intellectual, the aesthetic, the ethical, but the dynamic, the vital, the physical; therefore for none of these things or the activities that spring from them will they have contempt or aversion, however they may insist on a change of the spirit and a transmutation of the form. In each power of our nature they will seek for its own proper means of conversion; knowing that the Divine is concealed in all, they will hold that all can be made the Spirit's means of self-finding and all can be converted into its instruments of divine living. And they will see that the great necessity is the conversion of the normal into the spiritual mind and the opening of that mind again into its own higher reaches and more and more integral movement. For before the decisive change can be made, the stumbling intellectual reason has to be converted into the precise and luminous intuitive, until that again can rise into higher ranges to overmind and supermind or gnosis. The uncertain and stumbling mental will has to rise towards the sure intuitive and into a higher divine and gnostic will, the psychic sweetness, fire and light of the soul behind the heart, *hrdaye guhāyām*, has to alchemise our crude emotions and the hard egoisms and clamant desires of our vital nature. All our other members have to pass through a similar conversion under the compelling force and light from above. The leaders of the spiritual march will start from and use the knowledge and the means that past effort has developed in this direction, but they will not take them as they

1. The answer of Stephenson to those who argued by strict scientific logic that his engine on rails could not and should not move, "Your difficulty is solved by its moving".

are without any deep necessary change or limit themselves by what is now known or cleave only to fixed and stereotyped systems or given groupings of results, but will follow the method of the Spirit in Nature. A constant rediscovery and new formulation and larger synthesis in the mind, a mighty remoulding in its deeper parts because of a greater enlarging Truth not discovered or not well fixed before, is that Spirit's way with our past achievement when he moves to the greatness of the future.¹

Sri Aurobindo

Afterimages

It is those images that continue to glow after The Next Future, World Union's fifth triennial conference held during January, to which this issue of the journal is devoted. Unlike the previous reports and impressions of the conference published earlier in *World Union* and "Focus", the contents that follow are live threads of the talks and discussions taken from tape recordings of the full three days' gathering. They have been necessarily selected—the complete recordings would have made a book in themselves—and incorporated into a commentary by some of those who participated in the seminar.

Background material for more familiarity with the conference may be found in the appendices.

The effects of The Next Future continue to disclose themselves: a futurology library has been started at the Government Law College of Pondicherry; new contacts are multiplying amongst the now more globally ranging horizons of those who attended—Paris, Tel Aviv, Vancouver, New Delhi, Moscow are some of the known points here; the International Centre of World Union is expanding,—and intends to take new space for a communication centre and reading room. *Afterimages* are becoming *beforeimages*.

1. *The Human Cycle*, Sri Aurobindo Birth Centenary Library edition, volume 15 (Pondicherry: Sri Aurobindo Ashram Trust, 1972), pages 250–252. The title, "Those of the Future", has been provided by us—editor.

KEYNOTE ADDRESS

M. P. Pandit

The pointed address of our governor has made my task comparatively easy to set the tone for the seminar. He has also thrown a number of suggestions along the lines of which we could profitably proceed. Before we come to the subject proper, I would like to make a few observations on the subject of the future as we envisage it. Many of you must have read the story of a scientist who, while developing a theme before an audience, told them that two million eighty-four thousand years hence the sun was likely to cool down with the disastrous consequences therefrom. A member of the audience got up and asked, "Pardon, how many years hence?" The scientist repeated, "Two million eighty-four thousand years hence." "Thank God", exclaimed the man, "I thought you had said two million eighty thousand years!"

Now this is not the kind of future we are speaking about. Not the eventual future, not the distant future, but the future that is imminent; and that imminent future is not going to be handed to us on a platter. It is something—as the governor has said—that is going to emerge from our present as this present has emerged from our past. There is a continuity, a progress in human evolution and the future; the imminent future, the next future that we are to discuss is something that is evolving, that is on the threshold of actualising itself; it is something to which we are a party. We have to clarify our ideas and

notions of what this future is likely to be and not merely envisage it. Also I would assure you that we have met to assess our responsibilities in building the future that we want, the future that is imminent. To envisage a future is one thing, to make a determination to contribute to the shaping of this future is another. And each one of us here has met to commit himself to the future that is likely to emerge. This future is not rigid, there are many flexible directions, flexible elements. It is there that we can influence it, we can shape it. This seminar is held precisely to determine what each one of us can contribute. And how shall we contribute? By practice. We start practising today. In each session of the seminar when we discuss and arrive at a consensus, each participant stands committed to practise what he has accepted from that moment. It is from this angle that we hope this seminar will be a substantial contribution to the progressive forces that are working in our country and in the world. At no time in history, perhaps, was interest in futurology so wide-spread as it is today. Wherever we go, whichever books we read, there is always a tone of expectancy, of trying to envisage what is going to happen tomorrow or the day after. And there are, broadly speaking, as most of you are aware, two schools of thought, each considering itself most authentic, regarding the future that is in store for us.

One is a pessimistic one. Rightly or

wrongly, this section is identified with the Club of Rome, particularly after the first report of the Club titled *Limitations to Growth*. According to them, we are rapidly coming to a point of no return; the resources of the world are becoming depleted thanks to our stupidities and lack of foresight; the world population is rising. And everywhere they point out, with an emphatic satisfaction I would say, that a breakdown, a disintegration of the values of life is imminent. They envisage what we would call in our Indian tradition, a *pralaya*, dissolution—unless the governments concerned, the leaders of opinion cooperate and arrest this process of decay and postpone the end as long as possible. These have been called our prophets of doom.

The opposite camp, identified with the Hudson Institute, of which Dr. Kahn is a very voluble representative, says that all this is moon-shine. People have been talking of this doomsday from the beginning; there are always people who will speak of doom, but we should not believe them. We are really coming into an era of unprecedented prosperity. Maybe the present resources are exhausted, maybe the world population is increasing, but certainly you can depend upon the ingenuity of man to develop new resources, find out new avenues of nourishment. Science is breaking its frontiers and there is no end to its wonders. One day new planets will be opened for colonisation and who knows, we may send our excess population to colonise these new planets. These then, are, broadly, the two view-points on the future.

I represent a tradition which is very positive in these matters. We do not accept the exaggerations of either side. We envisage this whole world, this universe as a manifestation of a Divine Consciousness, an Infinite of which there is no end. "You take out the full

from the full and the full remains", as the ancient scripture has it, and at every moment in our life there is a continuous unrolling of the powers, of the values, of the elements of this Infinite Consciousness. The world is moving, steadily moving, opening up new and new dimensions, the progress is real. Compared to what we were two or three hundred years ago, a great progress has been made. Larger advances have been registered in many fields of life. The life span has been increased. Perhaps you are not aware that recently there was a report that in the U.S. a convention of the morticians, undertakers was held to discuss the problems arising from the increased life-span of humanity. They were very much worried because people were not dying as quickly as they used to and many problems were arising. Now this is an indication of how new dimensions are being added to our life, and the accent is on progress in the field of education, in the field of social science, in the field of politics; whatever the apparent and the outer appearances there is a solid and a substantial advance. Today everybody knows what is good, what is right. More people on earth today know what is good for others, what is good for themselves, but what we lack in, is sincerity. I know what is good for me, I know what is good for my country, but my selfishness, my egoism, my insincerity pulls a veil over my knowledge, before my mind, and that is why we have begun to suspect whether we are really progressing. We know our consciousness has grown. There is a continuous unfoldment, there is a continuous enlargement and heightening of consciousness that is taking place in the world and the unrolling of this consciousness is but another name for the evolution of consciousness, an evolution of which the movement of our humanity is a signal flare.

Now this consciousness which is manifesting itself is seen to be unfolding on four great lines, whether in the individual or in the universe. There is an element that seeks for knowledge, to know truths, to know things, to garner information, and this is the great line of knowledge on which the general consciousness is developing. Second, there is the line of power to safeguard the knowledge so gained, to allow life to grow on the lines framed by this knowledge. Third, there is the irresistible impulse to produce, to organise, to coordinate, to harmonise. This is the third element of harmony. And fourth, every man, whether he likes it or not, has to work, has to serve. No life is possible, says *The Gita* (and our commonsense) unless we work. This impulsion to work, to serve, is the fourth line on which consciousness has developed. So the great lines along which this universe is shaping itself as an expression of consciousness are knowledge, power, order and harmony, and service. And it is in these four dimensions that we are hoping to sight the next future which is the subject of our seminar.

First we have taken service and perfection of work. Service—work—so far has been only or mainly a means of earning our livelihood. Most of us work to earn our livelihood, to earn money to purchase things that will give us happiness and joy. But service can be developed to give its own joy, to give its own happiness, and that is where the role of technology comes in. Technology is meant to reduce the drudgery part of work, of service, so that we work for the joy of it and out of a creative impulsion. It is only when we take up work with the spirit and attitude of love that we can hope to achieve a certain perfection in work. As long as the pragmatic consideration is there, in its utility by way of

money, work is not very likely to proceed on the lines of perfection. Speaking of technology, there is a great controversy whether technology should be divorced from us, or at least reduced because it has almost succeeded in making man its slave. I would submit that this is a very wrong approach. Technology, after all, is a product of our consciousness. It is our consciousness that has developed technology. If we continue to maintain the superior position of consciousness over its product, technology can be of immense benefit. Naturally we have to decide, we have to discriminate. There are areas where technology on a large scale is indispensable; there are areas where the application of technology could be profitably minimised. But by and large, technology is a force for progress. It is the consciousness that uses this technology that decides whether it is going to be for our good or for our evil. For instance, most of the accidents on the roads these days are due to reckless driving of motorcycles and scooters, much more than motor cars. Why is it so? I have often asked people why they should drive so fast as that; can't the vehicle be driven more slowly? Some of them told me, "Once you get on a motorcycle, you have to drive fast, you can't drive slow, you can't help it". I believed them till I found, the other day, a motorcycle rider escorting His Excellency's car, going quite slowly. This made me realise that one can drive even a motorcycle slow if one has the control. This is only a small illustration. I understand there is an occult element in all these speeding vehicles which induces the mood of speed in those who ride them. But that apart, it is possible by a little self-consciousness and awareness to control the vehicle, to control the technology. I remember the Mother once telling me that with the consciousness that was

vouchsafed to her she hoped to experiment upon the latest computer machines and she foresaw certain interesting results which would be of great benefit to mankind. She had hoped to use the new consciousness with the computer. This is a very important subject which I would like my colleagues to go into in depth. Technology is a must from our standpoint. We have to develop the consciousness that can handle technology.

Second, law, order, harmony—that is the next subject of the seminar. Law: most of us are aware that laws as they are framed are to regulate our conduct and these laws are based upon man-made standards. Standards change from age to age and so does the law. I remember, when I was a boy, hearing a sentence attributed to Gandhiji: "Let justice triumph though the heavens weep." I liked the sentence very much and the idea it expressed. I committed it to memory and used it in some of the debates in which I participated when I was a student. It is only now, pretty late in my life, that I realise this is a limited approach. Justice? But what is justice? How do you determine it? There is already a rethinking on the subject, as my friend Dr. Madhava Menon will make clear in the course of the seminar. Does justice as envisaged and as practised in the courts all over the world meet the demands of humanity in the course of its progress? Understanding, sympathy, love, it is these that are the demands of the Time-spirit and not the justice of tooth for tooth and eye for eye of the old Semitic tradition. The conception of justice, the conception of law based to secure that justice—they are changing. In the Indian tradition, there is a distinction between what is right and what is right in the law. *Satya*, they say, is the essential truth of a thing;

and the process in which that truth works, that is the *rtam*. So the process of the working of truth is the law. And this law is designed to be lived in order to build up an order, an individual order, a collective order. But order by itself is not an end. There is the communist order, there is the capitalist order and many other kinds of order. But all orders are only paths. There must be some objective and that objective is harmony. We are steadily moving from the old conception of law, realising the inadequacy of the old order, into a new movement of harmony. This harmony is of the mind, of the heart and of the body. There is a triple harmony which we are pursuing and we are steadily moving into that dimension. We have to consider what promotes this harmony and what promotes this sense of unity. It is only harmony that can bring about unity whether in our individual societies, in the country, or in the whole world—it is towards that we are moving.

And there is the third movement, power and its effectuation. Power is not just electric power. Power is a force of consciousness and it is impersonal. Whether power will do good or bad depends upon the user. It is the consciousness that uses it that decides what is going to be the result of the application of power. To increase the quantum of consciousness in every situation, to be conscious when utilising the power is the new dimension that is being added to world thought today. And it is only in the measure in which we increase the element of consciousness in ourselves and in life situations that power can be self-effectuating. Otherwise power very often becomes self-defeating.

Lastly, there is knowledge. Knowledge normally understood up to a certain time was mental information, mental enlightenment of what is true, of reality, of nature. Whatever

reveals itself to us as a result of our experiments, what has come down from our scriptures, from our ancient books—that constituted knowledge. But now in 1977 we have outgrown that old, limited conception of knowledge. Now we are steadily moving towards enlarging its frontiers. We know more things than we get by the knowledge through the mind. The reasoning mind, the logical mind is not the sole apparatus for gaining knowledge. We have begun to realise, as the more advanced section of scientists has, that mind as we know it is only an operation of consciousness. Man can know without the operation of the mind. Mind as a faculty is a projection, a limited projection of consciousness and for a true knowledge, a full know-

ledge, it is consciousness that is to be awakened on all levels of our being, steadily enlarged and made to embrace more and more objects of knowledge. And this is what Sri Aurobindo calls knowledge by identity. So knowledge through the mind is slowly developing into a movement that will swell one day into what is called knowledge by identity.

These are the four great lines on which consciousness that is manifesting in the world is developing and the next future is closely bound in determining what are the prospects of these developments taking place in our lifetime and deciding in what way we can contribute towards the shaping of this future.



Reception of Sri Bidesh Tukaram Kulkarni, Lieutenant Governor of Pondicherry State

The Seminar in Session





The General Participants in Session

Sri M. P. Pandit Delivering the Integration Address



SERVICE, PERFECTION IN WORK

Seminar Phase One

Sri J. C. Kapur, the moderator, opened the discussion by asking two questions. Can the issue of technology be given positive expression or is it doomed to be negative?

Can the confrontation that seems to exist between the "sense of man for material advancement" and our spiritual teachings, can it issue into the ability of "material man to rise above the burden of the tangible world"?

In the midst of his benevolent provocations, Sri Kapur commented on the role of our social institutions—and suggested there was a large element of fear about the future in us because of our sense of guilt over their failures (direct and indirect). His reference to fear drew the first reactions, which kept surfacing throughout the afternoon.

It was most deftly dealt with by a librarian who made the distinction between wise fear and superstitious fear. If we have a live wire charged with thousands of volts we should be careful. That is one kind of fear, the wise kind. The other lies in the sense of superstition in the old classical sense, drawn from the Latin words *super* (meaning *over*) and *stare* or *stitio* (meaning *stand*). This kind of fear is to take any power in the universe and *stand* it *above* our own soul power. It is important to distinguish soul power—the divine consciousness in man—from body consciousness. To believe there is anything in this uni-

verse which "we" (the divine in us) cannot master, is superstition. There are religious superstitions—when people are afraid of devils and gods, forgetting that they provide these beings with lodging in their own selves, and that their soul power is always superior to them. In modern times we are afraid of secular devils, the atom bomb, war, pollution and such things. But if we think that our soul power is not sufficient to master these things then we are superstitious. The librarian concluded with a call, "so let us be careful not to be afraid in the superstitious sense!"

Living to Eat or Eating to Live

During the exchange regarding the next future of technology, a remarkable finding was shared by the gadflying moderator. Agriculturally, a comparison of energy production and consumption ratios in America indicates that four units of energy are used to produce one unit (4:1). Devoting so much energy to food is perhaps one aspect of living to eat. It also results in unacceptable levels of waste and pollution. In India one unit of energy is utilised to produce fifteen units (1:15), which means energy consumption is seventy-five times lower. But also, the level of industrial development achieved is unacceptable. Neither the ratio of 4:1 nor 1:15, but that of 1:5 was quoted as a balanced acceptability—eating to live. And it was noted with great

satisfaction that a large number of localities are increasingly making efforts towards achieving this ratio.

An American resident of Pondicherry spoke of the great strides being made in the field of organic farming, with an increasing consciousness of the importance of the health of the soil. Organic farming takes the natural processes of the cycle of life and uses them to produce plants that are stronger, that produce higher yields, and that are more vibrantly nutritious and tasty than the ones grown with chemical fertilizers and pesticides. The discussion deflected into other channels before this point could be developed. Tremendous advances are being made in organic methods of agriculture—as opposed to the fertilizer and pesticide approaches of yesterday's chemical therapy. And the beginning availability of information on the phenomenon of family concerns running small farms which are proving themselves far more efficient than large collective enterprises . . . all these indications suggest a ripening of consequences in agriculture, rural and urban systems' relations, technological and industrial and labour adjustments that we are beginning to sense.

Means Determine Ends

Leaving agriculture, the discussion focussed heavily but temporarily on our current problems, inciting a powerful request that we isolate and identify what new patterns we could see emerging, what buds were stealthily peeping through the snow to tell us of the qualities of the next season, the next future. One such pattern, pointed out by a student of industrial psychology from the U. S., is the impetus to what is called "job enrichment" in study and in practice that is turning many people away from routine jobs done with the sole object of earning money,

to jobs inherently satisfying and so a source of joy.

Overwhelmingly, the mood of seminar phase one was carried in the insight that the solution to our problems lay in our *attitude* to work. The means must be made ends in themselves. *Where work was seen as worship—the source of joy—there we saw perfection in work.* Looking back on the seminar it is perhaps possible to sum up the extensive discussion on this theme as "Don't do anything for pleasure but take pleasure in everything you do".

Arising from this, considerable time was spent discussing the ways and means of achieving what one participant called "a psychological transformation that would match our technological power", and what was generally referred to in the seminar as a change of consciousness—into the realisation that means also determine ends. A case in point are current nutritional programmes of India. The chief administrator of the Bangladesh refugee relief operation (in 1971-72) spoke of the "short-sighted, self-perpetuating programmes" that result when means don't "touch" ends. These programmes are largely a matter of just distributing food. If one took pleasure in this work as an end in itself the resulting interest and insight could reveal the real need—a programme to teach people to learn to feed themselves. Treating means to an end as an end in itself creates a deeper awareness of the "inner" which alone could integrate the myriad particulars of the "outer". This was a growth of consciousness so profound it could be referred to as a change of consciousness.

Where the Change Begins

The director of a humanities and sciences programme from Canada referred to Ivan

Illich's call for the de-schooling of society as a pre-requisite for changing our old patterns, both of thinking and life-style. On the other hand there was the influence of guru and the Divine through nature and the intuition. A minority of the participants held that institutions created change while the majority held that institutions could be changed, and so effect change, only by a change of consciousness in those running them—by individual consciousness. We had reached the classic "chicken or egg" situation.

Approaching the nub a little differently, a student of the emergent relations between political philosophy and spirituality presented the obstacles, and the pulse of solution. "Work, which should be *love in action*, is reduced by today's mechanistic information to a penance done to earn the wherewithal for pleasuring ourselves." Public institutions are bureaucratised into facelessness. It is these two factors that cause the current alienation and unhappiness, he summarized, and then reported: One shining facet of the next future embedded firmly in today is the movement away from these mechanistic and "anti-life" ideas, to ones generating new-style communities. Not a return to some kind of pastoral idyll of the imagined past but the aspiration to the "global village" of the future—as we see emerging in Findhorn, Lindisfarne, Auroville. A place where human interaction would be on a face-to-face basis. A place where the endeavour would be to attain the right balance between centralisation and decentralisation, intermediate and high technology, intellectual and intuitive expression. He narrated the almost miraculous achievement of face-to-face "institutions" in the astonishing conditions of the Kibbutzim with their eyeball-to-eyeball interaction: three crimes in sixty years of existence.

Those disagreeing however, clearly called on us to be "empirical" and recognise "that the consciousness of the masses cannot be changed very much". This, it was felt, demonstrated the importance of institutions—which seemed to imply that an institution could get high consciousness performance out of people whether or not the people themselves had a high consciousness.

In the discussion, a few Americans observed that "the spiritual experience" during New York's power black-out, which transformed the New Yorkers' personal interaction from a faceless, impersonal to an *interpersonal* one, achieved a greater change of consciousness than any institution established by man—be it Lenin or Ford. The restoration of power destroyed it. "While it is true that outward circumstances can effect temporary changes of consciousness," mused a social worker from Calcutta, "it is equally true that a high level of consciousness cannot be maintained without work." This is true worship: the work of giving expression to new kinds of warmth and transforming human relations. So transforming our relationship with the world, so transforming the world itself.

Ease, Not Disease

It took a scholar and industrial executive from Madras to centre our expectations on medicine and health, when he defined the ancient Ayurvedic system of India through translating the name of this now increasingly respected approach to human health. It was plainly illuminating: *ayur veda* = the science of life. The distinction he elaborated was between studying man from the point of view of diseases—a distortion of man that encourages the idea of "sickness being our birthright"—or from the point of view of health as the norm. "We must research health

rather than disease", he said. "This teach will us to live in harmony with nature." That is to say, we must learn to think of "proper maintenance rather than just repairs". Others observed that the growing awareness of iatrogenic disease, that is to say the side-effects of allopathic therapy or so-called Western medicine, is awakening great interest in more natural therapies. Bio-chemic salts are an example that have the added advantages of being inexpensive, being easy to produce and being easily made available to rural populations.

The problem of medical services, and all technologies, reaching through the isolation, ignorance and poverty of populations such as rural India was gravely considered. A medical doctor here informed us that in allopathic therapy, each year more resources are having to be expended to achieve the same standard.

The Chinese system was then warmly commended, largely because of two salient features. First, its healthy perspective on health is reflected even economically. A doctor under the old Chinese system would receive a weekly contribution from his "parishioners" (patients would hardly be the right word!) only when they were well—it would stop during an illness. Second is the now famous Maoist innovation of "barefoot doctors", which obviates the conventional extravagance of using expensively trained doctors to treat minor cuts, burns and ailmentary ailments—the usual problems brought to the average village G.P., or general practitioner.

Incidentally, the Chinese system is a good illustration of solutions to two vexing questions that made frequent appearances during the course of the afternoon: the question of replacing our habit of either/or thinking with both, an ideation of the next future; the question of the true ratio between centralisa-

tion and decentralisation. A doctor mentioned the conventional dilemma of pouring research and specialization into the chronic diseases of a pampered minority at the expense of less exotic but more prevalent ones, or of sacrificing this rare flower of specialisation to the grasses of common needs. The barefoot doctor, whose inexpensive training is for just these needs, is a tremendous conservation of resources which allows both to be done. Regarding the second question, in the barefoot doctor system a centralised aspect is not dispensed with, but exists at a higher level. Every village has access to a hospital for the few cases beyond the scope of the barefoot doctor. But a hospital and its fully fledged doctors and specialists service not just a couple of villages but whole districts.

We could summarise the discussion in this sphere by clarifying the inherent principle, a principle pertinent to the application of all—not just medical—technologies. It is: intermediate technology for the village or primary level of social stratification, whether it exists in a rural or metropolitan area; a high technology in the higher strata such as provincial or regional city centres, which are, ideally, not huge homogeneous blobs but composite collectives composed of smaller groups.

Interexistence Human and Divine

Like currents swirling and eddying in pools and waves round an obtruding boulder the seminar explored, detoured, hit itself against, and deflected round the dichotomy in our minds between individual interest and collective interest. To begin with, one said, service had to be "selfless", not a charitable (and so humiliating) bestowal by the haves upon the have-nots. A questioner from West Bengal asked, can we aspire to a society so conscious, so aware, that social service becomes

unnecessary? Another questioner, this time from Germany, asked how much does service to one's own spiritual development demand that we flow with our fellow humans to give service, how much does it demand that we "withdraw"? It was agreed that a higher or larger consciousness would deal with these problems; but the urgent question was, how to achieve it?

The story a Bombay participant told of the Asuras and Devas who were invited to a feast but not allowed to bend their elbows to eat, was used to clarify the distinction between a purely egoistic consciousness and a more visionary one that relates individual and collective. The Asuras walked out in impatience, but the Devas realised that if they were to feed, not each one himself but each the other, then everyone could eat. Our concept of self-realisation must be clarified to illumine the fact that it is opportunity of service seized which is the royal road to becoming more realised.

But one of the major stumbling blocks to an adequate concept of service was our current conception of ourselves as individuals, that is to say individuals who have to make personal "sacrifices" to reap the rewards of collective functioning. Many of the exchanged opinions betrayed what could be summed up as the motif of the "social contract", which began with Hobbes and Rousseau, who trace the Darwinian concept of "nature and in tooth and claw". Here, a young thinker from Sri Lanka shared some of the work progressing in ethology, the study of animal behaviour. Ethology has amassed unequivocal proof, he said, that this apparently true Darwinian perspective is based on superficial knowledge; for when we go deeper we find a high degree of sophisticated cooperation and interexistence in nature.

Yet it is this very Darwinian data, coursing through Hobbes and Rousseau, that founds, frames, and lives in our thinking about individual-group conflicts of will. It is this data that gives rise to the conception that the individual is the ancient reality and the collective only a development from the individual. Not only does such an ideology lower our consciousness, but modern science shows it up as a piece of nonsense. Ethology categorically declares that the human individual as we know him has been the specific human invention. Though the eighteenth century thinkers who built the foundations of our current ideologies could not conceive of such a thing, ethology shows conclusively that social order has been nature's cradle for almost all creatures and for always.

To say the individual is the specific human invention means it is human beings who go beyond nature's cradle to the open society of civilization where the individual enjoys a significance reaching out of the collective. It is exactly to this point that a thinker from Varanasi flung the most passionate accusation at technology, asserting it has reduced the individual to being merely a unit of the state. Because of it "the human individual has ceased to exist. He has lost his sense of significance . . . as a result of . . . unrestrained technological development". So, like the equally dogmatic system of communism, unrestrained technology returns us to the pre-human cradle of social order, when our need is to go forward to a planetary civilisation.

Here, Joseph Needham's translation of the old Chinese law of *Li* was quoted: "The cosmic organisation is a Great Pattern in which all lesser patterns are included." This principle illustrates the move from the discredited social contract to planetary civilisation's open

society, and intersects new scientific insights in saying it is foolish to think true individual development can take place against collective development. This does not mean individuals cannot act against the interests of society, but that those who act against the true needs of society pervert their own ultimate interests. The student of emerging science and social development concluded: "The implication is that instead of seeing two polarities, the individual and the collective, instead of seeing 'my evolution' and then, separately, 'service', the new concept is that it is only through serving the collective that the individual can find his own self-realisation, his true self-development."

The seminar was reminded of Sri Aurobindo's words in *The Human Cycle*, one of the source books for World Union. He writes there that the individual need and right, forming the basis of our quest for an open society—which is the aspiration of all our political activity—is ultimately "the quest for self-development". (Today the terms self-realisation or self-actualisation have been made more current by psychologists such as Abraham Maslow.) He writes that the will-to-be, will-to-power and will-to-know are all legitimate. "But", he says, "their satisfaction must not be egoistic . . . not for any other reason moral or religious, but simply *because they cannot be so satisfied*."¹ In his view, if the in-

dividual needs self-realization, society needs self-fulfilment. And the only way in which the individual can truly find self-realisation or self-development is through servicing the needs of the collective by which society finds its self-fulfilment.

Once again we may bind many loose ends of the discussion by saying that coming science and thought are dismissing the 19th century premises of current ideology and substantiating the spiritual perspectives of seers such as Sri Aurobindo. "Here", said the report presented at the integration session, "was a very warm ray of spring-time sunshine piercing the winter gloom; here was a pragmatic, empirically verifiable foundation for our modern concepts of interexistence and integration."

"Build a light in the sky", the moderator concluded, "that everyone looks to and works by, don't build lights in isolation." Like particles of ordinary light each individual is at best a light unto himself or herself shining in his or her own direction. Our need, and what is emerging in the patterns of the next future, is that objective body of true knowing which is also the essential meaning of *science*, to illumine individual self-realisation and collective self-fulfilment. Where every particle of light is thus aligned as in a laser, we manifest that glorious, omnipotent beam of translucent culture: that rich quality of life which is the concomitant of whole service and perfection in work.

1. Emphasis added—editor.

HARMONY, ORDER

Seminar Phase Two

Far and away the most interesting aspects of this session centred around discussions of the ideas, harmony and order. At the outset the moderator illuminated what proved to be guidelines of the primary distinction: order as a mechanical, clinical symmetry, a design of the sort revealed to us by science; harmony as an organic, dynamic symmetry, a design so subtle it is obscured by its sheer grace—a grace revealed to us by authentic religion. Recalling the precision of an ant colony, the punctuality of Mussolini's trains and the immoderate efficiency of Hitler's war machine, the moderator reverberated the mind of the conference in indicating that harmony obviously went far beyond mere order.

The profusion of contributions which followed spoke in differing tones and modulations, drawing on disparate imagery but basing it all on the simple fact that man exists in many spheres of consciousness, as is detailed in the writings of Sri Aurobindo and Teilhard de Chardin. The contributions summed to this distinction: *order is the causal relations that exist in each plane, harmony is the co-ordination of all planes.*

A student of classical learning burnished the etymology of *harmony* for the rest of the session when he explained that *har* is an old Aryan syllable signifying holy or wholeness and *monia* comes from *monos* signifying oneness—it is the integrating into oneness of all the planes or dimensions of the cosmos. The holy oneness, the holy union of body, of mind and of soul: harmony.

Another participant said harmony is able to contain all opposites within itself. It can absorb a variety of polarities without opposition. This was extended by the next contributor, declaring: "*Harmony* is that *order* where the opposites can co-exist".

Relating the levels of harmony with balance, an industrialist experimenting with new age business methods in Bombay said, "Harmony is finding an alignment between our level and the macro-level. When you learn to cycle you fall until you find your balance—alignment with the centre of gravity. Harmony requires us to achieve alignment with the centre of consciousness."

Using the word *order* for this, a young member of the Ashram said, "Order is a multi-dimensional reality. The merely partial order of the past shows that we have not reached an integrative principle (to harmonise these different levels of order)."

But the full-blooded sense of order was exercised by an Indian educationist as he claimed that "Technology is trying to bring about an orderly civilisation but it does not move towards harmony, only towards uniformity." In this direction Sri Aurobindo was quot-

ed: "Science and reason can iron out all difficulties but it will create a world which is a uniform world and will make of man a reasoning animal."

In the following contribution by a retired professor from Bangalore, the way order operates in each dimension was explored, and the transcending integrative principle was poetically described. "Science started with the idea that God has created the world in perfect order. But science is unable to bring harmony into the world for the simple reason that whatever the findings of science today, they are contradicted tomorrow. From Newton's theory of gravity to Einstein's theory of relativity, even the great theories of our foremost scientists have been modified. If you are working in management, town planning, architecture, to bring about harmony I'm afraid what we think is right today may not be tomorrow, when our experience could be quite different.

"But what I wish to emphasize is that harmony must come from within. When you start thinking on a problem to a greater and greater depth, to such an extent that the problem does not remain different from you, you become the problem itself—that way the intellectual mind which dwells in a region of duality gets into a region of oneness in consciousness where the superficial awareness of the mind is totally destroyed. In this region direct perception reigns supreme and you begin to see harmony everywhere." He went on to describe that at this level of consciousness everything fits into a regular, integrative pattern like pieces of a three-dimensional jigsaw puzzle. "And one perceives the wonderful oneness of the cosmos. That is harmony", he concluded. "The big job is to get there!" was the immediate rejoinder which suggested the first movement in the seminar towards the next future of harmony and order.

From Adversity to Conciliation

It was noted with judicial satisfaction that in the legal world there are discernible developments towards a more harmonious order. The lawyer and legal educator who opened this point went on: "Today, law is more and more trying to express the group consciousness or general will. In German there is a word which says that law is an expression of the consciousness of the people, the collective will of the people: *volkgeist*. It is nothing but a mirror of the culture of the people. Now this sort of synthesizing of the values, attitudes and approaches of individuals, in society, in groups and internationally is discernible in the institutions that law creates, the processes that law adopts, the values that it tries to cherish and this is a sure sign that the legal system is trying to integrate the life process in such a way that it can take individuals, individually and collectively, to higher planes of consciousness and living. It is quite evident in the legal system of the western world as well as the socialist world. One simple example is that the old legal proceedings adopted an adversary relationship—plaintiff vs. defendant, accused vs. prosecutor. But today legal proceedings adopt a more conciliatory relationship, a mediatory tone, an arbitrating relationship in place of an adversary relationship leading to a system in which everyone sees something good for each one. So law in the next future as I find it emerging is a sure expression of the consciousness of the people in which individual liberty and freedom will be cherished", in dialogue with the developing social consciousness.

The Effect in Town Planning

From the dynamics of law overlit by harmony to those of town planning the discussion seemed to be searching for an operable knowledge of the conditions of the multiple dimensions of the cosmos. This would free current knowledge from its heavy drag of an exclusively physical dimension, which tends to father greater uniformity and regimentation than a multi-dimensional perception does. Our town planning, for instance, often sires "buildings we feel are atrocious". And frequently, when whole cities are designed and constructed their features have nearly produced social depression amongst their residents. Though no names were mentioned, such cities as Chandigarh and Brazilia are said to be cases in point. "They have a pattern and order but they are not always harmonised" with enough of the pertinent factors such as their respective locations, and their citizens' higher needs such as aesthetic sensibility.

It is now generally becoming known that architects and designers should "have attuned to the consciousness dwelling at the site, the order-pattern dwelling there, and be in harmony with that. All too frequently in town planning or management techniques, what is good in one context is inappropriately applied somewhere else", because we are not sensitive to the specific conditions, particularly intangible ones, of other locations.

Turning the same point around, because diversity is such a fundamental condition of the universe we must rise to a high enough level of awareness to perceive the oneness in this diversity. Thinking further, we see that that play between diversity and oneness, oneness and diversity not only initiates a rhythm to solve the opportunities in town planning, design science, sociological sciences and aesthetics; it also may be the very rhythm of harmony itself.

Harmony without Itself

Like restless frogs in a shady pond the need for disharmony and disorder kept leaping to the surface at odd moments. "Total harmony and order are unnatural in the order of the universe", said one expresser of this view, continuing, "Without disharmony and disorder at least to some extent, the world will lose a many-splendour'd thing—that is, human diversity. A total harmony and order will see our arts and literature extinct, for this order will make us statues!"

However, even science, which has no pretensions to total harmony and order, as some feel religion does, seems to be moving closer to that discovery. A student of the emergent relations between science and spirituality reported, "Physics nowadays can be shown to picture the cosmos in a way analogous to the spectrum of light. The physical is seen as red, as one waveband in the spectrum of creation. The emotional, intellectual, intuitive are as yellow, or blue or violet, other wavebands consisting of a specific range of frequencies. What this means about the "intangible" planes is that, like ultra-violet light which cannot be seen without tinted spectacles, we can't "see" these higher energies but it is these that come into play when we operate in those planes. This is how real is the idea that the several dimensions of the cosmos form a single continuum.

Another example he gave of the scientific inclination towards what surely appears to

be a dynamic harmony with itself and other disciplines, even on the physical plane, is this one related to religion. "All religions have taught it is best to go to bed early and rise early to say one's prayers. But this fact has had precious little impact on current life-styles. Dream research is showing us that dreaming is necessary to maintain sanity, that the centres affecting foresight and planning and the higher imperatives are revitalized by the dreaming done in the hours before midnight—and by the meditation or creative thought of the dawn hours. (Dreaming and creative thought have been found to be two sides of the same coin)". This knowledge can speak to people's life-styles, whether their background is Freudian, Marxist, Christian or Animist!

Looking back on the discussion it is pertinent to inquire whether we are at last on the threshold of sufficient scientific data to confirm the sacred tradition's affirmation that worldly conflicts or dynamisms which have seen the greatest worldly progress are only a shadow play—essential, but parochial in themselves. The central arena of "dynamism" is what Teilhard would call the quest for "interior organisation" by exploring these higher and higher dimensions, the no-o-sphere, where our decisive progress lies.

There was one most insistent question which was fired at all and sundry in all four phases of the seminar, and in the tea breaks, lunch breaks and whenever else the opportunity arose. This was the "How to?" question regarding higher consciousness. How was one to bring this new consciousness into one's life—"harmonious, creative, ordered, spontaneous"? "How can we be open to others and to ourselves simply, trustingly, joyfully, extensively, patiently yet swiftly?" But the second phase demonstrated it was too early in the seminar for these answers.

Related to this was another regularly appearing feature of the exchanges: discussion was handled deftly when it was firmly related to the "single ontological plane" of our physical, scientific universe. But every time these limitations forced us to venture in a multi-dimensional cosmos, and this happened frequently—from meta-needs to Teilhard's no-o-sphere, from the vital plane to the realm of soul power—our path through this landscape seemed certain of its uncertainty. It revealed a pressing need for a knowledge of the intangible planes of existence as precise and communicable as we have—in science and technology—of the physical plane. The search for principles that integrate the multiple dimensions was described in global proportions, as it is a global need. An instance: physical scientists now admit that when they say "random" it usually means they haven't studied the full cycle of the phenomenon to discover what principles govern it. Perhaps when we refer to paradoxes, illogicalities, miracles and even some so-called stupidities, all we display is our ignorance of how a higher plane interacts with a lower one at their interface where the result shows.

Could this be an answer to the question of "What can I do, now?" Achieve and encourage a knowledge of the "higher" planes—by finding one's own higher levels—so that our knowledge of the physical will be brought into balance. Although this may sound long-term, even concrete, is cracked by the primeval impetus of plant life below it. And it is not really long-term when we realize "the paradox is, that the problem and the solution are the same". It is not that the solution is elsewhere, it is in us, we who are the problem. Then this coming

together, of our micro-solution with the macrocosm (what Jung calls synchronicity), "this coming together of nature, history, and our conscious co-operation with the cosmos is what Aldous Huxley (and he wasn't exactly a believer!) calls 'co-operating with grace'. This opens up a dazzling prospect for what we have called the next future of harmony and order."

POWER, EFFECTUATION

Seminar Phase Three

The third phase of the seminar opened with a reminder from the chairman of the conference about its objectives. He mentioned that reality has infinite dimensions and proportions and that it is not possible for finite man to know it by the mind, but one can experience, can have realisations of the Infinite. The objective was to share our own fragmentary experience so that we may enrich each other. Today this is specially important. A change in our consciousness—in our thinking, our perspectives, our very feelings—trembles on the brink of manifestation. It is a change of revolutionary magnitude and man must *act* that this transformation may proceed along the right lines.

Four-fold Dynamo

We were exhorted to leave behind the patterns of the past and focus our attention on this potential "new" so that the faint stars of our individual fragments of reality could blaze into the sun of new age illumination. The object of the conference was delineated as "a gathering to pool our experience in these matters so that each of us may learn from all of us". Thus may a general trend emerge, thus may we perceive how to meet the new, understand the role each of us has to play and so participate in precipitating the next future.

Forming the basis of the discussion of power and effectuation in the next future was the concept of man as a four-fold system of power-generation. Drawing on the sacred tradition's understanding of the multi-dimensional cosmos, the following categories were enumerated by a doctor from Calcutta.

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| 1. Physical | The economic organism—labour and industry. |
| 2. Vital | Human interpersonal relations and group dynamics. |
| 3. Mental | Culture (language, the arts, technology). |
| 4. Spiritual | Worship—"already manifested in man but not in men". |

He went on to state that "all these power generating systems have to be harnessed in all their forms so there is no negation or curtailing of any aspect of them. If we ignore even one we can in no wise protect humanity or help its progress. These aspects have to be understood (brought into alignment with our evolutionary imperatives) for a better, a noble effectuation of power in the world. The basic guidelines to achieve this are: the components of physical power must be governed by those of vital power (such as 'management techniques' governing home and factory), these in turn must be governed by mental power—

management should have the patronage and sanction of our cultural heritage—and ultimately if spiritual power could really be manifested, its role is to govern the cultural.” It is this sacred government that has to be established by the individual in himself and the collective within itself. He concluded on the note that, “It is only when we do not properly understand this generation, governance and effectuation of power that ‘Power like a desolating pestilence pollutes whatever it touches!’”

Backwaters

In his opening remarks the moderator, Sri S. Sankaranarayanan, had already mentioned some of the malpractices arising from our current misconception of the nature of power. He declared that power is a divine quality and emphasised, “*The aim of life is not to shy away from power, but to utilize it in the service of the Divine*”.

It is a false concept of spirituality that keeps the *sadhak* (one who practices a spiritual discipline) out of politics, which is responsible for the current situation bemoaned by a professor of English from Santiniketan: “Those who have the power seem to have no vision and those who have the vision seem to have no power! If only this horrible bifurcation could be done away with—if!”

Another malpractice arising from this misconception was expressed by a Tantric scholar—on hoarding power: “It is (something to be) possessed and there is a feeling it should not be parted with. A true conception of power gives rise to the realisation that, like love or knowledge, power increases as it is shared.” Those reflecting deeper on this statement would surely have recalled how similar an attitude is shown towards knowledge wherever a medieval past still lives. There knowledge is hoarded as a merchandisable commodity and even taken to the grave rather than revealed to “rivals”. For instance, basking in the tremendous benefits that have been showered on virtually all humanity by the pooling of knowledge in contemporary science and technology, we moderns can smile at such childish ways regarding knowledge. But regarding power, we have to grin and bear it!

It was a fascinating insight into our general level of consciousness to discover during the course of the conference just how difficult it is for us to focus on the future. At the mere garnishing of a point we would cruise into the past; the object being to illustrate the discussion, the actuality developing into a fix on the past’s problems. To focus our perceptions on the new hues of threads weaving into our life and life styles—and whether they boded ill or well—now, that was another matter all together.

Power and Implementation

Difficulties there may have been but they were not to prove insurmountable. One new thread identified was power-sharing in a trusteeship situation, which was extensively discussed in an industrial context; but more of that later. Our interest here is in the remarks of a former student of a Western university about the relationship of decision-making and implementation. Commenting on its emergence in student politics in the “before” and “after” of the May of 1968 in Paris, he said that the strong demand for student power was all very well. But it was equally obvious that the conception of the university’s needs held by a student

spending three or four years there was very different from that of the professors and teachers who would be involved for a professional lifetime. And they were the ones who had to implement the decisions on which the short-term student was casting his vote.

In elaborating, he said, "Scientists tell us that the skill of foresight and planning is one of the most recent additions in the evolutionary repertoire. If we are to have any concept of education at all, it certainly includes developing and training just this functioning. This makes nonsense of giving identical voting rights before as well as after a university education. The right balance links the responsibility of implementation with participation in power wielding." That is, indiscriminately sharing power irrespective of its recipient's capacity to exercise it responsibly, is just not good enough. "This recognition, already emergent in student politics," concluded the former student, "is one of the most promising signs for the future." From popular democracy to youth popularity our good intentions will not suffer from being tempered by commonsense.

From Double Talk to Commonsense

Sri Aurobindo's wry comment that the first thing a *sadhak* surrenders when he joins the Ashram is his commonsense, of which we were reminded by the moderator, is apposite not only to what has just been said, but also to a point stressed as being fundamental for a healthy society. This was that there should be no dichotomy between the standards applicable to the individual and those applicable to society. "When we talk about the transformation of society what we have to realise, is that what prevents it is that the individual forgets he is a part and parcel of the collective. He *is* the collective. But unfortunately he treats the collective as his own enemy, tries to protect himself from the collective and talks about social evils, society perpetrating hardships on him, etc. He tries to fight his own shadow. This happens mainly because man has enunciated one set of laws for himself like love, charity, and another set of laws for the nation." Politics itself is a dirty game only because we countenance such double standards. "The reprehensible lies of the individual become the irreproachable diplomacies of the nation-state".

In a style reminiscent of Socrates' perception that true "virtue is knowledge" we were reminded that scientists today are telling us of research replacing the old pattern of co-existence with *inter*-existence. Co-existence was, said the moderator: "I suffer you to exist" and inter-existence is: "I exist *because* you exist."

One wonders whether the true depth of this fact was realised. We still tend to think such statements figurative rather than factual. Yet today the physicist describes matter in just these terms: particles exist *because* of other particles, and would cease to exist without them. This is described in *The Tao of Physics* as "every particle consists of all other particles". The bootstrap model of subnuclear physics sees each particle as helping to generate other particles which in turn help generate it. This implies an organic relationship between conditions at the individual level and those at the collective level. The political implication of this lies in the organic relationship between *Swarajya*—individual freedom, and *Samrajya*—collective freedom, as distinguished for us by the moderator in his poise as Sanskrit scholar. Our need of that objective body of knowledge called for in the seminar's first phase

was exposed in the difficulty we have in grasping the mechanics of this relationship. Since it was already agreed that freedom was the liberty of the individual to self-realisation and the liberty of society to self-fulfilment, obviously a clear understanding of the dynamics of this realisation is essential. It is only with this understanding that "what is good for the individual is good for the group". For it gives us criteria to discriminate at the individual and group level. On this basis, "Whatever we think is highest and noblest for the individual must be cherished for society too. Then, naturally, politics would be clean," and society would bloom into self-fulfilment in this sunny atmosphere.

Undercurrents Govern Currents

Let us not be guilty of over-simplification, however. Understanding the dynamics of self-realisation may be the first step toward understanding the dynamics of social self-fulfilment—but it is no more. This was stressed when the immortal Tagore was quoted: "Man is kind, men are cruel".

The inextricable interweaving of individual and collective was summed up by a seminal member from West Bengal. "The individual establishes harmony in his own self (in the pursuit of his self-realisation). When there are a group of such individuals a society is formed which can be said to be transformed. That society becomes a centre of light illumining the path whereby other societies, not yet transformed, may not create any disturbance in the quietude of the transformed one. This becomes in fact the medium through which the latter achieves its own transformation. The society moving into the next future is composed of individuals who hold the power—through their understanding of its four-fold generation—the power of spirit over mind and mind over matter, which when scientifically applied relegates the crude powers of police, army and armaments to superfluity. This is the power-effectuation of the next future".

Such an approach to arms and armaments may seem a far cry from what operates in the world today, when the ruling ambience tends to be, in the words of a contributor individualist to the seminar, "that a nation can survive only at the cost of another nation". Yet even the most technocratic among us suspect a destiny that shapes our ends in spite of all our clever schemes (if only the destiny of 'chance'). Current scientists are ready to concede that what they call random is usually only a cycle subtle enough to still elude their grasp. Those who are sensitive to subtler forces governing our lives devote their energies to building and maintaining what the industrialist referred to as "a network of light created by the tangible and intangible influence exerted on all by the global villages of tomorrow's global society".

"Networks of light" led the discussion to the emerging global networks of another kind of light—that of television pictures. And all the old saws, from "mental pollution" to "the propaganda-power of TV", received due airing until the conference was informed not without some asperity—by *une dame formidable*—that really the solution was very simple: "Switch it off—the set or yourself!" It was a comment that evinced for her the love and laughter of those present.

The parallel of television with all that had been said about technology was obvious. In and of itself the invention is neutral; how we use it can make it one of the most destructive

weapons on this planet—from a corrupting influence on adults to a psychotic one on impressionable children—or one of the most constructive tools for educating, elevating and exhilarating mankind. In this connection "Syn-Con", a technique developed by the Committee for the Future in New York, was mentioned as an instance of a creative approach to television. "It is used in conferences expressly for the purpose of bringing people together, of unifying people. It is growing so fast it will soon be used for a global conference by Barbara Marx Hubbard, with a TV network linking up people in cities all over the earth into one conversational exchange. And, hopefully, a communication of communing rather than demogogy will emerge." Early in the seminar the distinction had been made with classical precision between talking at people—where the object is to impress one's own ideas on others for profit motives or self-image motives; and communicating with them—where the object was "a communion of ideas", a sharing and mutual enriching simply for the joy of it.

Teaching by being

Perceiving the truth that means determine ends operating at the technological level, Marshall McLuhan wrote, "the medium is the message". A primate researcher in the seminar related how this is becoming known about the human body, too. It is only recently we have begun to realize to what a large extent our body is the medium through which we communicate our attitudes to the world. Body language or kinesics is the term commonly used to describe this phenomenon, "where what one wants to say is expressed in a very formal (through the form) manner. Simply the way in which one carries a child communicates information to it. There is a way of carrying it that says, 'Now we are going for a walk and everything we meet is our friend'. There is another way of carrying a child that says 'Now there is danger. I have to protect you.' If you carry a child in an over-protective way it starts fearing everything and everybody. Experiments show that a child carried in the right way develops a great confidence in his surroundings. The method of carrying had told him, had taught him spontaneously, 'Everything around you is friendly'."

"Be simple, be sensitive, be sincere", had exhorted a business executive from Bombay a little earlier. Now we, and probably he too, could see the context that makes this so important, not only for ourselves but those nearest us. It is more important to be so attuned that the right information spontaneously radiates through, than to study all the techniques and body gestures which convey the "right information". In any case, he added, "when we try to be sincere, automatically something more, something deeper comes through", and life vibrates with a greater reality.

It is relevant to interject the research of modern science and relate this information to language itself. Shape is now shown to have its own harmonics; that is to say, shape is an expression of sound. This means that if shape communicates information that could determine a person's psychological orientation, then sound is even more influential. Here lies the importance of mantric languages, where words are formed so their semantics confirmed that there is a unified principle of sound (phonetics) ranging from monkeys to man. "Man has grown 'outwardly' at the *expance* of his spirit", added our Sanskrit scholar, "and this fact is reflected in language's recent gain in form and loss in content. More attention is now

directed at how to say a thing instead of what to say." Forming the undercurrent of these thoughts was the present obsession with technique, the brilliance and wit of the arts today, no matter how much it degraded our nobler being and dried up our aspirations. Appropriately, the moderator called on us to work for the unity of word and deed, by which the forms of language would reflect a rich content. He concluded his remarks on the subject by speculating whether we would attain those heights where silence (which Eastern teachings affirm is the totality and wholeness of sound) would "serve human understanding better than language"! He was obviously developing his earlier remarks, that because man has lost touch with the inner silence, "religion itself, which was originally designed to help man to discover God" and thus unity, has been fragmented into "religions" by a babel of voices more destructive than Joshua's trumpets at Jericho. "Religions have divided men, and God as well." The time has come when we must regain contact with the silence at the centre of our being "and replace religions with the essential religion", for which the word spirituality was used. "Understanding the essential unity of all religions is, of course, the first step for the religions to die and true spirituality to be born."

Exploding the Myth of Mecenary Man

Thinking back to the phase one discussion of service, perfection in work—that "mechanical things should be done by the machine and man should be released from drudgery to the rightful purpose for which he has been created: expression of the higher faculties of the mind"—the moderator drew attention to India's experience in industry. The empirical verification of the phase one discussion given by his account is highly significant for the future. In a country like India there is no sophisticated industry run by "advertisement-wallas" to apply techniques of depth psychology for indoctrinating the populace into the world of consumerism. So here, he said, "financial incentives go up to a certain stage—after that they are useless. It is found that in factories where people are highly paid there is a high degree of absenteeism because in three days they earn what they expect to earn in a week: and the people are a contented race, for they then do some other [personal] work which interests them."

These ideas were expanded by the business executive from Bombay who referred to psychologist Abraham Maslow's hierarchy of needs in man and its impact on management techniques. "Man's needs", and he was including the worker in industry, "are arranged in an ascending order of significance beginning with physical needs (food, clothing, shelter), continuing through emotional and egoistic needs, to psychic needs. Yet reigning over all these is man's need for self-realisation".

So our first groping steps in exploring the inmost realities of man are already revealing the shape of future patterns. They show us how sound was Gandhi's understanding when he said, "All life should be taken as a trust". The business executive continued, "Gandhi told the industrialists that their power, their money, their capital must be regarded as a trust and used for the interests of all concerned: the industrialists themselves, the workers, the shareholders, the customers using their products, and ultimately society itself". He quoted the Scott-Bader Commonwealth of Britain as an instance of a firm run on this trusteeship

pattern—and deplored the necessity to go so far afield for an example. He added that he was a member of The Trusteeship Foundation which was trying to motivate industrialists and businessmen to voluntarily take up this principle in the pattern and structure of their business and industry.

In the course of the discussion on industry, two important empirical observations surfaced to indicate just how good stewards fulfil such a trust.

The first was the approach to management of the American industrial psychologist, Frederick Herzberg, outlined in his recent theory of "work itself", which has grown on the exploded myth of mercenary man. His findings, according to a former management consultant in the seminar, are that people in large companies and corporations in America, though they say they are working for money, actually produce better quality work, stay in the job longer, and are more reliable if they get work which is challenging and for which they can take more responsibility. For example, if somebody works for a telephone company and all they can do is take the calls and pass the messages on to someone else, they show little interest. If, however, they can themselves deal with the full cycle: take the call, take action on it and report back the caller; then they have a sense of responsibility, feel they are taking care of the caller, serving him or her, and so they stay in the job longer, make fewer mistakes, production goes up and everything changes. Now this is a startling discovery, because everybody thinks people work for money and so business is organised on this premise. Yet Herzberg's work shows that the increase in benefits to the company go up radically when the company bases its approach on people working for the pleasure of the work itself, and gives them responsibility."

The second observation relates to responsibility too, but this time the responsibility of the trustee or steward not to overpower his subordinates, not only by too little delegation of responsibility to them, as discussed above, but by avoiding the provision of too much protection. While there are legitimate needs for a protective redressing of economic imbalances, we were reminded by the moderator—wearing his industrialist's hat—not to ignore the fact that "a person receiving assistance has a tendency to remain dependant". Once again an Indian example was suggested, that of the scheduled castes. "We give protection to the scheduled castes and now everybody wants to be one of the scheduled castes. Originally it was intended that the weaker section should become stronger by this protection but because of it they have become smug and happy in their weakness. They don't want to come up."

~n:

The Root of Things

In this context, one of the more penetrating insights shared with the conference by this industrialist is particularly relevant. "When I was a small boy I heard a story about the Buddha. He saw a sick man suffering on the roadside. And then, I was told, he renounced the world! I couldn't understand it. Why renounce the world? He was the king's son. All he had to do was send the man to the state hospital. It was later I realized, had he done that he would have solved the problems of that one sick man. But he would not have received en-

lightenment on what causes the problems of the whole world. His action took him to the root of the problem."

"Once the real thing is understood", he declared, "these twists in our affairs straighten themselves out. When we go to the fundamentals, to the root of things rather than deal with them superficially—trying to solve things at a surface level such as cooperatives, re-distribution of wealth, etc.—then we learn the middle path of balance and harmony."

In his opening remarks the moderator had stressed that the whole conference was intended to bring into view the fact that "matter is as important as spirit, spirit is as important as matter". In our quest for fundamentals it is of the essence to approach all planes of existence as aspects of one continuum. Equally we have to move out of the patterns of the past that limit us to individual liberation—not just the discredited sexual or political liberations, but even spiritual liberation itself. "Man has attained his ultimate future", he later said in a reversion to Tagore's distinction, "but men have not even attained their next future. The whole idea is not to liberate oneself into something higher, something greater. Man has already done that, not only in India but throughout the world. For all that perfected men like Jesus and Buddha achieved, society remained as it is, the world remained unchanged. Our next future lies not in liberation but in the collective transformation of the world."

Bringing Sir Aurobindo's philosophy into focus, he concluded, "Today the cry from the roof tops is 'Enough of your spirituality in which you deny the world, negate existence. Unite Heaven and Earth in a happy marriage!'"

KNOWLEDGE, DEVELOPMENT OF CONSCIOUSNESS

Seminar Phase Four

The beginning of this exploration was formed early in the discussion when an American lawyer reminded us that "the conception of reality in terms of which the individual experiences his life, plays a crucial role in setting the possibilities a civilization can achieve. Ultimately, man cannot know reality intellectually. What he can do is work to make himself sensitive to it, so attuning himself to it that it will use his personality as a vehicle by which larger dimensions of reality are expressed in the world. This experience is one of growth. It is personal, but taken collectively and cumulatively it becomes a shared perception of reality which enables a new quality of feeling to permeate the culture as a whole through the increasing and deepening experience of the individual." The law of Li shines beautifully in this.

Light on Consciousness

In his opening remarks the moderator, Professor Theodore L. Kneupper, had proposed that the primary focus of the session should be the question of what exactly is the character of consciousness. That this made a good basis for moving into the future was immediately apparent, for it took the discussion straight into terms implying more than one plane of existence. "To integrate" and "to know" are the two Latin roots of *consciousness*, *con* and *scire* respectively. So it means "to integrate multiple planes of being or awareness". One of the most cogent and coherent contributions, by an Indian scholar and sadhak, described consciousness as "self-awareness and all-awareness". Saying that consciousness is throughout the universe, he quoted two thousand year-old writings to describe this phenomenon. Their accord with Teilhardian perspectives was so complete it could hardly have escaped the notice of those present. "All things have consciousness within them. Only, this consciousness is not equally organised, equally articulate in all forms. It is graded from the level of the stone, the plant, the animal, to the level of man and beyond. There are levels, and levels, in this creation where consciousness is organising itself, and at this moment it has reached, in man, the mid-point of its evolutionary progression in the universe. In man consciousness rises above instinctive or sub-conscious functioning." It reaches the level of intellectual and intuitive functioning. "The presence of god in man", contributed by a German scholar and sadhak, complemented these views.

An industrialist from Bombay distinguished objective from subjective consciousness. The latter was an awareness "where we feel *within*—what we may know, in the sense of

identity with—and the former where we are conscious *of* something". Objective consciousness was regarded as "a more conservative idea, perhaps more in line with our current ideas on psychology. It is that consciousness which is simply the awareness of some object."

This distinction proved most useful in exploring the new or new age consciousness that is so current. A theologian from Harvard forcefully reminded us that a practical entrée into this endeavour was to observe what new objects or factors we were conscious *of* in the world today—of the poverty of large numbers in the world, of women's rights, of world-order models (from the work of the Club of Rome to the work of Auroville and Findhorn), of social equality, of racial equality—more conscious of these than ever before. And someone added, more conscious of the polarization of life and life-styles, characterized as Eastern and Western, fading like a morning mist in the brilliant sunshine of modern investigation. *That* constitutes aspects of a new consciousness. This objective perspective on consciousness "propounds it as simply an extension, one step beyond where we have been in the past fifty to a hundred years or so. That is, not as something radically new but a ramification of the old. This was the material evidence manifesting in the world. But to confine our attention to this could be seen as an attempt to reduce the new into the terms of reference of the old."

Proponents of subjective consciousness as the *real* arena were unequivocal on this score. "Can the old mind with its conditioning ever understand the new?" asked a Theosophist from Varanasi. It is useless to "ask the new consciousness to place before us certain tokens of recognition because unless the mind recognises that it is new in contradistinction to the old, it is not going to be able to express the new".

He narrated the story of the professor who visited the Zen master in his quest for knowledge. Instead of answering his questions, tea was served, the Zen master pouring into the cup until it almost overflowed. "Stop," said the professor, "the cup is full, it cannot take any more." "Ah, Sir," said the master, "it is as your mind is. Ask me no questions until you can receive my answers." Until the cup of the mind is emptied we are not qualified to discuss the character of the new consciousness—"until 'we' are emptied we cannot be filled with the nectar of life".

He concluded with quotations from *Savitri*. "Mind is only an interim report", and the Mother: "Mind is only an instrument of action, it is not an instrument of knowledge." The subjective aspects of consciousness precipitate man into a "radically different awareness". It requires a "total leap" from intellectual to another kind of functioning which the mystic propounds as the true way of knowing. It requires "the human mind to admit it does not know, for the possibility of understanding this new to emerge." We have to die to the old dimension "for it is sure that the lower dimension can never understand the higher dimension." His ringing challenge "How are we going to die?" was not without its poignancy.

New Confidence of Interior Pioneers

The emerging clarification of human faculties into distinct components was pin-pointed by a Canadian director of adult education who referred to the increasing confidence with

which people in the West such as Eileen Caddy, Jane Roberts, David Spangler, ~~were pro-~~mulgating the concept of "a communication coming 'through' an individual: It was not they themselves who were communicating". The term intuition was used to denote the faculty through which man could be cognisant of the psychic and spiritual dimensions, the term intellect being used for the faculty trained and used in mental dimensions. Mediums, clairvoyants, prophets and healers utilizing "unusual and mysterious modes of working with matter and human beings" are beginning to play a salient role in society. Of course such functioning is an immemorial art in the East, which was mercifully spared the official extermination practiced against the "witches" of medieval Europe. What is new is "the emergent possibility of bringing intuition and intellect together", prominently entertained by cultural historians Theodore Roszak and William Irwin Thompson.

Science today makes a significant contribution to this union by showing us that the brain, far from being a homogeneous blot, is highly specialized. A south Indian medical doctor pointed out that the limbic cortex or "lower brain" of our animal past controls all vital organs. The neo-cortex or "higher brain" is the seat of high intelligence. But even that is highly specialized into areas of speech, foresight and planning, etc. The major division is into left and right hemispheres, the one for intuitive and the other for intellective functioning.

This provoked a lucid and elegant exposition, by the chairman of the conference, on the subject of intellect and intuition. Consciousness in man is "now functioning at the level of the intellect, where we can reason and assess things according to logic. But our intellect is limited, its knowledge imperfect, we are 'cabined' by its mental formulations. The essential characteristic of intellectual functioning is limitation. Unless we limit things, define things, we cannot understand at the level of the intellect. So what is one in nature we cut up into bits, we deliberately fragment and understand it. Yet in so doing, 'I' become separate from 'you', that is what is called the ego. So there is a division into ego, a division of knowledge."

The functioning of the intuition is quite the opposite—its approach is integral, holistic, unified. He continued, "In the last few decades we have seen a great movement and today it gathers momentum towards the perception of oneness in the whole diversity; in all the 'many' we perceive the 'one'. This oneness has been experienced at all times, but only by a few individuals. Thinking or perceiving is one thing but to feel it as a fact of life is quite another. Only a few great saints, a few blessed souls have felt this oneness of life and consequent on this experience, the fact of love welling out from the heart of the whole of creation, and the welling up in themselves of uncalculating pure love as a result. This has been the prerogative of a tiny few—occasional leaders, occasional spirits like Jesus, like the Buddha. Today this consciousness is capturing larger and larger numbers. It is one thing when universal truth first comes onto the cosmic horizon as ideas. People dwell upon them. Then certain ideas are accepted as ideals, something to which we try to approximate but we always feel they cannot be fully realised in our lives. Still, we keep them as ideals. Yet eventually the stage comes when the truth that came as ideas, that reigned over our thinking and life as ideals, manifests as 'actuals'. So the ideals of unity, of harmony, of love today are in the process of actualizing in our lives. Each one of us is expressing this impulse in

the language that is natural to us, in terms we have inherited; Christian, Muslim, Parsee, Hindu, each has its own mental formulation through which the attempt is made to express these universal truths. The emergence of a new order of consciousness of which the significant values are unity, harmony, love, is being increasingly organised. Instead of an individual approach, everywhere the leaders of thought are thinking of a global approach; as are the leaders of nations, in their own terms. This advent of a global approach for the collective and a universal approach for the individual is the signal evidence that a new consciousness is emerging and it is going to claim man: convert him from individual man into universal man, from a fragmented world into a united world with diversities still given free play."

The Label is Irrelevant

These ideas were given a practical dimension by a former management consultant from America when it was declared, "Achieving a new consciousness is not a matter of finding the one true yoga. The important thing is that the new is *integral*. This movement to unity is happening throughout the world." It was made quite clear that it doesn't matter which yoga you do so long as you are open to the new: "That means to be open to unity, to identify with everything and come into contact with that degree of love, harmony and wholeness that is the pre-requisite for such perception and expression. The label is irrelevant; any Christian, any Marxist, any yoga student who doesn't learn this, is still identified with the old, and out of tune with the universal love and harmony that is bringing all mankind into one large communion."

Which brought the discussion to the eternal question of every seeker: How? How do I achieve this perception, this identity with the whole, this higher consciousness. How?" That the primary response is one of receptivity was expressed with crystal clarity when this American sadhak went on to describe how we move away from confinement to the intellect. "There are times in our life—it can be while we're doing the most ordinary thing, knitting a sock, taking care of the baby, driving the car, working at the office desk—there are certain times in this daily routine when *something* tells you that your intellectual mind doesn't know what to do next but *it* does know. Call it what you will—the Divine, something beyond the mind, the depths of the heart—something tells you with a certain sureness that what you should do next is such and such. And your intellect will sit back and argue about it. But this other thing is so sure, so calm, so peaceful—and whenever you follow it you find that it was the right thing to do. And when you don't follow it, you get in a big mess! It knew better than your intellect. Today we are all having this experience. Now that's what's new."

Follow any guru, form any group but it would all be irrelevant bereft of receptivity to this force or power. For it is in this way, and this alone that each one of us can grow into the new; "by being aware that something beyond the intellect is starting to bud in everyone throughout the world. If we will but give it the faith and confidence that allows it to grow, what will happen eventually is that instead of being a flash in the pan once every month or two, we'll be living this way all the time." Our intuition informs our intellectual functioning, we

learn to consult it before we make a decision. His contribution ripened into the affirmation "I won't be dependent on my intellectual mind. I'll live according to this new intuitive mind—in a new dimension of harmony with the whole of humanity who is also learning to live within this new dispensation and we will come into a unity where we don't argue because of the divisions caused by the old, old, old intellect."

Seeds

Discussion on this dying to the mind, to the intellect, brought forth the analogy of the seed and tree. "The seed cannot become a tree until it gives up its life as a seed. In the process of transcending there must be a dying." The tree itself was used as a further analogy. Each of its leaves is different. Arguments between the several "yogas" such as Christianity, Marxism, and Vedanta was like leaves arguing saying "you're different, I'm different". This is a good illustration of the need of different disciplines, because of the diversity of consciousness. There is no conflict between them in truth. The new consciousness sees this inherent harmony as between leaf and root that is the true secret, and it is this perception which the intuitive function is all about.

An experimental educator of Auroville referred to Dane Rudhyar's notion of seed ideas as aids to moving out of the divisive, egoistic sphere of the intellect into the intuitive understanding that each of us is part of the whole and the whole is part of each of us, as the law of Li proclaims. The interests of the whole become indivisible from our own interests for we see others as members of a single reality. Another way of putting this is that we are using a new set of values "through the conceptions governing Western civilization falling apart rapidly thanks to the work in modern science which shows us new vistas—including the meeting ground between materialism and mysticism." Coming in on that, others said: Be it Nietzsche or Sri Aurobindo or Teilhard there is a clear understanding that this dying to the old—the emergence of superman from man, of the supramental in the world, of the noo-sphere in our biosphere—require that we give up certain values evolved out of the conditions of the past and adopt new values, values inherent in the seed ideas of today.

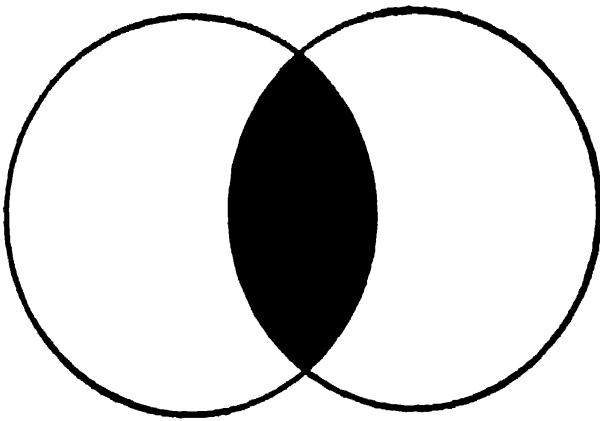
One seed idea he described is *evolution*. Not in the old Darwinian sense, but in the sense of a spiritual or interior unfoldment: the perspectives of a Sri Aurobindo or Teilhard de Chardin—not to mention the old Wisdom Tradition. The concept of mankind traversing an evolutionary trajectory along which he moves to transcend himself is not just an academic idea of the times. "The feeling is gaining increasing currency that we need to transcend ourselves simply to survive on this planet", exclaimed one participant.

A second seed idea was Ervin Laszlo's notion of *interexistence*. From television networks linking up global dialogues (poly-logues?), to ecology—which shows the intimate interconnection of all life, that "you can't take anything out of the picture, can't dispense with any link in the chain of life without affecting the whole"—the oneness of life is being revealed to us by science in a very tangible way; not in the abstract ways of the past. Here is a concrete instance of an ideal crystalizing into an actual.

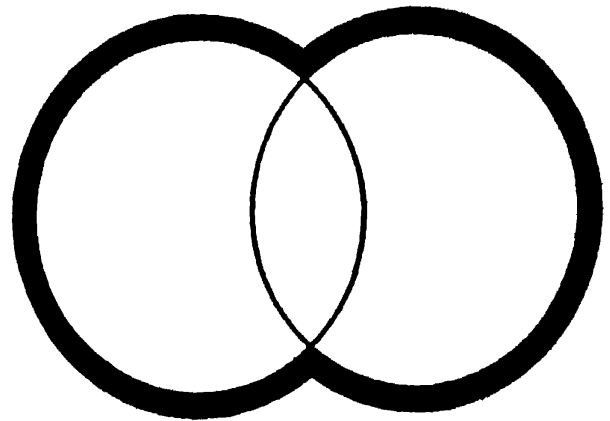
A particularly interesting exposition of another seed idea was the account given, by a

French Aurovilian educator, of set theory in new mathematics. This has been formulated by Cantor who meditated on the Infinite in his own way, working to understand mathematically what the universe is. In other words he engaged both intuition and intellect on his quest. When we look at his results we see that all his mathematical movements are also movements of consciousness. It shows us how to train ourselves in a way at once mathematical and spiritual. For this new mathematics, the frontiers between sacred and secular, inner and outer life, have been blurred. Even the names of these movements, the figures below, are ones we'd recognise from intuitive disciplines.

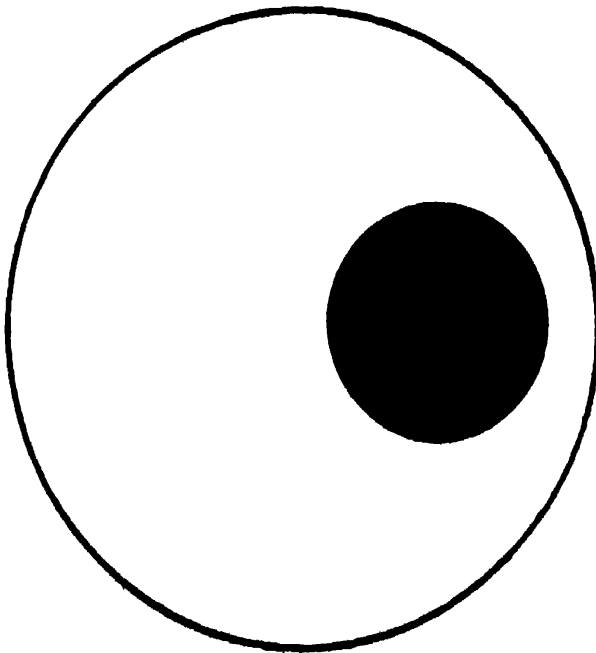
A quick look at inclusion and identity help to clarify the position.



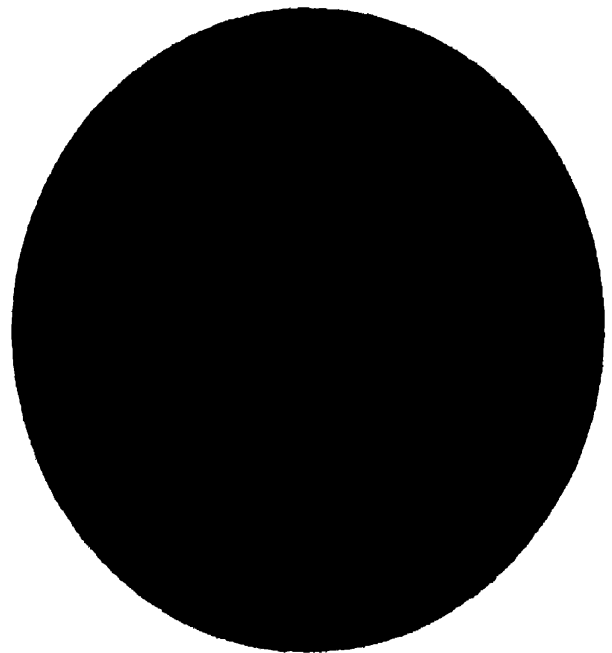
Intersection



Union



Inclusion



Identity

Each of us is *included* in humanity, included in the universe. Another aspect of inclusion is the mother who learns to feel her child included in herself during pregnancy. Yet sometimes she lets this persist after its birth—and it should not develop into a possessive movement. Reminding us that the subject was mathematical games played in kindergarten (in case we imagined it a spiritual discipline) this participant went on to say that in the new mathematics we learn that not only can A be included in B but B can be included in A, and these two things can happen at once. These two things can be true at the same time. And the result is *identity* between A and B.

Filling the Cup

Seed ideas have to be sown. True, they need empty cups, but now there is an increasing number, both of cups that have been emptied and the unfilled cups of the new generation. Where do we start? As will be clear from our opening remarks, this education has to start at the individual level. It is the energy radiating from the individual attuned to the higher dimensions of the new that starts to affect other people, calling to the higher in them, calling their potentials into realisation. Actions, which reflect body-consciousness or body-power yoked to mental power, speak louder than words. Being speaks louder—in the sense of more influentially—than actions because it is body-power and mental-power yoked to soul-power. Soul-power radiates through the body for transformation of the world.

We must learn to realise the impact of what we radiate. A Toronto hatha yoga teacher elaborated on this point feelingly: "On a rainy day a mother says to her child, 'If you don't wear your rubbers you are going to get sick, you are going to get sick'. The child does not wear his rubbers, he comes back and he gets sick. And then she says 'I told you so'. And she's given him his cold.

"She could just as easily say 'If you wear your rubbers you will be nice and warm, you'll be nice and warm, nice and warm'. What a different vibration! The point is we must begin to think of what we are radiating to others in all that we think, all we say, all we do; in our homes, with our families, our friends—those we love as well as those we are 'not resonating with in a nice flow', for 'we mustn't use the word 'hostile' must we?' This is the beginning of education.

That this is an effective and efficient means even on the global scene was shown to a nicety in a topical reference that a Canadian made to the morning newspapers which carried an editorial on Dr. Jonas Salk, recipient of the Nehru Award for promoting international understanding. Interestingly enough, "Dr. Salk is among the group of people who are congregating around William Irwin Thompson, founder of Lindisfarne. Thompson has been influenced by ideas here at the Sri Aurobindo Ashram. So here you have ideas being disseminated in the world press, seeded by ideas generated here, and then Lindisfarne and elsewhere."

The Family of Ideologies

As the seminar drew to its close, stirring reference was made by an octogenarian working for World Union to the research findings in the United States published by Willis Narman. In his paper "The New Copernican Revolution" he writes that the most important event future historians will recognise for this decade is the exploration of man's "inner" universe—a development he sees as uniting science and spirituality. What the seminar didn't have the time to pursue was the magnitude of this fact.

Its true potency could be assessed from the fact that it is not confined to counter-cultures such as those depicted by Theodore Roszak, nor even to seers such as Sri Aurobindo and Père Teilhard who are eliciting a greater awareness of spirituality. It exists even in the heartland of the material sciences. For quantum physics describes the true reality as "mutually unobservable but equally *real* 'worlds' ". All kinds and conditions of human questings are transcending the merely technocratic physical dimension of man, to the knowledge that in truth man exists in many dimensions of consciousness, though these do integrate into one unified continuum, one cosmos. Here lies the royal road to the inter-disciplinary dialogue of the next future.

Our paramount need of this had been explained in a pithy, hard-hitting comment by a Harvard theologian decrying the current exclusivism of ideology. We were informed in ringing tones, "If you say to the Freudian, 'I don't understand', he says to you, 'You have to undergo the yoga of Freud, psycho-analysis, to understand what it is all about' ".

"If you say to the Marxist, 'I don't understand', he says to you, 'You have to undergo the yoga of Marx, achieve a true understanding of the role of social structure—the infrastructure—in the level of consciousness attained by a society: you have to immerse yourself in the structures we believe determine consciousness—then you will begin to understand' ".

"If you say to the Christian, 'I don't understand', he says to you, 'You have to undergo a conversion: you have to undergo a transformation, before you will be able to grasp what is entailed in the idea of the kingdom of heaven, before you will be able to feel the love of God in your own life' ".

"Everybody says, 'If you're going to get the new consciousness I proclaim to you, you have to undergo a certain discipline'. If we demand that people undergo *our* discipline before they engage in intelligent, really equal conversation with us, we're stuck in the patterns of the past. To build one world based on unity we have to find a way of talking across the *boundaries* of our disciplines, talking across to people who have undergone a different discipline and therefore seemingly have a different consciousness which they also think is the truth. We have to find a way of not simply *proclaiming* our truth, but of listening to other truths, and talking with persons who have other truths to proclaim."

Clearly it is our so-called scientific myopia of ignoring all but one level of consciousness, that has been so fashionable, that inhibits dialogue between those experiencing different levels of consciousness and so proclaiming seemingly unrelated and unrelatable truths. Equally clearly, a systematic exploration of the vast cosmos of the "inner" is a step as epochal, and perhaps more crucial, than our construction of a science of the "outer" physical uni-

verse. Our hope lies in its potential for creating just that edifice of knowledge which would give society a forum where all disciplines, all yogas, may communicate.

Conclusions

Summing up the deliberations of the fourth phase of the seminar the moderator indicated three important guidelines.

The first he described as "a profound sense of discrimination. Learn to weed out adoration of the false from adoration of what is really true." It is too sadly easy to get caught up in "a sort of mystical totalitarianism, where *my* group has the truth and we're going to make the whole world right". *The hallmark of a good teaching is the natural humility concomitant with the experience of cosmic oneness.* It had been remarked during the discussions that the blind devotion of the past is modulating into an age of knowing devotion: knowing as practical as the capacity for snap assessments of character in the anything-but-sentimental world of big business. This is what the uniting of the intuition and intellect is all about: the knowing heights of the former quickening (breathing divine life into) the expression of the latter.

The second was described as "the undogmatic investigation of consciousness" which, he said, seems to be coming forth in the realm of a radically changing science. At the same time we can't pretend that any of the insights given by the highly respected books of wisdom have all the answers. He concluded, "So I'm just trying to bring out that we have to be unprejudiced and dispassionate in our search for what the nature of this truth and this consciousness is."

Last and encircling was the conviction that the emerging consciousness will not be Eastern or Western; it will be total. In the global context we now live in, "we are going to have to exchange our differences, perceive the unity in our diversity". When the inherent or essential unity is perceived then we are *able* to admit to the differences that otherwise scare us. Trying to build a world on anything less than the diverse experience of unity is attempting to build a world order on a pretence of unity: vain effort. We are saved from toil of fruitless work because this real unity permeates our embryonic global society. In the last century when communist and socialist ideas began their ascendancy it heralded the beginning of our epoch. We are poised on the brink of the new epoch because the unity we speak of—as epitomized in the forming synthesis of the sacred and secular traditions of science and mysticism—is penetrating the very heart of our global intelligentsia.

SYNTHESIS

Integration Address

M. P. Pandit

We have been hearing a large number of views on the next future, on the advisability or otherwise of discussing it and the different trends that have been noticed during our discussions. Before I come to my task, which is to give a kind of synthetic survey of our proceedings, I would like to make a few preliminary observations.

World Union, which has hosted this conference and has invited all the delegates and participants of the seminars, was founded by the Mother precisely to provide a forum where men of all patterns of thought, all schools of philosophy, all sections of the public who believe in the ideal of human unity can meet and discuss, collaborate and work towards the fulfilment of this noble conception. We have been instructed to keep out names and personalities and to put forward only the truths which are of universal implications and claim universal acceptance.

The ideal of human unity, that the whole world is one, which Wendall Wilkie spoke and wrote about in 1940, is not the vision of a dreamer but a fact which is realising itself. Now, for those who believe it, this is the forum in which they can meet together, compare notes and discuss. I am most happy when I stand on the platform of World Union because that is the platform from which we can freely reach the different sections of philosophy, social or metaphysical or political. World Union would have welcomed the participation of even Marxists in our conference today. Friends perhaps do not know that there have been occasions previously when we did have participants from the Marxist party. Also I must make it clear here that Marxism has no fear for us. Actually, the Mother accepted in Auroville two of the major principles or doctrines of Marx's communist philosophy: that all men are born equal and that all should be given equal opportunity to pursue their development. We have added some features which are denied in the communist bloc, and those are freedom of thought, freedom of belief and freedom of expression. We have taken the best from all philosophies. Ours is an integrative and assimilative spirit. Anything that could be assimilated, anything that could be made a part of our life and thought, has been welcomed and accepted; only certain elements that refused to be assimilated have been left out. The outlook is a world outlook and the ideal is world unity. We welcome constructive suggestions and criticisms from everywhere. You will admit you have had a rather free discussion during the last three days when we entertained contributions from people in diverse walks of life but whose ideal was the same.

Second, there seems to have been a good deal of confusion regarding our subject matter. I was constantly hearing talk of the superconscious. I do not think the superconscious is relevant to our deliberations. We are not ready for the superconscious. There is a stage which we have to cross before we can be ready to receive, to imbibe and grow into what is called the superconscious. From the human mental consciousness the next stage, the next future, is a growth into the universal consciousness, not the superconsciousness which is still far off. We should be talking in terms of a cosmic consciousness; that is the next future. When we discussed yesterday what the next future will be, we were not referring to a distant future or an ultimate future. The ultimate future will indeed bring about the perfection of man and society, but for that we have a long way to go. The divinisation of man, when man will become God, is an ideal, a goal that God alone foresees. But our next future that is emerging from the past evolution, in which we are going to participate, willingly or unwillingly, is signalled by a universalisation which excludes nothing.

If there is one feature of Sri Aurobindo's and the Mother's philosophy which has captured my heart and soul, it is this comprehensiveness. It gives the true value to every philosophy and standpoint, including Maya Vada. So many scholars and seers have confirmed that they have had a better appreciation of their system after reading Sri Aurobindo's exposition. This is not to claim any superiority; it is contrary to our spiritual tradition to think of either monopolising truth, claiming superiority or imposing our opinions on others. The most essential characteristic of the spiritual consciousness is freedom. How many times the Mother used to tell me that each individual is unique; each one has his own development. Sri Aurobindo used to say that though the path is the same, each one has a way of treading it. Each one has to work out his destiny in his own way. So there is a compulsive element of freedom in our spiritual approach.

World Union has a spiritual basis. There are many bodies in the world which aim at world unity, but our basis is different. We believe that only by a spiritual approach can real unity be achieved. In other words, the unity has first to be realised at the soul level. Not by legislation or propaganda or constitutional arrangements can real unity be achieved. The Mother has said, "Unless you build unity within yourselves you can't achieve world unity". Each worker in the cause of world unity has to integrate the different elements within himself, to build up a basis for unity, before he is able to express that consciousness of unity. A hundred such individuals in different parts of the country, a thousand such people in various parts of the globe can become a force working towards world unity.

"How are you getting on?" people ask. "You are meeting, you are framing resolutions, but how will it work?" Well, our consciousness dwells on the theme of unity. We are in touch with other bodies working for world unity. Literary exchanges with different approaches promote a living sense of unity. We want to create a climate of unity. Seminars, conferences, are one way to achieve this. Our organisation also conducts a monthly journal, *World Union*, whose pages are thrown open to anyone writing on any subject provided it contributes to the sense of human unity. It is for everyone to make use of it, and I am afraid we are pursuing non-existent bogles in suspecting any kind of indoctrination or desire to dominate. Truth doesn't need to be advertised; it is infinite; it needs no human trumpeting. Truth is

many-sided and we can never say it is a monotone. It is a million-aspected body, and we have all become adult enough in mental knowledge to recognise and realise that the larger the number of experiences of the Reality we integrate, the richer our heritage will be.

My friend spoke of the danger of what he called mystical totalitarianism. I am afraid those days are gone. What is mysticism? I can accept the concept of an institutional religious totalitarianism or a cultural or political totalitarianism, though the moment it becomes totalitarian, culture ceases to be culture. But mysticism is a dimension of consciousness which exceeds the mental, the logical, the reasoning limits; it has a soul character. Mysticism has a soul value and the inalienable quality of the soul is love. Can you find me a mystic whose heart does not overflow with love for humanity? Have you ever heard a true mystic presume that he has the truth, which he has to impose on everybody? It takes Herculean effort to make a mystic talk. A mystic doesn't talk; a mystic emanates. People have to wait for days together before a true mystic will talk of his experience, because it is ineffable, it is of a higher consciousness and cannot be put into words. "Thought and speech fall back when we approach the Ineffable", say the Upanishads.

Is it possible for us who are products of the old civilisation to conceive of the new? Certainly, for the new is not something brand-new that is going to drop on us from heaven. It is something that is growing, and growing from the elements in which we are involved. We are in a process of cosmic evolution, and individual evolution is a part of it, so the new future is something that will emerge out of the old elements. There is something that is called *nisus* that is behind. There is the *nisus* of consciousness that grows and when it emerges fully it reveals itself in its true element. When the force of life emerged from inconscient or insentient matter, it was the emergence of a new principle. Similarly, when out of life the mind principle evolved it was a new thing, but it was new in the sense that it had not appeared before, not that it was something that had dropped from the outside. The evolution of consciousness is not a process of manufacture; it is an organic growth. And it is because we have something to do with it that we can recognise it.

There are many signs, for instance, which speak of the new consciousness, though I believe and admit that it is somewhat premature to speak of the new plenary truth-consciousness now. However, there are certain intimations. The new consciousness of which the mystics speak today, the truth-consciousness or the God consciousness, has certain intimations of intuition, of clairvoyance, of the direct apprehension of truth. These things are not just empty phrases. Those individuals, genuises and saints who have devoted their lives to this discipline have gotten intimations and experiences of the new consciousness. It is because now there is an attempt in nature to universalise these experiences, to make these rare faculties the possession of the common man that we say that a new age, a new consciousness is imminent. There are more instances of intuitive flashes, of telekinesis, where consciousness can work without the instrumentation of physical matter. Communion without words is a phenomenon which scientists have begun to study; many experiments are being made and books written. All these phenomena were not known to this extent about two decades ago; their very multiplicity proves that something is in the offing. We are on the threshold of a new development in our consciousness. The scientists speak of it in one way,

Sri Aurobindo speaks of it in another way, a third person will speak of it in yet another way, but their expressions are all ways of capturing the descending truths and formulating them, and they are all governed by the environmental conditions.

Now this is just to place before you that truth is nobody's monopoly ; it belongs to everyone. We are all children of God, or manifestations of consciousness if you don't believe in God. And consciousness, as I said this morning, is something self-aware and all-aware. It is not merely aware of itself, but it is simultaneously aware of everything else. My consciousness and your consciousness do not have this feature because we are living on the fringe of consciousness ; we are functioning with only a small faculty of our consciousness, the mind. The mind is not consciousness ; it is a particular faculty, a localised operation of consciousness. Consciousness can very well function with the suspension of the outer mental operation.

I was saying that the next future is only one stage that is being prepared by our evolutionary process. There was a note struck on the first day of the conference that we are thinking of the future because of fear. A number of reasons were given why there is fear. But I would say that all of us have gathered here from different parts of the country and from different parts of the globe not out of fear but out of hope and expectancy that something great is to come. Let us compare notes and learn what we have to do. Not out of fear have people spent their time and money to come here. Fear is a sign of ignorance ; fear is a lack of confidence in one's self and in Providence. I don't think we belong to that camp.

We noted that this universal consciousness of which I spoke, the consciousness that is working in the universe, has a four-fold movement. First, there is something that seeks for knowledge, seeks to know. Then there is something that seeks to effectuate that knowledge—strength. Thirdly, there is the element that seeks to produce, to coordinate, to build harmony and relationships. Finally, there is something that seeks to serve. Now these four elements are the characteristic expressions of the manifesting consciousness whether in man as the individual or man in society or in the universe, and that is why the organisers of the seminar thought to carry on the discussion in these four channels.

When the question of service and perfection in work was taken up, it was pointed out that today the motivation in work has to be changed. It is no longer acceptable that work is meant only to earn one's livelihood. Technology has allowed us to lessen the drudgery part of work. Given more free time, man can have the joy of his work. The point was also emphasised that today in the development of consciousness work is looked upon as the body's worship of God or the Divine. And today we aim at perfection not to get plaudits or prizes, but for its own sake. We want to do things as perfectly as possible, each in his own sphere. There is an impetus for each person to try to do the work keeping the ideal of perfection before him.

Mention was made of agriculture, of the new movements that are in the offing, of the organic farming movement that is catching the imagination, of the ecology movement—the realisation that the balance of nature has been disturbed and the seeking to correct it. These are all movements indicative of our trying to introduce harmony in work. One of my friends also pointed out that another characteristic of the imminent future is the stress on preventa-

tive medicine instead of curative medicine, the stress on health rather than on disease. All the world over new movements of physical culture, physical perfection, development of body consciousness are growing. Now the subject of the body consciousness is a question which has drawn special attention in the present decade. We have always spoken of mental consciousness, or emotional consciousness but the idea that the body itself has a consciousness is being recognised. The understanding that the body consciousness has to be tapped so that the body is safeguarded even if the mind is not attentive is a new principle which is gaining acceptance all over the world.

Then the question of order and harmony came up. There was a lot of discussion. The fact is, there is in the universe a basic harmony, but this harmony is not a static harmony; it is a developing harmony. The world is a field of forces working for so many different possibilities. But there are certain broad rhythms in which the cosmic forces move, and there are basic harmonies which are rising as man's consciousness develops. The art of harmony and the art of happiness lie in each individual finding his attunement with those cosmic harmonies. And how is he going to accomplish that attunement?—by building a harmony within himself. Man is a multiple being. He has so many elements—his mind, his life, his emotions, his ambitions, his life-force, his physical requirements. They are all at war with each other with the result that man is a terribly distracted being, full of tensions. The art is to use discrimination, as one of my friends said, to separate the different parts of our being and to promote a certain harmony organised around some central point in ourselves—you may call it the soul, you may call it the central being, you may call it the psychic being, whatever you like. Take the best part, the most subtle part of yourself and organise all the parts of your being around it, and then you will naturally feel one with nature, one with humanity. There is a natural attunement and this is a point of harmony.

In the cosmos there are different levels of harmony. At the stone level it is an inconscient harmony; at the level of the plant it is an unconscious harmony, but at the level of man it is a half-conscious harmony, and man is expected to evolve into a being who has a natural and conscious harmony. One of the new features of the next future is this movement to initiate and to build conscious harmony between oneself and the harmony in the universe. One of the requirements of successfully building up this harmony is a collaboration between the individual and the collectivity. The age of the individual is over. There was a period initiated by the French revolution in the West when the individual came forward to claim his rights. Well, he has enjoyed them, he has developed himself, and now a stage has come when the individual has to subordinate himself and function as a responsible member of the collectivity, realising that the collective is no other than a larger term of himself. Everywhere, whether in politics, administration, spirituality, religion, you will find that the days of the messiah and the charismatic personality are over. Today there is a government of committees, executive bodies of small groups everywhere. There is the collective spirit in every sector, even in spiritual and religious matters. Hereafter there is not going to be one person who will be the leader of the whole world and who will claim the allegiance of myriads of people who will prostrate themselves at his feet. Hereafter there will be the collective spiritual avatar—and by that I mean collectivities, small collectivities of a few individuals here, a few

Individuals there, a few individuals elsewhere, who are breathing a higher consciousness. They will get together and exercise an elevating and an ennobling influence in different areas, and they will be the manifestations of the higher consciousness—not one individual or two.

We spoke of certain communities in the morning. Certainly they have their place, but these communities by themselves are not going to solve the problem. The communities are a necessity; they are more or less like laboratories. But it is the people in the world, people working in the various professions, who have to meet and establish an understanding in terms of this new consciousness. They have to create a network of lighthouses of the new consciousness just as the Rotary and Lion's Club movements have been able to spread all over the world with their ideas—whether their ideas are practised or not is a different matter. Those who believe in this universal consciousness and in this new age have to practice some of the values which are an inalienable part of the new consciousness: love, harmony, unity, compassion. Now each one has to practise, and when he practises he discovers others on the same wave length whose practise is the same, and it is in that way that the movement has to spread.

Apart from an intensive development of consciousness and the planetary communities in certain areas, on a worldwide scale also each member of World Union, each one of us who is here has a responsibility: after having heard so much, after having participated in the movement, we have to make a beginning now. We have to resolve to exercise our discretion, to function as world citizens, as claimants as candidates of the new consciousness of love. And one has to make a beginning wherever he is—in his house, in his office, wherever he is placed.

Speaking of the area of power and effectuation I would reiterate what has been said by my friend Mr. Shankaranarayanan: it is not power in itself that is the villain; it is the purpose or use of power to which we must look. And to keep the purpose right, in tune with the good of humanity, the quantum of consciousness has to be increased. Power is impersonal; it is only the exercise of power with a right consciousness that gives a personal element and gives the right direction. The field is the whole of humanity, and, as Ervin Laszlo said in his article in the conference souvenir volume, we have now arrived at a time when it is not co-existence but inter-existence that we shall have to pursue. It is not détente, but entente that has to be our ideal. And all kinds of power—mental power, power of thought, power of armament, power of resources—have to be utilised. Our leaders profess, at least, that they want to utilise and circumscribe the use of these armaments and resources for the good of humanity; even these professions were lacking some decades ago.

In our discussion there was also the suggestion that there should be a worldwide decentralisation, and this is inevitable. The days of centralisation of power in one person or a coterie are gone. Everywhere the movement is towards decentralisation. Each individual becomes a unit, a self-ruler—that is our ideal, and it is in that direction that the world movement is proceeding. The growing number of activities of the specialised agencies of the UNESCO and the UN, and the increasing scope of those activities show the unmistakable growth of global thinking, global assessment and a global approach. This is an unmistakable sign of the developing universal age of man.

Regarding the area of knowledge, it was repeatedly said that the bane of modern knowledge lies in increasing specialisation, and specialisation means that you concentrate more and more of your consciousness on less and less of an area of consciousness. This specialisation has led to fragmentation, but today, happily, we are breaking through the boundaries. Psychology is crossing over into parapsychology, religion is crossing over into spirituality, politics is crossing over into statecraft, and so on. It is being recognised that the truth being one, knowledge is one. The application of truth is a hundredfold, and knowledge may have many branches, but no field of knowledge can exist separately from the others. And where are all these branches of knowledge—of science, of spiritual scriptures—going to join? They are going to join in consciousness. Each individual's consciousness is the field where science and spirituality are going to meet. Consciousness is the field where the old and new, where God and man, are going to meet.

Thank you very much fellow seekers for the patience with which you have heard me. It is now my pleasant duty to express the gratitude of World Union to our parent organisation, the Ashram, for all the facilities that were given for the conference and to all my colleagues in the Ashram who have made it possible to have a smooth-running programme, and to my colleagues in World Union who have worked hard to prepare and see through the function, to you all who have come from long distances to participate, and to my friends from the West who have with good sportsmanlike spirit joined our deliberations and have not hesitated to express their apprehensions. We are all the more happy they felt this freedom, that they took this liberty with us to express their apprehensions, and we have tried our best to remove the causes of their apprehensions, but still if they have cause we shall certainly think about them. We are thankful to them for sharing many insights which we don't come across every day in our deliberations here.

Then, I was asked to describe the practical programme which we have to take. I have said that each one has to practise the consciousness of unity, to think only those thoughts, feel only those emotions which promote a sense of unity with one's neighbors and a feeling of oneness with the rest of humanity. Twenty years ago I am sure it would not have been possible for an American boy of about twelve to send money—two or three dollars—in a letter when he heard that there was a famine somewhere in India. I have received money from children of our friends in America. What does it show?—a growth of one consciousness, the world as one humanity. That even the children of America can feel for the children of India and, thinking they may be starving, deny themselves their pocket money and send it here is a spontaneous act of unity. It moved me to tears. Encourage your friends, encourage your children to promote this sense of unity, this feeling for everybody else. That is the practical programme.

APPENDICES

SEMINAR PARTICIPANTS

- Ms. Catherine Andrews—Capel, England: graphic, film, and computer animation film artist.
- Ms. Yvonne Artaud—Pondicherry, India: director, Auroville Service of Education; primate researcher.
- Sri Samar Basu—Uttarpara, India: coordinator of World Union eastern region; social worker.
- Dr. Kathryn Breese-Whiting—La Mesa, California, U. S. A. : president, The Phoenix Institute.
- Mr. Alexander Brodt—Pondicherry, India: librarian-researcher.
- Mr. Greg Calvert—San Diego, California, U. S. A. : graphic and video artist.
- Ms. Barbara Dailey—Princeton, New Jersey, U. S. A. : former educationalist; associated with Wainwright House.
- Sri P. N. Driver—Poona, India: former instructor, agricultural economics, Cornell University; former teacher of economics, history, political science at Indian colleges.
- Mr. Rolf Gelewski—Salvador, Brazil: founder-director, Casa Sri Aurobindo; dancer.
- Dr. Sisirkumar Ghose—Calcutta, India: professor of English, Santiniketan.
- Dr. Chaman Lal Gupta—Pondicherry, India: professor of applied science, Sri Aurobindo International Centre of Education; research worker in solar energy.
- Ms. Bala Jaison—Toronto, Canada: hatha yoga teacher.
- Dr. Sitaram Jayaswal—Lucknow, India: associate professor of education, Lucknow University.
- Mr. Ronald Jorgensen—Pondicherry, India: former consultant in educational technology, management, and group dynamics; teacher of T'ai-chi.
- Mr. J. C. Kapur—New Delhi, India: technologist, Kapur Solar Farms; futurologist.
- Dr. Gordon D. Kaufman—Cambridge, Massachusetts, U.S.A.: professor of theology, Harvard Divinity School.
- Dr. Theodore L. Kneupper—Slippery Rock, Pennsylvania, U.S.A.: professor of philosophy, Slippery Rock State College.
- Mr. Sol Kort—Vancouver, Canada: director, Humanities and Sciences Programs, Division of Continuing Education, University of British Columbia; chemist.
- Dr. H. S. Lakshminarayana—Bangalore, India: secretary, World Union Bangalore Centre.
- Sri J. S. Lall—New Delhi, India: executive chairman, India International Centre.
- Sri P. N. Luthra—New Delhi, India: retired secretary, Ministry of Education, Social Welfare and Culture, Government of India; chief administrator of the Bangladesh refugee relief operation, 1971-72.
- Medhananda—Pondicherry, India: librarian, Sri Aurobindo Ashram Library; co-editor, *Equals One*.

- Sri Rohit Mehta—Varanasi, India: educationist; lecturer.
- Dr. N. R. Madhava Menon—Pondicherry, India: principal, Government Law College; director, Legal Studies, Government of Pondicherry State.
- Dr. Dimitri Von Mohrenschildt—Palo Alto, California, U.S.A.: emeritus professor of Russian history and literature and senior research fellow, Hoover Institution, Stanford University; founder and former editor, *The Russian Review*.
- Sri M. P. Pandit—Pondicherry, India: secretary, Sri Aurobindo Ashram; chairman, World Union International.
- Sri A. B. Patel—Pondicherry, India: general secretary and treasurer, World Union International.
- Sri J. I. Patel—Colchester, England: lecturer in nuclear mathematics; chairman, World Union England Centre.
- Mr. V. G. Podoinitsin—New Delhi, India: UNESCO representative and director, Regional Office of Science and Technology for South and Central Asia, UNESCO.
- Ranjan—Pondicherry, India: student of emergent relations between science, political philosophy, and spirituality.
- Sri N. S. Govinda Rao—Bangalore, India: vice chairman, World Union International; president, World Union India Centre.
- Sri N. S. Rao—Bombay, India: managing director, Pest Control Private, Ltd.; vice chairman, World Union International.
- Sri S. Sankaranarayanan—Madras, India: executive director and secretary, Ashok Leyland, Ltd.; Sanskrit and Tantric scholar.
- Ms. A. P. Sarada—Pondicherry, India: lecturer in English, Jawaharlal Institute of Postgraduate Medical Education and Research.
- Dr. Arun K. Sil—Calcutta, India: physician; medical researcher.
- Dr. Joseph Spanier—Boulder, Colorado, U.S.A.: co-founder and co-director, Sri Aurobindo's Action Center; jurist.
- Sri R. K. Talwar—Bombay, India: former chairman, State Bank of India.
- Tatsat—Pondicherry, India: editorial assistant.
- Dr. V. A. Vasudevaraju—Pondicherry, India: director, Planning and Research, Government of Pondicherry State.
- Mr. Jorgen Laursen Vig—Fyn, Denmark: founder-director, Hesbjerg Peace Research College and Hesbjerg Folk High School.
- Mr. David Wickenden—Auroville, India: teacher, Aspiration Schools.

SEMINAR PHASES: MODERATORS, FIELDS

- One:** *Service, perfection in work* social services and welfare, technology, agriculture, labour, health care and medicine
- Moderator Sri J. C. Kapur—technologist, futurologist
Co-Moderator Sri J. S. Lall—India International Centre, executive chairman
- Two:** *Harmony, order* art and aesthetics, law, ecology, social sciences, general systems theory, ethics, town planning, management, design science, physical culture
- Moderator Mr. Sol Kort—humanities and sciences education director
Co-Moderator Dr. N.R. Madhava Menon—law education and law research director
- Three:** *Power, effectuation* politics and administration, armaments, economics, communications, industry, language
- Moderator Sri S. Sankaranarayanan—industrial executive, language and esoteric scholar
Co-Moderator Sri P. N. Luthra—government secretary and administrator
- Four:** *Knowledge, development of consciousness* philosophy, pure science, yoga, education, psychology, theology and religion, mythology and history
- Moderator Dr. Theodore L. Kneupper—philosophy professor
Co-Moderator Mr. David Wickenden—experimental educator

CONFERENCE PUBLICATION HISTORY

The first announcement described the meaning of the term, "the next future"; the basis for the four phases of the seminar; and the general design of the conference:

December 1975 *World Union "Focus"* Title: The Next Future, World Union International Fifth Triennial Conference.

The first progress announcement described the structure and process of the conference, particularly how the seminar would function through the four discussion phases; listed the first twenty-eight acceptances of seminar invitations; and indicated the goal of the conference:

June 1976 *World Union "Focus"* Title: The Next Future, Progress Announcement

The second progress announcement shared developments for the expected evening events ; listed seven additional acceptances to invitations for participating in the seminar; and reported the beginning and purpose of a core study-group, centred in Pondicherry, for the conference:

September 1976 *World Union* "Focus" Title: The Next Future, Progress Announcement—II

The third progress announcement featured nine additional seminar participant prospects; the announcement and characterisation of the inaugurator-to-be; and information on the forthcoming conference volume and its function:

November 1976 *World Union* "Focus" Title: The Next Future, Progress Announcement—III

The fourth progress announcement undertook a detailed statement of the entire conference process, event by event and day by day, and recorded expectations of the size and sub-groups of general participants:

December 1976 leaflet Title: The Next Future, Progress Announcement—IV

The conference souvenir volume contained ten papers written expressly for The Next Future as a basis for all seminar and general discussions, 79 pages. It also served as the December issue of *World Union*:

December 1976 *World Union* Title: The Next Future

The background papers volume was constituted of five papers written for the occasion of the conference as a basis for all discussions, 32 pages:

December 1976 Title: The Next Future, Background Papers

The conference programme was distributed to those registered as delegates on inaugural morning:

January 1977 Title: The Next Future, Events

A brief report and an impressionistic commentary gave initial, immediate reactions to the conference:

January and February 1977 Title: Fifth Triennial Conference: The Next Future
World Union "Focus"

The text of the inaugural address by Sri Bidesh Tukaram Kulkarni, Lieutenant Governor of Pondicherry State, was printed:

March 1977 *World Union* Title: The Next Future

April 1977

FOCUS

SRI AUROBINDO'S AND THE MOTHER'S WORK INCLUDES WORLD UNION

This is a mutable world and uncertainties and dangers might assail or trouble for a time; the formed structure [of a world-state federated from free nationalities] might be subjected to revolutionary tendencies as new ideas and forces emerged and produced their effect on the general mind of humanity, but the essential step would have been taken and the future of the race assured or at least the present era overpassed in which it is threatened and disturbed by unsolved needs and difficulties, precarious conditions, immense upheavals, huge and sanguinary world-wide conflicts and the threat of others to come. The ideal of human unity would be no longer an unfulfilled ideal but an accomplished fact and its preservation given into the charge of the united human peoples.

Sri Aurobindo

In the writings and teachings of Sri Aurobindo we find a unique knowledge not only of the basic issues concerning man's individual existence but of his social and political development as well. However, general attention has been drawn more to his writings of man's individual existence and individual growth than those about social or political development. If the collective life of humanity is to make rapid upward progress it is essential that these social and political writings receive adequate attention.

World Union is mainly concerned with the human race's social and political development; in particular, political evolution for the collective living of humanity. Sri Aurobindo has explained, in *The Ideal of Human Unity*, the goal to be aimed at and achieved, the historical background of various social, political, economic and other movements of the past, the formation of larger and larger human aggregates leading to national units, the forces at work and the various possibilities leading ultimately to human unity and the forms this unity may take.

In his message to the Indian nation on 15 August 1947, the birthday of free India, he refers to the world-movements which he had hoped to see fulfilled in his life time, (though then they looked like impracticable dreams) arriving at fruition or on their way to achieve-

1. "A Postscript Chapter", 1950; *The Ideal of Human Unity*, Sri Aurobindo Birth Centenary Edition, volume 15 (Pondicherry; Sri Aurobindo Ashram Trust, 1972), Page 571.

ment. In that message he states: "The third dream was a world-union forming the outer basis of a fairer, brighter and nobler life for all mankind. That unification of the human world is under way; there is an imperfect initiation organised but struggling against tremendous difficulties. But the momentum is there and it must inevitably increase and conquer A catastrophe may intervene and interrupt or destroy what is being done, but even then the final result is sure. For unification is a necessity of Nature, an inevitable movement. Its necessity for the nations is also clear, for without it the freedom of the small nations may be at any moment in peril and the life even of the large and powerful nations insecure. The unification is therefore to the interests of all, and only human imbecility and stupid selfishness can prevent it; but these cannot stand for ever against the necessity of Nature and the Divine Will. But an outward basis is not enough; there must grow up an international spirit and outlook, international forms and institutions must appear, perhaps such developments as dual or multilateral citizenship, willed interchange or voluntary fusion of cultures. Nationalism will have fulfilled itself and lost its militancy and would no longer find these things incompatible with self-preservation and the integrality of its outlook. A new spirit of oneness will take hold of the human race."

World Union attempts to work with an aspiration towards the ideals enunciated by Sri Aurobindo, and to do its best towards the realisation of his third dream of world union. In doing that work World Union seeks friendly contacts and cooperation with individuals and institutions around the planet who believe in implementing the ideal of human brotherhood, without which the ideals of equality and liberty cannot exist. Consequently, membership to World Union is open to all persons who believe in human unity and world peace on a spiritual foundation. We hope and trust that all those who aspire to do the work of Sri Aurobindo and the Mother in any field of life will remind themselves that Sri Aurobindo and the Mother belong to the whole earth, rather the whole universe, and not to their devotees only. And we wish to emphasise that World Union work is an aspect of Sri Aurobindo's and the Mother's work.

The most important work of Sri Aurobindo and the Mother is "a step in evolution which would raise man to higher and larger consciousness and begin the solution of the problems which have perplexed and vexed him since he first began to think and to dream of individual perfection and a perfect society." Once this writer had asked the Mother whether it is true that as for the individual inner peace and unity are the preconditions to spiritual growth, so for society the sense of oneness and peace are essential for its growth, and the Mother had replied that that is perfectly correct.

The work of World Union for the realisation of human unity and world peace on a spiritual basis is a preliminary condition to the raising of collective consciousness to a higher level. We welcome support from all spiritual aspirants of the integral yoga or otherwise in the fulfilment of these preliminary conditions.

For these reasons we gratefully mention the name of Sri Nolini Kanta Gupta, the secretary of Sri Aurobindo Ashram, who has not only been a member of World Union's executive committee since 1960 but who has consented to continue on the new executive committee elected on 9 January 1977 for a period of three years. We also fully appreciate

the presence at the inaugural session of the recent World Union conference of Sri P. Counouma, Sri Dyuman, Sri Champak'al, Sri Shyamsundar Jhunjhunwala, Sri Madanlal Himatsinghka and many others of Sri Aurobindo Ashram and Auroville; and participation in the conference seminar on 8, 9 and 10 January by Sri Medhananda, Yvonne Artaud, Sri Chaman Lal Gupta and others of the Ashram and Auroville.

We emphasise to all concerned with the message and teaching of Sri Aurobindo and the Mother that our work for them is one and indivisible, and that there is no room to divide the human race into "we and they" because all of us have to establish oneness and peace within our individual selves and then endeavour to establish peace and oneness in the world among all peoples, whether they accept, or are even aware of the name of Sri Aurobindo and the Mother or not.

We must remember that this endeavour is a step on the path of individual yoga. The Mother's message for the New Year 1973 was:

When you are conscious
of the whole world at the
same time, then you can
become conscious of the Divine.

In doing the work of Sri Aurobindo and the Mother undertaken by all of us—each of her children—in accord with his or her temperament, characteristics and need for progress, we hope and pray each one considers that his or her work is only one part of the work of Sri Aurobindo and the Mother, and that all earnestly want to collaborate with each other so that their mighty work proceeds further with the support and cooperation of each of us.

MESSAGES TO THE NEXT FUTURE

Many messages of goodwill and best wishes for the success of the conference were received and read. These included messages from the late President Fakhruddin Ali Ahmed, Sri B. D. Jatti as Vice-President of India, the Director General of UNESCO and others. The message of Sri Nolini Kanta Gupta, who was described by Sri A. B. Patel as a philosopher, friend and guide of the Ashram, was read first. It was short and sweet. "Mother's blessings upon you all." The message of Mr. Amadou-Mahtar M'Bow, the Director General of UNESCO was read by Mr. V. G. Podoinitsin, the Director and UNESCO representative in New Delhi. We give extracts of it.

"May I, first of all, say how pleased I am to have this opportunity of sending my best wishes to the World Union for the success of its fifth international conference, and of expressing my whole-hearted support for the idea on which it is based, that of the unity of the human race.

"As I recently recalled in my introduction to *Moving Towards Change*, 'while the general concept of a "new international economic order" is now stimulating efforts and holding out hopes for the future, an enormous amount of work remains to be done if we are to see

more clearly what it implies, gauge the obstacles to be overcome, define the most effective practical steps to be taken and foresee their consequences and, above all, give the idea impetus for the future.'¹

"As you may be aware, UNESCO's activities are, in fact, already geared to this task. This is why I should like to congratulate you on your choice of the four topics on which you are to focus your attention during this fifth international conference. I have no doubt that the results of your combined efforts will constitute a substantial contribution towards the introduction of a mental climate conducive to mankind's collective awareness of its solidarity and to the practical measures needed to make it a reality.

"I should like, at the outset of your work, to assure you of my unstinting support for your efforts to encourage the human race, in all its rich diversity of form and spirit, to think, feel and live as one."

ORGANISATIONAL ACTIVITY

World Union Centres

Calcutta World Union Calcutta Centre held its monthly meeting on 31 January, 1977, Sri L. N. Datta, presiding. The meeting commenced with a meditation of five minutes and resolved that the arrangement for board and lodging for the delegates from Calcutta Centre to the fifth triennial conference were highly satisfactory. The points discussed in the seminar at Pondicherry relating to the next future were noted. The principles laid down by the conference and its deliberations were taken as guidelines for the future programme and activities of the Centre. It was recommended that special committees should be formed for working out the programme for putting into reality the ideas of the conference and that the Calcutta Centre should take up plans and programmes to start activities like social services, youth and student welfare, health care and medicine, small scale industries, education, cultural and literary activities, etc. It was decided to convey thanks of the Calcutta Centre to organisers of the conference, particularly to Sri M. P. Pandit and Sri A. B. Patel.

It was proposed by the Centre to organise and start a travel service unit on a non-profit basis for the purpose of promoting tourism and recreation excursions and developing health resorts and rest homes. This travel service is intended to provide ample opportunities of knowing and understanding the people living in different parts of India and to develop relations of friendship and understanding which will assist in the promotion of national integration.

It was also decided to celebrate Mother's centenary. The projects under World Union Cultural and Economic Council are to be taken up shortly and the members were asked to lend their support and cooperation to it.

At its meeting held on 25 February 1977 the Calcutta Centre decided unanimously to work very actively for the fulfilment and attainment of the objectives and goals of World

1. *Moving Towards Change*, UNESCO Publications, page 10.

Union and for the purpose to start working with the help and assistance of specific specialised agencies or wings of the Centre to be constituted. It was decided unanimously to set up three agencies: (i) World Union Travel Services, (ii) World Union Centre for International Peace and Friendship, and (iii) World Union Centre for Economic Research and Development. The Centre has taken definite steps to organise these three agencies and in each case has appointed a member to carry out the projects. All the agencies would be "based on the fact of human unity realising the truth of the spirit" and would function in cooperation with all the World Union centres and other sister organisations in India and abroad. The Centre has decided that any monetary benefit or profit realised in the promotion of World Union activities will not be allowed to be used for any personal benefit or profit excepting the payment of normal remuneration, salaries and wages for the bonafide service rendered. Sri Arun Kishore Mukherjee will be the director-cum-secretary of the World Union Travel Services; Sri Jagdish Chandra Saha the director-cum-secretary of World Union Centre for International Peace and Friendship; and Sri Lakshmi Narayan Datt the director-cum-secretary for the World Union Centre for Economic Research and Development.

Uttarpara World Union Uttarpara Centre held its 42nd monthly seminar on 12 February 1977 at the library hall of Amarendu Vidyapith, Uttarpara. After paying homage to the departed soul of President Fakhruddin Ali Ahmed by offering hymns from the Upanishads the seminar commenced at 6:15 p.m., Sri S. K. Gupta presiding. The subject of the seminar was: "Sri Ramkrishna, Swami Vivekananda, and Netaji Subhas on the Coming of the New Age". Dr. Sadananda Bhattacharya spoke on the sadhana of Sri Ramkrishna synthesising all religions into one Truth and explained its significance. He also explained the message of Sri Ramkrishna in regard to becoming free from all prejudices and blind, ignorant traditions. These teachings of Sri Ramkrishna were as preparation to understand the truth of the ensuing new age.

Sri N. K. Ray explained what Swami Vivekananda said in England in 1896 and asked the people to become "practical Vedantins". During a short life of thirty-nine years he built bridges between the East and West so that both could receive the new consciousness of the coming age.

Sri P. K. Bannerjee spoke on Netaji's "Tokyo Speech" and explained why Netaji asked the people of the East to build a strong united Asia. Sri Samar Basu concluded the seminar by giving an integrated statement of what was said.

On the 21st of February, members of the women's wing of this centre celebrated in a befitting manner the 99th birthday of the Mother at the lecture hall of Deshapriya Balika Vidyamandir at 7:00 p. m. The members explained the significance of Mother's descent into the human form and read poems and writings of the Mother and Sri Aurobindo. Shampa Banani, Nabanita, Manika, Shyamasri, Atreyi, Chabit, Shymal and Sanat participated and Sri Samar Basu provided the running commentary.

The next seminar of the Centre will be held on 12 March 1977 on the subject: "Lord Chaitanya—His Doctrine of Love and Human Unity".

Butwal The Butwal Centre arranged a meeting on 15 January 1977 at the residence of Sri J. B. Dass. After a meditation for a few minutes a discussion was held on "How to Maintain Peace in Day-to-day Life". Sri S. N. Bhende emphasised that regular meditation and social service for the general benefit of the society are essential conditions.

Regular meetings of the Centre were held during February. The members of the Centre enthusiastically participated in a picnic initiated by Sri R. K. Sundaram which was arranged to promote national integration.

Bangalore In pursuance of the notice dated 21 February 1977, with which was circulated the 8th annual report of the Centre for 1976, the Bangalore World Union Centre held its 8th general meeting on 6 March 1977, Sri P. V. Rajagopal presiding. Audited accounts for the year 1976 and budget for the year 1977 were passed. The office-bearers and members of the working committee for the year 1977 were elected: Sri Srithandaveswara as president; Dr. T. Prasannasimha Rao and Sri M. Munivenkatappa as vice presidents; Dr. H. S. Lakshminarayana and Sri H. S. Narayana Setty as secretaries; Sri H. K. Shantaveerappa as treasurer; and Prof. K. V. Gundu Rao, Prof. M. V. Ramachandran, Sri M. Rama Rao, Prof. N. S. Govinda Rao, Sri P. V. Rajagopal, Sri B. Venkata Rao, Sri B. C. S. Narayan, Sri Haneeff Jawaid and Smt. Bhuraneswari Ramaswamy as members. At the conclusion of the meeting Prof. M. V. Ramachandran moved the resolution congratulating the office-bearers for the year 1976 for the excellent work done during the year.

The 60th working committee of the Bangalore Centre met on 12 March 1977 to decide the programme of work for the year, Sri Srithandaveswara presiding. The meeting discussed the circular sent by World Union International Centre regarding the proposals to improve the working of World Union and the question of membership of World Union and the steps essential for spreading the message of World Union through other organisations. Two important projects were also discussed: (i) a national seminar bringing together leading exponents of various secular approaches to world unity, with World Union members promoting the inter-relationship and integration with a spiritual approach, and (ii) an educational society to run schools for children, starting one in Bangalore and later in other places providing for students' proper education and encouraging a global outlook. A sub-committee to go into details of these projects and to report back to the Centre will be constituted by the president. It was also decided that Sri Srithandaveswara, Dr. H. S. Lakshminarayana and Sri N. S. Narayan Setty will represent the Centre at the executive committee meeting to be held on the 30th of April at Pondicherry.

New World Union Centres

Hyderabad Sri D. Ramachandra Rao, coordinator of World Union in the southern region, has reported that a new World Union Hyderabad Centre has been constituted with Sri V. V. S. Rama Das as chairman, Sri R. Narayana Murty as vice chairman, Sri D. K. R. Bhaig as secretary, Sri G. Sudar Sana Rao as treasurer and seven members of the committee.

whose names are Sri A. P. Divan, Sri L. G. Basad, Sri S. A. Suban, Dr. M. A. Tajuddin, Sri M. N. Raju, Sri V. Sampath Kumar and Sri N. S. Sardesh Mukh.

Burdwan A meeting of a few young students was held on Sunday the 6th of March, 1977 at "Sovanalaya", 12 Rani Sayar-East, Burdwan, the residence of Sri J. K. Hore, for setting up a new centre. The meeting commenced at 4: 40 p. m. after a devotional song and group concentration for four minutes, Sri J. K. Hore presiding. The chairman read a letter of Prof. Chittaranjan Basistha, principal, Burdwan Raj College, who could not attend the meeting due to illness. Sri Samar Basu spoke briefly and referred to what the Mother had said in connection with the opening and running of new centres. Sri T. K. Sinha, secretary of the regional centre of West Bengal, spoke about individual responsibility in running a centre efficiently. The Burdwan Centre was formed with Prof. Chittaranjan Basistha as chairman, Sri Jayanta Kumar Hore and Sri Aloke Moy Bannerjee as joint secretaries, Sri Govind Hari Chatterji and Smt. Anjali Ghose as members.

Delhi World Union Delhi Centre has been constituted with Prof. Subodh Kumar Ghose as president, Sri B. C. Menon and Sri N. Jehangir as secretaries, and Prof. Daya Shanker as treasurer. They have already enrolled eight new members of the Centre. There was a long felt need to have an active centre in the capital of the country and we have every hope that Prof. Subodh Kumar Ghose and his colleagues will fulfil the need.

Executive Committee

The 18th annual meeting of the executive committee of World Union will be held at the Ashram's Parc Guest House, Pondicherry, on Saturday, the 30th of April, 1977 at 2:30 p. m. Every World Union centre with more than ten members is invited to send one representative and a centre with more than twenty-five members to send two representatives to participate. The coordinators of World Union are also invited to attend the meeting. The most important item on the agenda is: "Follow-up action to the fifth triennial World Union conference—The Next Future".

Annual Report

All important events and activities of the international and other centres have been published in the twelve issues of "Focus" for 1976 and we do not see any need to repeat them in this report.

However, there are some items which need to be mentioned. During the year 1976 a great deal of attention was given to the principles and systems of education, and Sri Rohit Mehta's memorandum on it was placed before a meeting of the executive committee and comments were invited. It was ultimately felt that World Union has not got the necessary expert man-power and finance to undertake research essential on a subject of this nature. Therefore World Union should confine itself to the promotion of world consciousness and global outlook in the educational institutions it contacts, and should not attempt to define principles and systems of education.

The memorandum of association and rules and regulations of World Union India Centre were adopted and the first meeting of the central council of World Union India Centre, which has headquarters at Bangalore, was held at Pondicherry on 21 February 1976. The third world council of World Union was constituted on 14 August 1976. The memorandum of association and rules and regulations of World Union Economic and Cultural Council of Calcutta were adopted and it was registered as a society under the Societies Registration Act of India, 1860. We look forward to its constructive activities in economic and cultural fields.

During the last three months of 1976 a study group consisting of about twelve to sixteen members met practically every Sunday in the World Union office to prepare for the fifth triennial World Union conference on the subject, "The Next Future".

A special executive committee meeting was held at Pondicherry on the 14th of August, 1976. The second meeting of the central council of World Union India Centre met on 17 August at Bangalore when the answers to the questionnaires circulated by the World Union India Centre on the subject of national integration received special attention.

Sri M. P. Pandit, who had not gone out of Pondicherry for about thirty-five years, visited Madras during 1976 and later visited several places in India. He also visited Singapore. As he is our chairman, his visits, though not officially connected with World Union, help in spreading information about World Union and in acquainting people with our aims and ideals.

World Union is in contact with the World Constitution and Parliament Association of the U. S. A., which has arranged to hold a constituent assembly at Innsbruck from the 16th to the 29th of June 1977 to draft a constitution for the federation of the earth. World Union corresponded in 1976 with the association regarding the participation by a World Union delegation in the constituent assembly.

Building Fund

Acknowledged in the last "Focus"
Donated by Mr. Yeshwantbhai R. Patel,
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Rs. 1,35,374.67

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General Secretary
19 March 1977

EDITORIAL

Working There

If while doing what you have to do—whatever it may be, whatever work it is—if you do it and while doing it are careful not to forget the Divine, to offer to Him what you do and try so to give yourself to Him that He may change all your reactions—instead of their being selfish, petty, stupid and ignorant, making them luminous, generous—then in that way you will make progress. Not only will you have made some progress but you will have helped in the general progress. I have never seen people who have left everything in order to go and sit down in a more or less empty contemplation (for it is more or less empty); I have never seen such people making any progress, or in any case their progress is very trifling. I have seen persons who had no pretensions of doing yoga, who were simply filled with enthusiasm by the idea of terrestrial transformation and of the descent of the Divine into the world and who did their little bit of work with that enthusiasm in the heart, giving themselves wholly, without reserve, without any selfish idea of a personal salvation; these I have seen making magnificent progress, truly magnificent. And sometimes they are wonderful. I have seen *sannyasis*, I have seen people who live in monasteries, I have seen people who professed to be yogis, well, I would not exchange one of the others for a dozen such people (I mean, from the standpoint of terrestrial transformation and world progress, that is to say, from the standpoint of what we want to do, to try that this world may no longer be what it is and may become truly the instrument of the divine Will, with the divine Consciousness). It is not by running away from the world that you will change it. It is by working there, modestly, humbly but with a fire in the heart, something that burns like an offering. *Voilà!*¹

the Mother

1. *Questions and Answers, 1953*, Collected Works of the Mother, centenary edition, volume 5 (Pondicherry: Sri Aurobindo Ashram Trust, 1976), pages 44–45. The title, "Working There", is provided by us—editor.

Pandit in the United States of America

M. P. Pandit, the chairman of World Union International, has sent some of his impressions of the West since his visit began there near the first of March. Because Sri M. P. Pandit has, until so recently, been completely immersed in the life and sadhana of Sri Aurobindo Ashram for the last thirty-seven years and is now embarked on an extensive trip to the West for his first time, we feel his impressions will be of particular interest to readers. He speaks for himself in this issue in "Focus".

BEING IN MATTER: NOT SO MUCH A UNIVERSE, MORE A WAY OF LIFE

Ranjan

Love is not a sentiment, it is a way of life.

Modern physics has taken the solid four-square world of science and technology in which the god of Reason (mechanics?) reigned blithely assisted by his prophet, Progress (economic growth?); and has converted it into a spectroscopic cosmos of "mutually unobservable but equally *real* worlds". Now, that sounds like a difficult concept. It is not easy to understand, at first, that the scientists are actually saying the whole universe we have explored is but one waveband in a spectrum, like red in the spectrum of the seven colours. Just as we don't see the other colours if we wear rose-coloured spectacles, so our physical eyes don't see the other universes of the cosmos. This is what it means to say each world or universe is self-contained, comprising one waveband of frequencies. These are exciting, revolutionary concepts to proclaim. Let us examine them more carefully and see how they have come to be.

Matter Lives!

At the beginning of our century the experimental investigation of atoms gave sensational and totally unexpected results. Matter had been pictured traditionally as being made of several "basic building blocks", the atoms, which were purely passive and intrinsically dead. Matter and spirit had come to be regarded as mutually exclusive and absolutely different. It is this view, called dualism, that allowed scientists to see the world as a multi-

In his own words, Ranjan "spent from 1964-1976 in Europe studying Christianity, history, English, philosophy, and the life divine—at York University, with a guru, at Findhorn, La Fondation Pierre Teilhard de Chardin [in Paris], and through intuition and experience". Out of this came a book describing the emerging relations between science, spirituality, and political philosophy. Returning to Sri Lanka, the country of his birth and childhood, Ranjan worked on one of the committees organizing the Non-Aligned summit conference in Colombo last August, which amplified his political experience that began in England working at the Sri Lanka high commission. Now travelling, with an eye on a publisher for his book, he looks forward to stays in Moscow, Afganistan and Europe after completing a speaking tour in India.

tude of different objects assembled into a huge machine; and man, in this light, a bio-chemical and accidental cog in its wheels. Newton constructed his mechanics on this basis; and it is this world view that dominated physics until the beginning of our century. But when quantum mechanics—the theoretical foundation of atomic physics—was worked out in the 1920s, it became clear that not only the atoms but even sub-nuclear particles were nothing like the solid objects of classical physics.

Matter, far from being something dead and separate, is shown by atomic physics to be very much alive. The picture of particles in the bootstrap model of sub-nuclear physics can be summed up in the provocative statement: "Every particle consists of all other particles. Each particle is seen to help generate other particles which in turn help generate it." Thus Fritzof Capra in *The Tao of Physics*. In field theory, the interaction between particles is pictured as an exchange of particles. In such exchange processes energy is not conserved and they should therefore be forbidden. However, if they occur during a very short time interval, the uncertainty principle permits a violation of the law of energy conservation by an amount which is sufficient to allow for the creation and destruction of the exchanged particles. These particles are called *virtual* particles. They are not "real" because they cannot exist longer than the uncertainty principle allows, 10-23 seconds (that is, an infinitesimal fraction of a second). All interactions between particles can be pictured to occur through such an exchange of virtual particles. And the stronger the interaction force, the more frequently such virtual particles are exchanged.

Fritzof Capra, the Austrian doctor of physics we have just quoted, writes on the parallels between atomic physics and Eastern philosophy in his *The Tao of Physics*. He says that modern physics makes the creation-destruction rhythm of the universe appear in a new light. According to quantum field theory, it is not only expressed in the turn of the seasons and the death and rebirth of all living creatures; this rhythm is also the basis of the existence of matter and of all laws of nature.

Capra writes, "The 'creation' and 'destruction' of matter is an essential feature of nature. It is the basis of all particle interactions and thus of all natural laws and ultimately of all life. Furthermore, it is an essential part of the mere being of matter. Matter, far from being inert and dead, is pulsating all the time, creating and destroying particles at a dazzling rate; it is truly alive."

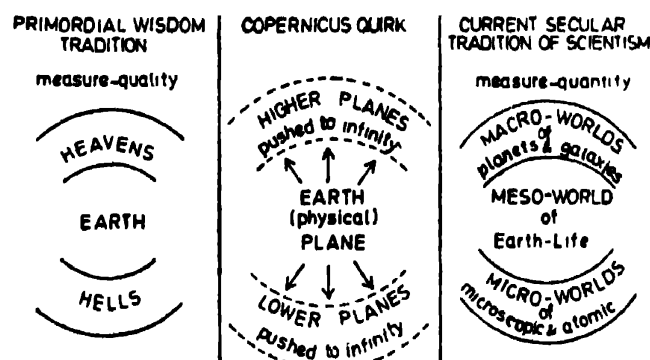
When one imagines this continuous creation and destruction which goes on everywhere in the universe, the idea of a gigantic cosmic dance comes naturally into mind, and indeed physicists have been using expressions like "energy dance" etc. The most beautiful image of this dance, however, is enshrined in the concept of the Hindu god, Shiva—the Cosmic Dancer. In this are the two ideas which are basic to Eastern philosophy: the idea of the unity of the cosmos and the idea that the cosmos is alive. According to the Hindu concept symbolized by Shiva's eternal dance all life is part of a great rhythmic process of creation and destruction, of death and rebirth. Shiva represents the primeval rhythmic energy that keeps the cosmos alive. Indian literature reveals it in lines such as the following:

Our Lord is the Dancer, who,
Like the latent heat in firewood,
Defuses His power in mind and matter
And makes them dance in their turn.

Indian artists have embodied this in magnificent sculptures of the dancing Lord. For the modern physicist an equally beautiful disclosure of Shiva's dance is found in the bubble chamber photographs of interacting particles, which bear testimony to the continuous creation and destruction in the universe of matter.

The Copernicus Quirk

If we are to even begin to understand just how comprehensive a social revolution this portends for the world, we need to reexamine the impact of the Copernican revolution.



Incredible as it would seem, the point to observe is that the effect of Copernicus, in confining our field of attention to the earth-plane and pushing away to infinity the other planes or universes of the cosmos, is not logical, but merely psychological; science is carried over into scientism. As Professor Huston Smith points out in *Forgotten Truth*, while science contents itself with reporting what it discovers, "Scientism goes beyond the actual findings of science to deny that other approaches to knowledge are valid and other truths true".

Scientism is the secular one-dimensional religion of today, built through over-extrapolation. That is to say, the modern reduction of reality to a single ontological plane is not a logical or intellectually defensible operation, it is merely a psychological quirk. In affirming it scientism contradicts itself, for the contention that there are no truths save those of science is a contention that aborts the scientific method itself. So it demonstrates itself to be even worse metaphysics "which is what it actually is" than science, "which is what it pretends to be".

It is important to bear in mind that the one-dimensionality of scientism, also called "scientific single vision" or simply "the scientific outlook", does not actually deny the intangible planes of human existence. It merely *reduces* them to an existence dependent on

the physical. The mind acting independent of the brain, for example, is inconceivable. The mistake of reductionism—spirit reduced to metamorphosed matter (Darwinism), God reduced to History (Marxism), psyche reduced to sex (Freudianism)—lies in its attempt to explain the greater in terms of the lesser with the not surprising consequence that the greater is lessened. But so sweeping was the influence of the Copernicus quirk that scientism is only now in obvious difficulty. In its heyday it ruled the roost, and, like all established religions, it ruled with an iron fist. So great was its success over the minds of men that, itself occupying no more than a single ontological plane, scientism challenged by implication the notion that other universes exist. As its challenge was not effectively met, it swept the field and gave (current) science its "soul".

Huston Smith broods that:

The final definition of modernity [is] an outlook in which this world, this ontological plane, is the only one that is genuinely countenanced and affirmed.

In religion modernity demythologizes tradition to accommodate it to its one-story universe; if "God" in principle requires more exalted quarters, the non-existence of such quarters entails his non-existence as well; hence Death-of-God theologians.

In other words the atheism, materialism or secularism of our Intellectual masses is only a superstition created by the Copernicus quirk.

Mark Satin remarks in *New Age Politics*:

It is the outlook *par excellence* not only of the scientist . . . but of nearly everyone who's managed to "make it big", which is, maybe, why most of us are convinced that it is the *only* way of seeing the world, of getting at "the truth". People who come up with other ways of seeing the world are usually called "crazy"—or worse.

It is only now, after three hundred years of colonial overlooking of the Wisdom Tradition, like a child looking at an ostrich in a zoo, that Western intellectuality begins to comprehend that there are *whole cultures* that have other ways of seeing the world, such as Sufism, Vedanta or Zen. And scientists themselves have begun to gather evidence that the

two sides of the brain are specialized for different modes of consciousness. The reality would appear to be that not only do different ways of seeing and knowing exist, but these alternate sciences are rooted in the workings of the right hemisphere of the brain just as much as the more analytic sciences of intellectualism are rooted in those of the left. So even in scientism's own terms the alternate outlooks are as real and as valid as "scientific single vision"! As Mark Satin postulates, "The real question is, why is *our* culture so 'crazy' as to promote—to be partially based on!—an outlook that requires us to ignore the signals that are coming to us from the right side of the brain?" *That* is how influential the Copernicus quirk is, which suggests how profoundly we will be affected as it is superseded by the multiple universes of the primordial Wisdom Tradition.

"Underlying the surface variety of the primordial (wisdom) tradition is a remarkable unity. It is as if an 'invisible geometry' has everywhere been working to shape [its several philosophies] into a truth that in the last resort is single," says Huston Smith. The *only* important exception to this "human unanimity" is scientism—the misreading of science. "If the cause were science itself, our deviation might be taken as a breakthrough, but as it derives from a misreading of science, it is an aberration. If we succeed in correcting it," Smith concludes, "we can rejoin the human race."

Modern Science

To see the divorce of science from scientism and its marriage to the Wisdom Tradition (which creates modern science) we need to return to the physicist. How does the physicist describe the universe of the physical atom? Neils Bohr, one of the founding fathers of modern physics, said to Heisenberg that when it comes to atoms, language can be used only as in poetry. The poet, too, is not nearly so concerned with describing facts as with creating images. That is an unexpected thought. Yet it is so. What lies below the visible world is always imaginary, in the literal sense a play of images. There is simply no other way to talk about the invisible—in science, in art, in nature. When we step through the gateway of the atom, we are in a world which our senses cannot experience. There is a new architecture there, a way that things are put together which we cannot know; we only try to picture it by analogy, by a new act of imagination. The architectural images come from the concrete world of our senses, because that is the only world that words describe. But all our ways of picturing the invisible are metaphors, likenesses that we snatch from the larger world of eye and ear and touch. The metaphor chosen by the traditional physicist is energy. This is because his mind is filled with the worldview inspired by the Copernicus quirk, that the universe is one huge machine and energy is what drives it—its eternally renewable fuel. Such an image, however, is hopelessly out of date. Currently, in the words of Sir James Jeans,

the universe can be pictured, all still very imperfectly and inadequately, as consisting of pure thought, the thought of what, for want of a wider word, we must describe as a mathematical thinker.

So scientists working at Princeton University, in the U.S.A., choose an organic image from the reinstated Wisdom Tradition to describe the cosmos. In place of the word *energy* they use the word *consciousness*; matter is seen as an aspect of being. In one fell swoop they integrate man back into the cosmos. Life, in Teilhard de Chardin's phrase, is no longer an epi-phenomenon but is now the very essence of phenomena. From the densest matter to the most brilliant lightning flash, the physical world is related to the rest of the cosmos by the perception that it is one waveband of frequencies. Like red modulating through orange, yellow, green, blue, indigo, violet as the frequency-range gets higher and higher, so the sexual, emotional, intellectual, intuitive and spiritual are seen as wavebands of consciousness in the spectrum of creation. A higher plane is a waveband of consciousness constituted of higher frequencies. Since the finer penetrates the coarser, a higher frequency is more influential than a lower frequency. Even at the level of radio waves V. H. F. (very high frequency) is more "powerful" than S. W. (short wave) or L. W. (long wave).

Getting the Right Co-ordinates on Heaven

It is quite fashionable these days to speak about the "inner" or "psychological" technology, especially of the Eastern philosophies. But if by inner we conceive of them as inside man—and so conceive of them as realities that would cease to exist if man ceased to exist—we miss the point completely. It is only our mental slavery to the Copernicus quirk that makes us feel the outer is objective, while the inner is purely subjective. What we have to realize is that "outer" and "inner" are merely verbal ploys having no more actuality than the equator. When we say each "plane" is a waveband of frequencies, that means each plane exists and is as real, as independently objective, as the physical.

The big question, then, is why are they "mutually unobservable"? To understand that we have to understand the facts about existence in a given set of frequencies. Let us take as an illustration a radar scanner. Working at a wavelength of a few metres it will not even detect the physical force-field (body) of a human being. To be detected the body must also measure a few metres. One of the giant Easter Island statues, for example, is just detectable, but no detail is picked up unless we shorten the wavelength at which the scanner works; at a fraction of a metre the ears of the statue appear. It is only at the practical limit of radio waves, going down to a few centimetres in length, that we detect the first trace of a man beside the statue. It is the same for human beings as it is for the radar scanner; we can become aware of an object only when we have sense organs in the same frequency range.

Quantum physics shows us that the physical body is just a field of energy within the frequency range of the physical plane. The modern concept of man is that he has a field of energy within each of the planes of the cosmos. Each of these fields of energy or "force-fields" is a body within one waveband of consciousness, and is as real, and exists in a world as real to it, as the physical body and its experience of the physical world.

UNIT-CODE	APPROXIMATE DESCRIPTION OF SEVERAL UNIVERSES OF THE COSMOS	A MECHANICAL MODEL DESCRIPTION	ANALOGY OF SPECTRUM OF LIGHT (Poetic Image)
○	DIVINE (?)	60 - 70	VIOLET
○	SPIRITUAL (?)	50 - 60	INDIGO
○	HIGHER MENTAL	40 - 50	BLUE
○	LOWER MENTAL	30 - 40	GREEN
○	EMOTIONAL	20 - 30	YELLOW
○	VITAL	10 - 20	ORANGE
○	PHYSICAL	1 - 10	RED

Perfected man

White

For all that, it is as invisible to the normal ranges of the senses as a human body is to the radar scanner's big wavelengths. It is through his several bodies that man is cognizant of each respective plane. To say that each plane is as real a world as the physical means, for example, that the mind exists in a world that the brain merely taps rather than creates. As Wilder Penfield, perhaps the foremost scientist in this field, writes in his study, *The Mystery of the Mind: A Critical Study of Consciousness and the Human Brain*:

The mind seems to act independently of the brain in the same sense that a programmer acts independently of his computer . . . Mind comes into action and goes out of action with the highest brain-mechanics. But the mind has energy [and] the form of that energy is different from that of neuronal [brain] potentials that travel the same pathways.

"Mind and brain are not identical," writes Huston Smith, illustrating this succinctly: "the brain breathes mind like the lungs breathe air." In other words, those at the forefront of science and thought no longer deny a world or universe where ideas (in the Platonic sense) may exist as living beings. It is interesting to note that the Wisdom Tradition describes seven universes and says man has a force-field or body in each. So far three of these have been researched by the intellectual scientific method, as documented by Dr. Shafica Karagulla in her book *Breakthrough to Creativity*. The integrated person is one who harmonises all these bodies, as in Buckminster Fuller's "multi-concentric halo system", through which he or she lives.

From Man to Superman

Society has not yet begun to comprehend the implications of such ideas. The very idea that man is still evolving, through increasing his interior organization, is quite novel. Yet it is implicit in the conception that we are not merely physical bodies but exist in several universes or planes. As Teilhard de Chardin writes:

Man, deceived by the slowness of the movements that embrace the whole cosmos, finds it difficult to think of himself as still moving along his evolutionary trajectory. We still attribute to ourselves a fixity that we now recognize as an illusion when attributed to the stars, to mountains and to life's long past.

As we improve our knowledge of man to take in these new and wider dimensions (*science* is after all only the Latin word for *knowledge*), we may achieve a technology in man's non-physical worlds. Discovering what this science is and applying its technology is the quest of man's evolution. This is the promise modern science holds out to man.

The Wisdom Tradition had failed to fulfil the promise of transforming man into superman because its exploration of the "higher" universes had led it to denigrate the physical. Its attitude to the entire physical had become, in practice, equivalent to the sort of supercilious hypocrisy of Victorians to sex. This development of the familiar pie-in-the-sky quality in the Wisdom Tradition is akin to the development of science into scientism; it is a small but fundamental misreading that ends up perverting the original promise into a murderous threat. Science proper, stripped of its psychological perversion into scientism, has been a necessary revolt against the tyranny of metaphysics without sensation (sense experience) that was our heritage from the aberrant Wisdom Tradition. Where science failed, where it deviated from the norm of "human unanimity" into scientism, was in the assumption that our ordinary sensory experiences reach the human limit. The Copernican quirk shut off mental and psychological access to the finer levels of experience open to our *several* bodies. It is not simply the intellect which scientism underestimates, *it is the human being as an instrument of knowledge*. The Wisdom Tradition proper, shorn of *its* aberration, now re-surfaces to shear science's aberration. For it reveals the human being as a vehicle for sensations as direct as ordinary sensory experience, but far more subtle and requiring for their reception a specific degree of "interior organisation"—requiring sincerity and work on the self.

This is the marriage of science and the Wisdom Tradition—where we first learn to listen to the signals of both hemispheres of the brain, and through this learning rise to the universes that transcend both. The intellectual (so-called Western) science of predominantly the left hemisphere has explored the primary universe that constitutes the first waveband in the spectrum of the cosmos. Our scientific progress rests on the discovery that this first physical universe is governed by law. This understanding enables us to make predictions; for instance, if two free-floating atoms of hydrogen bump into an oxygen atom they will

marry her and make water. It is the ability to make increasingly sophisticated predictions that results in an increasingly sophisticated technology. This capacity in the physical universe has yielded a comparatively utopian standard of living in the first waveband. But, we have to add, that is all. For our increased physical comfort has only heightened our awareness that values, life meanings, purposes and qualities slips through this technological knowledge like the sea slips through the nets of a fisherman (or, we may recall, like a man slips through the screen of a radar scanner!). Intuitive (so-called Eastern) science predominantly of the right hemisphere, if not beyond the mental altogether, has explored the several universes of the cosmos and discovered each has its own set of laws, quite distinct from those of each other universe. Our current quest for a high quality of life reflects our dissatisfaction with improving conditions in merely one of the seven universes in which we live. Once we realize that a different set of laws, causal relations, applies in each universe, we are on the high road to a personal technology of the universes or planes in which we live—a much greater improvement in our quality of life than even America has achieved in her standard of living.

It begins, we observed, with sincerity, and work on the self. The salient point to remember is that in each plane the causal relations, its laws, are distinct. We observed in "A Word on Ideology"¹ that our "expectations and anticipations determine our destiny". The practical translation of this psychological fact described by Rudolf Dreikurs in *Social Equality: The Challenge of Today*, is that in human affairs the means determine ends. One wonders whether the popular wisdom that stands this fact on its head is merely another of scientism's superstitions. For as long as we conceive of ourselves as one physical body, "ends determine means" seems effective. But "means determine ends" is indispensable for integrating our several bodies. It is through this understanding that we begin to work fruitfully on our self.

What all of us treading the spiritual path have to learn is that our means can be the same as our ends only when our motivation is love. This is one facet of the axiom, God is love. All our antagonisms and hates, all our nationalisms and ideologies are but the shadow-play, the externalization of the true or educative conflict—the creative tension on which all self-realization (the activation of all man's force-fields) rests. And it is all engendered through and by this law, that our motivation determines our expectations and our expectations determine our destiny (ends). True, every *sadhak* (one who follows a spiritual path) lives in realms of Grace that transcend law. But at the level at which law operates, this is the reason why no ideology can contain the truth unless it teaches us that our enemy is no longer to be feared and hated, but cherished as our opponent who brings us closer to the realization of our being in drawing us forth to conflict. For it is only through this conflict that we learn the correct harnessing of our energies, the sacred ordering of consciousness. William Irwin Thompson deals with this point lucidly in *Evil and World Order*.

1. *World Union*, January and February 1977, page 13.

If we withdraw our projections on our enemies and take them back into ourselves, we learn compassion in the contemplation of our shadow; and in that compassion we begin to get a glimmering of what Jesus meant when he counselled us to love our enemies. Out of that initiation into compassion through pain and terror comes our understanding of the true mystery of . . . love; and if we try to create a just world order with anything less than this mystery [with anything less than learning to be a channel for divine love] all our clever problem-solving will be in vain, and our very efforts to do good will create a planetary evil beyond anything we have experienced before in human history.

So we begin with the self. Nothing epitomizes the marriage of science and wisdom more than the discovery in atomic physics that we can never speak about nature without at the same time speaking about ourselves, or as Heisenberg has put it, "Natural Science does not simply describe and explain nature, it is part of the interplay between nature and ourselves". So it is the quality of the self that determines the quality of the perception. Herein lies the Wisdom Tradition's stress on "spiritual" or "interior" development of our several bodies: our quality of life depends on the refining of our consciousness. One of the most interesting aspects of the progress of science is that it gives us confirmation of this. In contrast to the mechanistic worldview of nineteenth century science, atomic science reconfirms the ancient and dynamic worldview; all things and all phenomena we perceive with our senses are interrelated, are connected, and are but different aspects of the same ultimate reality. Our tendency to divide and separate things and to experience ourselves as isolated egos in the world is seen as illusion which comes from our low-quality perception. Dr. Capra points out that such a perception is what is called *avidya*, that is to say ignorance, in Buddhist philosophy. It is seen as the state of a disturbed mind which has to be overcome.

When the mind is disturbed, the multiplicity of things is produced, but when the mind is quieted, the multiplicity of things disappears.

It is the quieted mind that can be a channel for universal, or what are called "absolute", ideas—by existing in the natural relationship of governance over desire. It is this correct governance that is called hierarchy; from *hieros* meaning "holy", "wholeness" or "sacred", and *archie* meaning "government", "rule" or "order". We observed earlier that the finer frequency penetrates the coarser. Another way of expressing this fact is that higher con-

sciousness governs lower. This is the wholeness of government, the sacred order of hierarchy of the cosmos. Without an understanding of the sacred order, the normally integrated or harmonious multi-dimensional energies of man become disharmoniously distributed under the formation called "egoism" or "false self": a fact as true of the body politic as of the individual. It is interesting to note that the root meaning of *cor-rupt* is "to break into pieces". It is this *dis*-integration of the constituent bodies of man that is the opposite of the *integrity* of one who integrates them all.

Like the techni-coloured and tranquil reflection in a lake on a peaceful sunny day shattered into myriad junketting images by a choppy winter wind, so today's material man lives in the grey and meaningless disjointed world of nineteenth century science. But the quieted mind of a person makes him or her heir to the peaceful and integrated cosmos as revealed to us by Eastern scriptures and rediscovered by twentieth century science; a truly psychedelic creation of dynamic order, brilliant organization and majestic purpose.

O Divine Love
Speak through our souls
Shine through our minds
Create through our bodies
The manifest glory of God.

References

These also suggest further reading, and are pertinent to the ideas discussed in all three recent articles by the author:

"A Word on Ideology" (*World Union*, January and February 1977)

"Light on Man" (*World Union*, March 1977)

"Being in Matter"

Robert Ardrey, *The Territorial Imperative*.

Harold Burr, *Blueprint for Immortality*.

Fritzo Capra, *The Tao of Physics*.

Rudolf Dreikurs, *Social Equality: The Challenge of Today*.

Michel Gauquelin, *Cosmic Clocks*.

Shafica Karagulla, *Breakthrough to Creativity*.

Gay Gaer Luce, *Body Time*.

Robert Munro, *Journeys out of the Body.*
Jacob Needleman, *A Sense of the Cosmos.*
Mark Satin, *New Age Politics.*
Erich F. Schumacher, *Small is Beautiful.*
Huston Smith, *Forgotten Truth.*
Pierre Teilhard de Chardin, *Man's Place in Nature.*
William Irwin Thompson, *Evil and World Order.*
Lionel Tiger and Robin Fox, *The Imperial Animal.*
Peter Tompkins and Christopher Bird, *The Secret Life of Plants.*
Lyall Watson, *Supernature.*

THE ROYAL PYJAMA'D HORSE—PART TWO, II

Maggi Lidchi

But they hadn't gone very far when Chandrakant sat down. "I'm beat", he said. "I'm tired and I'm going to sleep."

"Well of course if you're tired you must sleep. But you must be ill."

"Why should I must be ill?" mimicked Chandrakant.

"Because on our way to India you used to gallop for days on end without ever getting tired."

"That! I was going to conquer the world. Yes," said Chandrakant, "you told me I was going to be a great conqueror. I didn't dream it up. That was your great prophecy..."

Maggi Lidchi was born in Paris and went to Africa when she was nine. She says the only thing she is proud of having done is discovering Essays on the Gita by Sri Aurobindo in a Paris bookshop at the age of seventeen. She read it consistently for two years without understanding what it was about until one day "the penny dropped in the slot". As soon as she could, she came to the Sri Aurobindo Ashram and has lived there ever since. Working on her second novel after Earthman, Maggi Lidchi also teaches mythology and fairy tales at the Sri Aurobindo International Centre of Education. Part two of The Royal Pyjama'd Horse began in the March 1977 issue, and after waiting for the special issue of April on the proceedings of The Next Future, own continues.

"It led us here."

"Yes and here is where I'm lying down."

"Don't you want to do what your Royal Kinsman, the Tiger, told you to do, or rather told you you could do about conquering the world?"

"Yes but how. You'll notice he didn't bother to say how. And when we go back, abracadabra, there's no Tiger, there's no arena and to tell you the truth... Pomegranate... don't you sometimes imagine that we imagined it?"

"No never."

"Why would he disappear? Not just so I could get broken in. Anyhow I'm going to sleep. Good night," and Chandrakant shook his head so suddenly that Pomegranate was startled and flapped up squawking.

She perched on a low branch and stared down at Chandrakant. It was Chandrakant that had to get broken in, it was Chandrakant that would have to decide to move on. There was nothing she could do about it. She tried all the same. She fluttered on to his head and with her beak tapped lightly on Chandrakant's ears which was usually the quickest way of waking him. To no avail. She called his name in her sweetest, most siren like voice.

Suddenly and quite before she knew it the light tap-tapping at Chandrakant's ears had become a rather savage pecking at the very crown of his head. He jumped up snap-

ping at her with great angry teeth and went galloping wildly around in circles trying to shake his tormentor off his head. But Pomegranate was possessed by the feeling that if she allowed herself to be shaken off now Chandrakant would gallop away so far so fast that she would never see him again and they would never get the breaking in thing done and without that there would be no Tiger smiling in the arena and without that . . . So unbearable was the thought which lay at the end of that sequence that all her muscles froze digging her talons into Chandrakant's shoulders. At the same time, quite out of control, her beak continued to peck viciously at his head. Chandrakant had reared up on his hind legs and was yelling at her, but she could hear nothing save her own fear chattering in her ears. She would certainly have let go by then if she could have, but she could not. Her talons, possessed by a strength much greater than her own, were fixed in Chandrakant's flesh. She knew that he was now shouting something over and over again but what with the noise of his hooves and the whistling of the wind and the panicky noises in her head she could make out nothing but the rhythm of repetition. How long the scene continued they were never after able to agree: Pomegranate thought it had gone on for a few minutes; Chandrakant would always insist that the sun had risen and set several times.

In any case when Chandrakant finally did slow down the words he was saying were, "I give up, I give up, I give up. We'll move on, I'll get broken in." Overcome with remorse, Pomegranate was suddenly able to loosen her hold. But it did no good to apologize. Chandrakant didn't want to hear about it and he was now as anxious to get moving as she was.

But though he galloped hard at first, he soon slowed to a canter and without going into a trot he came to a very sudden stop.

"It's no good."

"What's no good?"

"I must be getting old Pom."

"Why do you say that?"

"I've lost my urge."

"Urge. Urge", she repeated stutteringly, so that for a moment Chandrakant's heart sank with the thought that the old parrot was back.

"Urge to travel. To conquer . . ."

"But come, Chandrakant, you can't just dig your heels in . . . like a mule."

"Can't I?" said Chandrakant, leaning just like a mule.

"Well, but you can't sleep the rest of your life away. What are you going to do when you wake up?"

"Crop some sweet grass." But even as he said it Chandrakant was in fact remembering the days of galloping across the plains to get to his Royal Kinsman and he was invaded by so great a nostalgia that he felt like crying.

Pomegranate, noticing his hang-dog expression, felt her heart softening. "Can you think of anything you would like to do?" she said in her most soothing voice.

"Of course I can", said Chandrakant. "I want another chance, and what do we find? An old meadow and a striped donkey with stupid messages." He kicked the ground.

Pomegranate flapped her wings in sympathy. "Shall we go back and try again?" This of course, came directly from her heart which had now melted down into a state where nothing sensible could come from it.

"Now that's what I call a sensible parrot. Hang on to your hat," and Chandrakant turned around and started galloping so fast in the other direction that Pomegranate felt

as though her feathers were going to be torn out by the wind. It was like the very best parts of the first part of their journey, only better because Pomegranate now had a heart and it seemed to be on the brink of great poetry all the time. Except that something small started nagging in her and the longer they galloped the more acute the nagging became because Pomegranate knew quite well that the work to be done at present was for Chandrakant to get himself broken in and that any attempt to return to the arena before that had been accomplished would be just so much wasted time.

They had been traversing a very flat plain for some time now, a plain that grew flatter and flatter and more and more deserted until there was not a single tree or even a single blade of grass to be seen anywhere. It got sandier and hotter by the minute, until at last Chandrakant was forced to slow down.

"I think," said Pomegranate "that we have come to a desert." Chandrakant came to another sudden brain-rattling halt.

"You do eh. And whose idea was this in the first place?"

"Mine," said Pomegranate meekly, "but I think we've come in the wrong direction."

"No we haven't. I retraced my steps exactly."

"I mean I know it was my suggestion, but I don't think we should have come back at all."

"Why?"

"Because I don't think we'll find anything at all until . . ." There was a long silence.

Finally Chandrakant said, "I hate parrots."

"So do I sometimes", said Pomegranate gloomily, but this failed entirely to soften Chandrakant who turned back in the opposite direction again and started plodding through the soft sand. He kicked up as much of it into

Pomegranate's eyes as he could manage. And Pomegranate knowing that she deserved it resented all the same.

It is generally much more difficult to get out of a desert than into one. While Pomegranate thought she knew the way they had to go, Chandrakant was in no condition to listen to advice and grew so easily angry that she soon decided it was safer to remain silent and risk slow death in the desert than an immediate one from tooth or hoof. Thirst and weariness had brought them very low indeed when Chandrakant suddenly stopped in his wavering tracks.

"What are you doing here?" he asked. "It's all your fault anyway." Pomegranate, who thought he was babbling in his last delirium, began weeping remorsefully—something she did all too easily now that she had acquired a heart, even in her dehydrated condition.

"Chandrakant, Chandrakant," she sobbed, "let us go into the better world as friends. Let us not go in bitterness. Do not forget the long journey we have taken together . . ."

"Dry up Pomegranate," said Chandrakant, to whom black humor came quite naturally, "I'm not speaking to you." After that he took no more notice of her.

"What is it Chandrakant dear, what is it that troubles you?" But Chandrakant was speaking to his Zebra of the meadow and Pomegranate's words fell on deaf ears.

"I no longer trust you," he was saying.

"And who am I to blame you", said Pomegranate.

"It's your funeral", said the zebra.

"You're the one who got us into this mess in the first place", said Chandrakant.

"I know, I know," sobbed Pomegranate.

"I beg to differ", said the Zebra and started cropping some grass. Chandrakant dashed for-

ward and tried to crop some of it too, but though he got the whiff of something exceedingly sweet and exceedingly green all he got in his mouth was a good deal of sand. Numb with surprise he stood for a moment staring at the striped animal before him; then suddenly in a blind rage Chandrakant reared up and kicked savagely at his spectral antagonist. At this point Pomegranate realised that Chandrakant's mind had snapped and that her own end was at hand. But in that critical moment she lost her own wits to such an extent that instead of simply flying off to a safe distance, she sat where she was on the crown of Chandrakant's head as if in a daze. In fact she was in daze, so that when Chandrakant reared again she not only lost her balance but tumbled from her perch without even remembering to open her wings. Have you ever seen a bird drop to the ground like a stone? It is a surprising sight, but nobody could have been more surprised than Pomegranate. Thus she didn't even try to open her wings and fly off, but hobbled a little way into the sand, which wasn't easy, and then turning around sank down and sat gazing at Chandrakant.

He had stopped rearing and prancing and now stood still except for impatient jerks of the head.

"That's what you said last time", he exclaimed staring straight in front of him. "Can't you say something new? Can you tell me for example how to get out of here?" There was a silence during which Chandrakant pulled some terrible faces. Something was aggravating him very seriously. "Follow the parrot? I'd rather rot in hell. Hey wait a minute come back I didn't mean that. I was just joking. I was just . . ." He looked around, turning full circle upon himself several times and then he caught sight of Pomegranate.

"But it's not fair. It's just not fair."

"What's not fair Chandrakant?" offered Pomegranate.

"It's not fair", said Chandrakant now venting his real grievance, "for me to be asked a thing like that. I'm a great leader. You said so yourself."

"Conqueror", reminded Pomegranate.

"Yes. And he said I could conquer the world."

"We could."

"Yes and I absolutely fail to see how getting broken is going to help."

"Broken in."

"If I could only be given another chance to see my Royal Kinsman. There's been a terrible mistake. If only I could explain. He would put it right."

"Listen Chandrakant if we don't get out of here we'll never . . ."

"That's not possible", he interrupted. "I know my destiny."

There was a long desert silence. Silence in the desert is very silent indeed as there are no trees to creak, no leaves to rustle, no birds or squirrels to chirp and not the least of all, no water to murmur or gurgle. Even if a little sand is lifted by the wind it is lifted silently and silently deposited. Suddenly and probably for the first time in his life Chandrakant would have welcomed the sound of Pomegranate's prattle. "What do you say Pomegranate?" he said with ill feigned hardihood. But Pomegranate herself was sunk in despondency. She was beginning to realise that if she couldn't fly she would never get out of here. She wouldn't even be able to make it to the crown of Chandrakant's head and he was in no mood to help her up. "Hey Pomegranate, come on we'd better get out of here." Still she did not answer. "Got the old desert blues", he joked nervously.

"Come on Pomegranate, let's hit the road."
Desert silence.

"Come on Old Trooper", he said almost affectionately.

"I can't. I can't fly."

"Oh my God, what happened."

"I fell off when you were rearing."

"Don't be silly Pom. Parrots don't fall. I haven't got enough troubles, I have to get out of the desert with a spastic bird", mused Chandrakant bitterly.

"No, leave me Chandrakant", said Pomegranate and felt her heart lifting, dipping, flying intoxicatingly. "Do not wait. Your old friend bids you farewell."

"Oh stow it, will you Pom." Chandrakant was near to tears himself and at the same time very cross. "What a time for one of your heart attacks."

But there was no stopping Pomegranate. She could see that Chandrakant was not going to desert her and her emotions were in full spate. "It has been a beautiful journey. Our Royal Kinsman has cut it short but He knows best." She was tottering now in a half ecstatic state.

"Listen you old crow, get up on my head or I'll give you one."

"I can't."

He curled back his lips exposing his big yellow teeth in a most convincing snarl. He knew that frightened Pomegranate about as much as anything and when she didn't flutter away he realised she really could not.

"There's only one way to do it", he said and got down on his knees. Then he laid his long cheek across the sand.

"You realise, Pomegranate," he said spitting sand out of his mouth, "that I've only got down on my knees once before in my life."

"Yes," said Pomegranate who could not

control her tongue even in the desert, even when she was deeply moved and her life depended on it, "when you collapsed in the arena."

"Hurry up the sand is hot."

"This must be the way the maharajas do it", said Pomegranate in great delight and she hopped onto Chandrakant's cheek.

"I hope they trim their toe nails", he sputtered, "move it, it tickles."

"Ready", she said, settling herself. And Chandrakant got carefully to his feet.

"That was lovely Chandrakant. You must let me mount like that again some time."

"You should live so long", said Chandrakant but the truth was that he too had liked it. He now knew why the elephants were always doing it; bending the knee, feeling that somebody's safety depended on you and getting up carefully so as not to spill them. It gave you a curious sense of . . . "Shut up", he said to Pomegranate who was beginning to wax idiotic. "You're confusing me."

"Sway from side to side like an elephant. Oh do, Chandrakant." She sounded so batty that he did, and she cackled with delight. In the middle of their giggles he imagined what Ferdivelli the fox might say if he saw them.

"Always knew you were cracked Pom", he said and broke into a brisk canter. Trotting is what they were doing when they suddenly came to an oasis. One moment it hadn't been there and the next moment it was.

"We'd better be serious", he said. "There may be other animals here."

"About which I care not a desert fig," said Pomegranate laughing gaily and she went on turning her head from side to side and stopping not at all. That was the trouble with Pomegranate. She never knew when enough was enough. Everything too much. Too many feathers. Too much heart. But since

he couldn't resist the rhythm anyway, he entered the oasis moving with the slow, high, wavy ridiculous gait of a camel.

Chandrakant was about to sit under a tree when Pomegranate saw that it threw no shade and realised the oasis was a mirage. "Quickly Chandrakant," she urged, "ask for a rider. Say, 'Send us a rider, Send us...'"

"I'd better say what sort of a rider. A maharaja or at least a prince..."

"I'm afraid you can't do that. It's specifically against the rules of the game."

Chandrakant began trotting around again, "Send us a rider, send us a rider, send... Is it a magic game?" he asked, stopping suddenly.

Silence.

"Send us a rider, send us a rider, send us a rider", repeated Chandrakant and before he could get the last syllable out they were away, flying. The sun was near and he could feel it, but he knew it was so near that if it were not for a benevolent shade they could shrivel up. He could not see where they were going because Pomegranate had clapped her wings over his eyes. He appreciated this, for he didn't like heights, but she had overdone it again and covered his mouth as well his nose, and whether it was this or the speed at which they were travelling he felt breathless. Yet it was a nice sort of breathlessness and the shade was nice and had a good smell—he couldn't remember where he'd smelt it before.

And then they came down. They landed on something rather hard and woody.

"Where are we?" asked Chandrakant.

"I'd better not tell you just for the moment." Chandrakant shook his head free of the wings and caught a glimpse of something quite

terrible, they were standing right in the middle of a huge branch of a huge tree. The branch was a long long way from the ground, and Pomegranate clapped her wings back much tighter than before. Fortunately it had only been a glimpse, for Chandrakant was already beginning to teeter.

"Close your eyes," said Pomegranate, "because I have to open my wings."

"No don't." But he shut his eyes very tight all the same and the next moment they were beneath the large tree.

"This is a baobab", said Pomegranate. "We must be in Africa."

"How did we do that?" said Chandrakant. "It took us such a long time to get to India."

"When you've been in the arena it's different. You can do things very quickly if you observe the rules."

"I wish I knew the rules," said Chandrakant. "I just can't take heights."

"We'll know, we'll know in time", said Pomegranate in a preoccupied sort of way for there was something large and almost vertical shuffling towards them. It leaned uncertainly against the wind.

"I wonder," she said, "if it might be a rider. Excuse me," she called out in her most gracious voice, "but we asked for a rider to be sent to us for this little zebra. Would you by any chance be that rider?"

"I very much doubt it", began the tall pale being. "Look at him." For Chandrakant had quite suddenly and, without knowing why himself, kicked up his heels.

The man cracked his knuckles nervously. "In any case no man in his right senses would try to ride a zebra."

[To be continued]

THE WORLD UNIVERSITY

The Growing Edge of Planetary Crisis

Howard John Zitko

We meet on this auspicious occasion in an assembly which marks the twenty-ninth year of the birth of what is usually called the New Education, giving rise to the idea of a world university on a world campus with a world program. Yet the antecedents of this concept can be traced back to Comenius, a Moravian educator of the sixteenth century. It is said that more than one thousand of the world's greatest minds have expressed their views on this subject over these many years.

Nearly a generation has passed since I first began to project my own view, involving the concept of man's coming universalization in anticipation of the restoration of what once was the Interplanetary Order of the ancient world. In fact this is the fortieth year of my own continuous effort to assist with the inauguration of the interplanetary age which will result in proof that we are part of a larger and more extensive government that rules the solar system.

I realize that a statement such as this still shocks the rational sensibilities of even our most gifted space scientists and technicians, even though they have already conquered the gravitational field of the earth and have projected their intelligence to the moon, the planets, and even into the galaxy itself. These scientists, returning from an all but forgotten past, are rapidly recovering their ancient knowledge and searching again for ways and means to move out into the solar system with space vehicles of ever greater sophistication; while at the same time the disciples of the traditional religions consider it heresy to reach for the stars when their God can no longer encompass the universe as they understand it. . . .

The detection of any kind of life on any of the planets, however minute, will be considered by many as one of the greatest discoveries in human history. But think of the dramatic

To prepare humanity for the twenty-first century—the purpose of the Arizona-based World University—seems also to be the purpose of all Howard John Zitko's work of the last forty years. Although he is known for articles and books in several fields, the most recent on the Tantra, Howard Zitko is most personally remembered for the qualities in his speeches. This one, "The Growing Edge of Planetary Crisis", is the twenty-ninth consecutive keynote address he has been asked to give at the annual conference of the World University, of which he is the founder-president. As it was given some months ago, excerpts have been selected.

impact upon the mass of mankind, even in this present century, when *intelligent* extraterrestrial life is discovered and communication established. Talk of future shock. This could well be the most overwhelming experience of all time. . . .

What we fail to understand, although we are trying, is that a new crisis is on the way, far greater and more significant than anything we have so far mentioned. It is the growing edge of a new generation of advanced minds who are neither scientists in the traditional mold, nor religious leaders addicted to the old theology. For the first time in human memory, a new leadership is emerging capable of transcending the narrow provincialism of both state and church. In the latter part of this present twentieth century, we shall witness a challenge to the old order of traditional values and entrenched outmoded attitudes such as the world has never before seen.

But who will win? Who must win? If man is today standing upon the threshold of a universal disaster that defies all precedents, the only rational answer is that he must seek a solution outside of the normal channels of cognition. What is required is a radical departure from his present inadequate thinking and the acceptance of the need for a complete break with every phase of human exploitation.

If the very continuity of the human race is at stake—and this is a strong possibility as we enter the last quarter of this century—drastic solutions are called for. If pollution is the hazard we know it is, it must be stopped, and not only stopped, but reversed. It may take the entire twenty-first century to do it, but do it we must. Not only are our lives at stake, but our children's lives, and the lives that come after them. We must clean up the planet. This is a major activity for which all of us must accept our rightful responsibility.

People sometimes ask me: What do you think is our greatest need? And to that question there could be many answers. Mine is but one—leadership. . . .

New Age enterprise is fragmented by a plethora of activity wherein too many are doing too much with too little. Everybody wants to do his or her thing, and often there is little relevance or relationship to what anyone else is doing. I am quite aware of the astounding proliferation of knowledge in the area of advanced thought and the frontier sciences. I need not belabor you with details. The question is: Where do we go from here?

The most important factor in all spiritual effort, that is worthy of the name, is *direction*. Everything which I read or study from day to day is set against this master criterion: What is its purpose? Where does it lead? Who am I to follow? Or must I rely, not upon external direction, but upon internal guidance?

If I am to rely upon internal guidance, how does it work? Can anybody tell me what I am supposed to do? Or must I somehow face the reality of my own convictions and make my own determination as to why I was born and what was the nature of my commitment to the future when I decided to become a citizen of the new world?

It is my view that we are living in the final days of a waning cycle and that not much time remains for the new humanity to take their positions of trust and authority within the new culture that is being born. I do not see any visible leader who is about to direct the formation of a paradise that will transform the earth and its peoples in the proverbial twinkling of an eye. In fact, there is an axiom in higher law which states that he who seeks to control

also seeks to destroy. By this standard, we would well be cautious of anyone who advances a solution to our dilemma based upon any form of regimentation, where freedom is sacrificed for order.

External direction is based upon the premise that someone must tell you what to do. This may be acceptable, if the direction is benign, but even then it can be dangerous, if it is misunderstood and misapplied. Any loss of such direction would create chaos. Anarchy would lead to violence; and violence to oppression.

There can be no new world, no New Age as we usually define the term, as long as the human race must rely upon factors which lie outside of the self. And this should mean to all of us here this evening the *Divine Self*. It is absolutely imperative that we learn to rely upon truth, love, and spiritual vision for our safety and security, and not upon wealth, influence, and the force of arms. . . .

One can be very critical of a leadership that doesn't seem to lead, or a direction that doesn't seem to direct. But remember, there is leadership, and there is direction, but you must know where to look for it. Don't look for it in the crowd because of their much speaking. Rather look for it in the silent places, even in the sanctuary of your own soul. Look for it among the gentle selfless servers of the race, among those who would rather give than get, among those who would love the world rather than attempt its exploitation.

Your job, it seems to me, in determining your future in the New Age is twofold. First, to know what your work is and to do it to the best of your ability. And second, to know who to trust in your cooperation with others of like mind. Given this foundation in world service, an international network of intercultural cooperation will emerge that will hold firm against the continuing disintegration of the old order of things whose usefulness has now run its course.

We are today living in a planetary crisis, not because of the effects of our technology upon a shrinking planet, but because of the widening chasm in consciousness between those who seek to preserve the old values and those who desire to embrace the new. As the new humanity presses against the resistance of the old order, it presents a growing edge that is making its impress felt upon every facet of man's existence. Pressures are building in government, education, commerce, industry, agriculture, wherever the control is in the hands of the affluent and the powerful, pressures that arise from the continuation of practices and policies that no longer fit the changing circumstances.

It is said by geologists that the longer the time between earthquakes along the San Andreas fault in California, the more severe the shock when the steadily mounting stress of the two great land masses in collision must be relieved and adjusted. So also with our changing American culture. The longer the time between significant political, economic, and social adjustments between the old order and the new, the more severe will be the shock when the ever heightening pressures of these two massive societies, one grinding on the other, must find a place of similar accommodation. If certain basic changes in our way of life are not forthcoming within the next few years, we can expect a major upheaval in our present civilization that may well challenge the imagination of our best seers.

Some of these predictions for the future were given out before the close of the last century, from this very state of California. I refer to Phyllos, a Theo-Christic adept from the environs of Mount Shasta. It was then understood that the technology about to be introduced into the modern world was at one time the pride of Atlantis and that it would eventually supersede all of the more primitive mechanisms upon which we had come to rely. In fact, before we will have even reached the end of the present century, the power base upon which these mechanisms have rested will crumble, according to the prediction, not so much because they will have become obsolete, but because they will have fostered excessive greed and corruption.

Aqua-aerial generators would condense moisture directly from the atmosphere, rendering obsolete the need for dams and aqueducts. Levitation airships would cut the earth's gravitational field, rendering obsolete all other forms of air transport. The wireless transmission of electricity via microwave from orbiting power stations would conduct power into every home, office, and business, rendering obsolete much of the electrical equipment and facilities now in use. The atomic transmutation of matter and energy would produce rare and valuable metals, rendering obsolete most of our current mining operations. And so one could extend the list almost indefinitely. The scientists who are researching the laws and principles which govern these new inventions are part of that growing edge, precipitating one crisis after another by disturbing the basis upon which our economy has operated in the past.

There is no question that our economy is in trouble, deep trouble. We are creating a permanent unemployable population. There are too many people with too little to do and with too much time in which to do it. The needs of a humanity with rising expectations are expanding faster than the means to fulfil them. It is not that there is nothing to do; there's more to do than ever. But those in power, who have the prerogative of decision over most of us, are largely immobilized because of the massive inertia of a system that will not easily yield to a higher viewpoint.

What is holding us back? Is it knowledge? Of course not. We have enough knowledge to transform this earth into a paradise where every man and woman could be his or her own king and priest, as promised in Scripture, except that we still do not want to be our own king and priest. We have enough knowledge to erase drudgery from the face of the planet, to resolve the problems of hunger and disease, to save the animals from extinction, to purify the land, sea, and air, and to reject for all time the greatest polluter of all—war.

We are intelligent, but not wise. We are strong, but not gentle. We are a great people, but we are sick; an educated people, but we are under a hypnosis of false beliefs, primitive superstitions, and misdirected ambitions. There is a saying which goes like this: To whom much is given, much is expected. America has been given much, and much is expected from her. But so far we have been taking more than we have been giving, much more, and the karmic balance is such that our beloved nation stands today at the convergence of her destiny.

America can expect to suffer, is suffering, and will continue to suffer until this world state begins to conduct itself as a world state with a humane world outreach, creating within itself a world civilization in which all peoples, all races all nationalities, and all cultures are

respected, honored, and ennobled. We are one out of many, and we must act as one out of many. This is the age of oneness, and until all of us are convinced that we must live with a feeling of oneness for all life, we are still on the outer edges of the New Age.

If our forefathers could cry from the grave—and I suspect they are doing more than that—they would say, "In the name of God, get with it". I can well imagine, since I may be one of them, that they are saying in effect: How many centuries do you need before you see the handwriting on the wall? We gave you the dream of a new order of the ages two centuries ago, and you are still mired down in the fleshpots of Babylon and Rome. Do not be surprised if your country, which we founded, is shaken to its foundations. Vast changes are coming, must come, and will come, because America cannot escape her own rightful obligation in this vast panorama of human evolution. America has challenged the world to a leadership she cannot reject. America has promised the world a direction she cannot abuse. America has embarked upon a course of no return. It is do or die.

Painful as it may be to some, we are standing this moment at the crossroads of history. We are witnessing the death of a civilization. But this is not all. Something new is coming along, something we have not seen for a long, long time, not since the days of Atlantis and even Lemuria. It is the restoration of what once was, then lost, recovered and lost again. But now as we approach the third millennium after Christ, we hear more than a faint echo of that classic, never to be forgotten promise: Behold, I have come to save and restore that which was lost—the Kingdom of God.

Today we are witnesses and even participants in the making of a history that will change the world for a thousand years to come. Whether we are participants will depend upon how we perceive our role in these changing times and whether we are able to conceive our own personal destiny as inseparable from the inauguration of the New Age. The hope of America is not in its knowledge, its resources, or its political institutions; it is in the leadership it can command among those who have a higher direction than the masses can provide. There may be stability, practicality, and even goodness in the masses who only want a chance to succeed in their personal lives, but there is little or no direction toward the fulfillment of ultimate evolutionary objectives.

I ask this audience, as a symbol of that larger aggregation of New Age souls who are seeking the new world, to consider the personal implications of the leadership I am suggesting. Have you, for example, committed yourself to some specific effort within any aspect of our society, the promotion of which will bring some essential part of that great work into functional operation? Are you able to see the relationship between your own personal contribution to the new order and the larger achievement which involves your contemporaries? Can you rely upon your own internal guidance, while convincing your associates that your efforts are essential to the completion of the whole? . . .

The reason why the world is in such a desperate state is not because there is a lack of education, but because there is a lack of the proper kind of education. Our schools are designed to reach the mind, but they cannot touch the consciousness. Our schools are able to impart knowledge, but they are unable to offer the direction the world so sorely requires.

Our revered forefathers rightly separated the state and the church, as they did not,

in their universality, desire that the new nation should reflect officially any of the traditional religious theology of their day. It would have been better had they also separated the state and the school, along with the state and the press. A great share of the blame for the disintegration of our present society can be laid to the collusion between the state and the school wherein the school, no longer a free agent to promote the truth, has been bound by state policy to promote only that which is expedient to the preservation of power, largely geared to the concept of exploitation.

If a new leadership is to emerge, it will have to be born in and certainly encouraged by a new kind of academic institution that is not bogged down in the mechanics of vocational training. A university is what its name implies, a place to study the universe, its laws, its structure, and its evolutionary processes. A world university is a place to study the world, its universalization, and man's relationship to the whole, whatever that whole may be.

By this standard, all the international universities now in existence fall far short of this goal. This is why they are called international universities and colleges—because they are tied to concepts of nationality, race, creed, and regional culture. What we are talking about is a world university whose faculty, personnel, and student body have transcended, or are in the process of transcending, all nationality, all race, all creed, and all regional culture. We are talking about planetary citizenship, planetary concerns, planetary service, and planetary oneness.

The United Nations has always thought in terms of international civil servants performing duties beyond the exercise of petty controversy. A world university, which is still beyond the comprehension of sovereign governments controlled by vested interests, is without doubt at least one of the world's greatest needs, but it cannot function unless it is free to pursue truth, as Jefferson would have it, wherever it may lead.

In my view the World University is the symbol of the new leadership, not a place in space or a point in time, but a state of consciousness. You do not belong to it; you grow into it. You become the University when you absorb the implications of its philosophy. You graduate from it, if you ever do, when you are completely universalized and dedicated to the universal good of all.

The World University is. It has always existed, even beyond Comenius into the sacred schools of vanished civilizations. It is as old as truth and as timeless as the universe itself. All we have done is to rediscover it for ourselves, just as our modern scientists have rediscovered their affinity for space, long before the lay mind was ready to cope with the implications.

Are we ready to cope with the implications of a world university? That seems to be the only relevant question. Either we are, or we aren't. If we are, the new leadership will manifest; the World University, in one form or another, will be the backbone of its existence. Nothing connotes prestige in our society as a university of higher learning, even though its reputation is not untarnished by the current dissent in its ranks. But a world university with a world outlook and a world concern for the future of man commands universal respect because it stands supreme over every form of divisiveness known to the human race. . . .

To what extent the World University will be externalized in human affairs during the

last quarter of this century will be determined by the support to which it is entitled. What we must realize is that the World University exists as an ideal in the minds and hearts of all advanced souls everywhere. Its objectification is only a question of time.

If you want a challenge with which to sharpen your goals in this life, you have it in the World University. If you need the opportunity to blend your personal objective with a broader purpose, you have it in the World University. There is nothing the World University cannot encompass; nothing that lies beyond its jurisdiction. . . .

Our history goes back into a past belonging to another cycle of human experience. Our destiny embraces a world not yet born. Somewhere between these two cardinal points in time, we stand precariously. . . . Our nation faces both tragedy and glory in that order, but the glory will be the greater because we have the power to make it so.

The world has always been in the hands of its creators. The new world, to which we all owe our highest allegiance, is today in the minds and hearts of its initiate citizens. May you be such a citizen, worthy of that inner Guidance which never fails. . . .

With a firm reliance upon the protection of Divine Providence, so do we commit ourselves on this occasion to stand together in oneness.

FIVE POEMS

Forecomers, June

This evening my only need
is words and pictures
to disturb the calm
and make excited
all these placid waters
out of which my head
in smiles peers unruffled
floating like a lily
in the bronze reflection
of the setting sun.

Enough ! The passing muse
has kissed my head
and I have done.

By the Samadhi

Petals opening inside my head.
All left behind, the desert
where the dew falls barren
on the pastures of the dead.
Corpuscles jostle in the veins like wine
and I am confounded that
such harmony should burst
out of such muddy earth as mine.

Help Me to Dig, O Lord

Carried away by clever words,
truth buried in jargon,
help me to dig, O Lord.
My mind never stops talking
and at night it even fills up secretly
the holes it dug in the day.
So truth slips silently away;
even when I stand still
I reach out my hand
and it is gone.

Here We Sit

Here we sit under the green trees
surrounded by green grass
and the scent of plants
the wind is gentle
we wear no clothes
no skins
and no bodies
no skins
we wear no clothes
the wind is gentle
and the scent of plants
surrounded by green grass
here we sit under the green trees

Thus Days Pass

Thus days pass:
from the fluttering cry of dawn
to the orange streaks of sunset
a stillness rests
through the shimmering
body of the earth.
Among the eyes of stars
all is special
and even the massive walls
of the body
are nothing but a dance
of atoms
swirling through a ballroom
like a chandelier.

Kevan Myers

Notes

Forecomers, June Forecomers is the name of the first community which settled and built on Auroville land. In June the normally extreme heat is at its height.

By the Samadhi The Samadhi, receptacle of the physical bodies of Sri Aurobindo and the Mother, is the spiritual centre of Sri Aurobindo Ashram.

Thus Days Pass The last word, *chandelier*, is rooted in *candelabra*, which comes from *candle*. Both *candle* and *divine* have the same Indo-European root meaning—to shine.

In his own black humour, Kevan Myers begins in describing his life: "Emerged from womb with trepidation, well justified . . .", and says the best part of his childhood was spent in an English country boarding school with "thirty acres of trees and grass where rabbits played in the mist which followed the dawn". Of his twenty odd jobs, following "an atrocious degree" from Manchester University in virtually dramatics and politics, he says he "was most satisfied, involved, and exhausted in a five year stint as an English teacher" in London, his birthplace. "Always much travelled, usually by hitch-hike or student flight", he began to write while living in Copenhagen during 1966-67. A voyage around the world stopped in India, where Kevan Myers stayed for a year in the Sri Aurobindo Ashram. During fifteen months of a second stay he lived and worked in Auroville growing vegetables, and the thirty year-old poet now resides in Tiruvannamalai where the ashram of Sri Bhagavan Ramana Maharshi, the south Indian sage, stands at the foot of Arunachala mountain.

A DAY IN AUROVILLE

Observations and Insights

Theodore L. Kneupper

At the conclusion of three days' intense discussion on the meaning of humanity's next future, it was a pleasant prospect to be going to Auroville for a day of seeing what the vision of Sri Aurobindo and the Mother has been fostering into realization. I had felt a certain ironic paradox develop during all the talk about new age consciousness, a paradox so often found in intellectuals, that stems from having thoughts too far removed from reality. Several participants had expressed a pragmatic concern, noting that high thoughts about life are worthless if not actualized. I was very curious to see how our wordiness might possibly be overcome in the life of Auroville.

Previous conversations with others had warned me not to expect to find a bustling town. In fact, when the driver told us we were within Auroville's boundaries, all I could

see was a stretch of farmland everywhere around us. The city was still quite in the making, and only at specific places did we find centres of activity which closer observation showed to be of a rather unusual sort. An occasional architectural structure of very advanced style hinted to the senses that a new kind of energy moved across those farmlands.

I had also been told that long ago, perhaps centuries, a yogi who lived in the area had, in his ire over an unjust accusation by its dwellers, laid a curse upon the land—that it would become barren. Later he relented, but his word could not be undone. He only added that eventually others would come from elsewhere and restore its life. Indeed, history showed that the forest of the once fertile region had been cut down by its users, and in several generations the merciless flow of

We met Theodore L. Kneupper in the early fall of last year when he, a young professor of philosophy from the United States, was travelling in India during a year of research on space and time in Oriental philosophies—part of a comparative study on the various world views of Nature. Through that contact, he participated in World Union's recent conference, The Next Future; he was moderator of the seminar's fourth phase, "Knowledge, development of consciousness". The day after The Next Future, those in the seminar were taken to Auroville, and this is Theodore Kneupper's comment on his experiences of that day. It was intended as part of the April conference issue but could not be accommodated there. Due to its appearance here, the series titled "On the Touching Down of Auroville" will be continued in the June issue.

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monsoon rains had carried away its topsoil, turning the area into an arid wasteland and even cutting deep ravines in places.

As we crossed the wooden bridge over one such gully, I thought of how the story had also begun to come toward its brighter realization. A new power was visibly present, and though the grass was seasonally dry, it was clear that careful hands had been working to restore the place to life. Such activity was poignantly demonstrated at several centres. One was the nearby solar farm, where the production of algae for food was being studied in a pilot project. At other places we met people from various countries who were working on architectural improvements for the indigenous population or involved in educating them into the life that Auroville was to embody. My first impression was that the goal of their activity is to create a community of environmental and social harmony. That indeed turned out to be the case, but is only a part of the concern of Auroville.

As we passed among various centres of the city-that-was-not-a-city, we met a number of individuals who called themselves Aurovilians. They were generally young people in their twenties and thirties, though several were middle aged. Most came from Europe and North and South America. Some were very deeply convinced devotees of Sri Aurobindo and the Mother, others more independent-minded adventurers of the Spirit. Yet all seemed to have a deep desire to put the world aright, not on a grand scale, but in a realistic concrete way. They were all quite serious in their concern.

At the building called "Pour Tous" ("For All"), Auroville's provision-centre, several Aurovilians from France explained the way the community's economic and political life worked. They have no rules or laws, no com-

mittees, no official leaders, no official organization. Decisions are made as problems arise, by those who care to work on them. I was perplexed, and wondered how they avoided chaos.

However, it then started to become clear just how Auroville is very unusual. It is essentially an experiment in consciousness, in which the people there are trying to see if a community can function from a level other than a rational and power-based one. Instead, the *modus operandi* is through the action of Spirit on each individual. By attuning to Spirit, decisions are made harmoniously. The approach is to free the life there from the bondage of traditional communities where rule and law are the criterion of action, and which get caught up in power games that generally destroy or hinder the communal life of the Spirit. The aim is to form a community of high beings whose attunement with the Spirit allows life to operate smoothly as a kind of spiritual anarchy (but not a chaos). This is their ideal, but they also pointed out that this has by no means been realized, since the degree of purity and realization of the individuals there was still immature. But they felt that the growth process is clearly going on, and that eventually the vision at its heart would become a reality.

Another aspect of the unusual character of Auroville's life was revealed by the community of *Utilité*. There we were treated to a delicious lunch in the midst of a lovely garden. The area of several acres was actually the project headed by Mali, a very energetic and robust man in his forties, who had been laboring there for some five-plus years, aided by others who came and went. I was told that when he started the area was nearly barren; and yet we were standing in a beautiful tropical garden.

Mali showed us about the place, and as we entered its well-house he told us a story about how he started. The Mother had told him it would be good to drill a well at that very spot. He and the others set to work, drilling the hole by hand labor. Months passed and as they reached 40, 50, 60 feet, still nary a drop. He felt perplexed and asked the Mother again. She assured him he was at the the right location. They worked on. As they reached 90 feet, they were beginning to wonder. Then, at exactly 94 feet the dirt was wet, and clear water was found. He beamed as he told us it was done precisely on the Mother's 94th birthday!

I realized from Mali's tone that the meaning of Auroville was deeply connected with the Mother's influence. There was more than just a poetic symbolism in the fact that the revitalizing energy of the water had begun to flow upon that barren soil through this man's deep faith in the Mother's vision. It pointed to a subtle truth about the regenerative power of devotion itself.

The depth of Auroville's significance became even more manifest at the construction site located at the city's very centre. As we approached by car, a large strange structure stood over 100 feet tall in the distance. Like four great circular concrete gaskets intersecting at the poles of a vertical axis, the form made me echo feelings of eeriness, like one gets at the Great Pyramid. Upon completion, this would be the supreme symbol of Auroville's meaning. It is called "Matrimandir", or "the Temple of the Mother".

At the site itself we were shown a scale-model of what the temple will be. The French architect in charge explained that the outer circular forms will house a single voluminous chamber, at the very centre of which will rest a large clear crystal sphere. This will be

illuminated from above by a column of sunlight during the day and of artificial light at night. It will serve as a place of meditation. The Mother had said that she wanted the temple to be unlike any other in the world, and undoubtedly that was being realized.

We were further told that the location of the temple was decided by the Mother's intuitive insight. Several said that spot is a place of great energy, the most powerful in India. I did not perceive anything unusual of this sort, but I had been also told that the astronauts returning from the first moonlanding had actually photographed a very bright light emanating from this area of India. It did not seem unbelievable.

Nearby we were led to a great Banyan tree, whose shade was welcome relief from the hot tropical sunlight. We rested there on the grass while a bearded young man, a Westerner in charge of Auroville's gardening, told us with great enthusiasm about what the city would eventually become. The Mother had envisioned that there be an inner and an outer circle, separated by a wide band of woods. The inner circle would be about one-half mile in radius, and at the centre would stand the Matrimandir. Around it grassy meadows, flower-filled gardens and silvery ponds would grace the land up to the trees, and animals of all sorts would roam there freely and peacefully. The Matrimandir would shed an invisible spiritual light all through it, and the whole place would be filled with the presence of the holy. Outside the circle of trees would be the outer circle with various places of activity and residence. The Mother's dream was that when a person entered the inner circle he would be stunned by its beauty, and that his being would undergo an inner transformation. As we listened to this gardener, himself a loving laborer for its

realization, I seemed to get a glimpse of what was to be.

Thus I found Auroville to be a subtly remarkable place. The people there, experimenting in a new way of communal existence, have by no means solved every problem and met every difficulty. Our conversations with them revealed that the life is still very much in its beginnings, and much work is yet to be done on both the inner levels of its citizens' soul-life, and on the outer levels of material and social action. They seem to be presently seeking to discover just how they can reach the wise balance of functioning in terms of the Spirit's direction and the use of the rational mind's ability to order and organize. But they are all very confident that the work they are doing will eventually be achieved, and are making very noble efforts to complete it.

As we were leaving, the sun was setting

in beautiful fiery hues and the land was pervaded by a deep peace. I pondered over what I had seen and heard along our wanderings through Auroville; of the yogi's curse and his relenting blessing, of the vision that was in the process of gradual unfolding, of transforming the recently barren land. I looked up at the evening star and thought of what the astronauts had seen here from outer space, and was reminded of a sentence I thought I had read from Sri Aurobindo: "The sun of India's destiny will rise and fill all India with its light and overflow India and overflow Asia and overflow the world."

I wondered if it could be that the life divine is indeed being born on earth right here. I had certainly learned that great teacher's thoughts were being put to test in the concrete world of material action, as the people of Auroville seek to usher in a new age.

REVIEW

The Blue Cliff Record, translated by *Thomas Cleary* and *J. C. Cleary*. Volume 1. Boulder: Shambhala Publications Incorporated, 1977. Softcover, 268 pages, \$5.95.

This fundamental text of the Zen movement comes to us originally from the old Chinese Masters of the tenth and eleventh century; translated in Japanese it is now used and commented upon in all the Zen monasteries. In the words of Hermann Hesse, one of its first students in the West,

You will never exhaust its depth, nor finish chewing its
riddles, and its sweetness and humour will make you
whole again.

Words are the tools of our analytical mind and have the tendency to separate us from reality as it is. How to go beyond words into the vastness of pure being where all verbal traumata are healed has been the perennial endeavour from Master Yoan-Wu, the principal author of this text, to the Zen Roshi of our time.

So a verbal response would be out of place here. The only response allowed is silence, our highest compliment.

Medhananda

After living in the Polynesian South Sea where he saw no other white person for sixteen years, the independent German now called Medhananda met the Mother at the Sri Aurobindo Ashram. She asked where he came from: "From paradise", he replied. The name she gave him when he decided to enter life in the Ashram, Medhananda, is "not a name", he declared, "it is a whole programme", which includes his work as librarian and co-editor of the quarterly, Equals One. In translation from the Sanskrit it is: "bliss playing in the mental being".

FOCUS

PANDIT IN THE UNITED STATES OF AMERICA

Following is a letter from M. P. Pandit describing his first impressions of travel to the West for the first time.

26.2.77

We left Pondy [Pondicherry] early in the morning at 7 A.M. with the blessings and affectionate farewells of friends. Kuppaji, the old war-horse—he had seen action in more than seven countries during the last world war—drove at a speed of 80 km per hour and we were in Madras by 9:30 A.M., to be welcomed and made at home in Grace (residence of the Shankaranarayanan family). Soon friends came over and we had a busy time till lunch hour after which I rested.

We left for the airport at 7:30 P.M.. Our good friend Sri Vijayaraghavan helped with the details while other friends called and gave us a family send-off. There were strict security precautions at the lounge as the queen of Malaya had just arrived. However, we could not get a glimpse of Her Royal Highness though we saw the beautiful airliner in which she and her entourage had arrived. We boarded the aircraft at about 9 P.M.. Thanks to our friend Vijayaraghavan's foresight we got the best window seats in the Air-India Boeing with plenty of leg space. Hardly had we settled down when one of the aircraft men came up and abrasively said that the place we had occupied was meant for people with babies and there was a party in need of it. We let them have it and occupied the seats in the last row instead—and found ourselves in a cramped place. Thank God it was only for an hour and a half, for we landed in Bombay at 10:45 P.M..

While on the plane our next-seat companion was an officer of Air-India. He enquired about us, our ashram etc. He was intrigued how people of different religions came to accept Sri Aurobindo's Path and stayed in the Ashram. I explained to him that our approach was one of consciousness of a Truth that is above denominations of religions and hence there was no difficulty in people from different religions and races following this Teaching. He enquired who our friends were in the United States and went on to suggest that they might welcome small presents from us like liquor or cigarette packets which could be obtained duty-free on our aircraft.

At the Bombay airport, our friend Sri Kantilal Mehta of Iran Airlines came up to the lounge to meet and help us. Normally visitors are not allowed in this customs-cleared lounge, but he had obtained special clearance. We were more than happy to meet him in that impersonal, jostling, noisy lounge. He had a surprise for us. His wife Lata and dear friend Arun

Amin were waiting downstairs. They too had been allowed as an act of grace. Kantibhai's jasmine garland, Arun's big bouquets, their familiar smiling faces, refreshed us in no time. We declined refreshments as we were filled with the love of these friends. Kantibhai secured us window seats in the Jumbo that was to start at 1 A.M. (the 27th), and we had a pleasant hour talking across the fence. Lata was sweet as usual and highly receptive to Mother's touch. Arun was sorry we could not spend more time with him. He looked a little pulled down but was quieter. He mentioned to me that he was observing *mouna*, silence of speech, for some part of the day and that had helped him.

27.2.77

As the announcement for getting ready for the flight came over the loudspeaker, we took leave of these dear friends. Kantibhai had brought a pocket diary and a ball-pen for our use and he was happy when I readily accepted them.

Our Jumbo, Emperor Akbar, was a magnificent affair. There were rows and rows of seats. We found our seats and settled ourselves comfortably. All around were panels with Indian motifs. The hostess in our section was gentle, pleasant—not all hostesses are that, as we have found in our frequent journeys during the last few months—and put us at ease. As in the plane from Madras to Bombay, here too we declined the offer of food and had just a small glass of fruit juice. We took off a little after 1:00 A.M. and reached Delhi before 3:00 A.M.. A number of *sardarjis* who were continuously talking over the noise of the engines got down and a good number of European tourists came in. I dozed off, Vasanti having helped me with quilts and shawl to keep me warm. When I woke up it was 7:30 A.M. by the watch but it was still dark. The hostess was kind and brought us tea and biscuits. When we reached Kuwait it was just about to dawn—5:45 or so. It was an experience to watch the row of lights over the desert and land there a little before 6:00 A.M. (local time).

There was not a patch of green anywhere. Flares had been lighted in certain spots. From the air we saw the well-planned city a little away from the airport. The buildings were of the block type, symmetrically built; cars plying on the roads looked like toy vehicles. All around was arid land.

Some part of the aircraft having gone out of order and a replacement being found necessary, we took off a quarter of an hour later than the scheduled time. It was announced over the speaker that we would be crossing Iran, Turkey, Bulgaria, Yugoslavia, Austria before landing at Frankfurt. Breakfast was served and all were occupied usefully for a time.

The toilets are so few for an airliner of this size. Almost always there were passengers waiting in queue for what looked like an interminable time—old ladies, gents, impatient children with their helpless mothers. I wonder why the authorities cannot provide for more though at the expense of a few seats.

As we were watching some mountain ranges with snowy peaks, a member of the staff came to draw the blinds as they were getting ready to show some movies. They started showing some picture. They have a funny system here. One has to pay extra to get the earphones wherewith to follow the sound track. As we were interested neither in the sound

nor in the sight on the screen, we did not bother. Vasanti relaxed on her pillow and I continued writing these observations.

Similarly if one wants to hear music, one has to hire earphones for two dollars. This was not so on Singapore Airlines where earphones were distributed to all as soon as they settled in their seats.

We reached Frankfurt somewhat late in the morning. Skyscrapers, parks, beautiful roads, winding highways and speeding automobiles struck us with their modern touch. The airport is huge. I went out to stroll a bit but felt lost in the complex of lounges, security checks and what not. It was good to be back to my seat.

We had a quick lunch and soon we were over London. It was 12:00 noon (local time) though my watch was showing nearly 5:30 P.M.. There was a message over the speaker for Miss Vasanti Rao and M. P. Pandit. We knew that Vasanti's brother who is an officer in the Bank of Credit and Commerce International, S. A. London, and his talented and warm wife Marjorie Rao had come to meet us. They had come all the way from Tooting and had detailed a friend from the London airport staff to fetch us across the labyrinths of corridors and halls that abound at this famous airport. We liked everything that we saw. When we were looking for them in the crowd that was leaning across the bars, Marjorie called "Vasanti" and soon they were in a tearful embrace. Suresh joined soon and we went up for tea. I was delighted to see the prevailing system of each person picking up in a tray whatever he wished at the buffet store and paying at the exit counter. We had tea together and Suresh gave us two chocolate bars for use on the plane journey.

It was over two years since we had met this loving and large-hearted couple in Pondicherry. They were not sure if they would be allowed to meet us as we had no entry permit, but as things turned out we did meet and had a hearty re-union. Marjorie, it may be mentioned, has an occult opening and she had foreseen that Vasanti would visit England one day. It was most unlikely at the time she had said so. But she had persisted. "I see her here", she would say. Her faith in the Mother and Sri Aurobindo has grown over the years and she was most happy when I told her that we intended to visit U. K. later on in the year.

We proceeded onwards to New York at 2:15 P.M.. The entire crew of our aircraft had changed. By the time we arrived back through the security and customs checks—which by the way are more humane and gentle than anywhere else I have been so far—things had been tidied up. It was fairly dim when we left London but very soon we entered a zone of increasing sunlight. As we were nearing our destination I had to change the time on my watch, setting it back by about four hours. Soon the captain announced that the visibility at Kennedy airport (New York) was less than the minimum and he might have to divert the plane to Philadelphia. A quarter of an hour later he informed us that they had decided to land in Philadelphia which meant another 20 minutes flight. There was an enthusiastic clapping by the youngsters in the aircraft though I did not know why. When we landed there, we were asked to stay in the plane. After an hour or so the aircraft was flown to New York, Kennedy airport, where it was quite wet.

As we were getting out there were messages for passengers whose names were called out. The last one was for "Pandit". I stretched out my hand and it was a note from Tatsat.

It said he had ascertained from the Air-India people that we were definitely not on the passenger list of the aircraft that day and hence he had left at 8:30 P.M. However, he had added thoughtfully, if we should be there then would we please phone such and such a number. I did not know what to do. But there was a calm within and we proceeded to the immigration counter where the officer was most helpful and took no time at all. All the time taken was for waiting in the queue—though there were three or four counters it took some time. Then we went on to collect our baggage which had started arriving on the rolling steel sheets. The first bag to be sighted was Vasanti's which she spotted with her habitual eagle-eye; my own bag arrived bereft of its blue cloth-case which must have gotten detached in transit. Having collected all the baggage, next we followed other passengers, collected small trolleys from the store in that endless hall, stacked them on two trolleys and pushed them to the customs counter where again the officer was courteous and helpful. We did not have to open the bags. But we had to leave the trolleys behind at this stage. We could not carry all the items ourselves and looked around. Happily there was an elderly American gentleman whose bigger trolley was only half loaded; I asked if he would help and he said yes. We loaded our bags on his trolley and he asked us where we wanted to go. "To the lounge", I said. "The lounge is upstairs", he replied, and we asked him to take us to the place where visitors wait for friends near the exit. This he did in no time. But there were no chairs, no benches anywhere. Everywhere there were empty office counters—it was past 10:30 P.M. by then—and large numbers of people were moving about, looking for friends who had either come and gone or were delayed.

He showed us the telephone booths and asked us to phone from there. We did not know what to pay for his assistance. So we asked him. He made a noble gesture and replied "Whatever you like!" We told him we were new here and did not know. I pulled out a note which was for five dollars. "Too much", he said. "Give me two dollars." We appreciated his integrity and thanked him profusely for his help.

We had to phone Tatsat at the Princeton number he had given us. I had no coins with me. There was a tall gentleman (American) to whom I mentioned my difficulty. He was most gracious, put a coin of his own in the slot, called the operator, told her that the party to whom the call was made would pay for it and connected me with the number. As soon as I said "Pandit" I heard Barbi's mother's friendly voice which warmed me within. Soon Tatsat came to the phone, expressed regret for what had happened and asked us to wait for him and that it would take nearly two hours—a distance of 70 miles.

We waited on the floor where we had spread our luggage. Restaurants were closed and we could not even get a single cup of coffee. As I sat there, my mind looked back on the V.I.P. receptions that had been accorded to us in other countries—Singapore and Ceylon—not to speak of all the other places in India. How did I react to the contrast here? I looked into myself and saw there was no reaction. It was a poise of equanimity—and unconcern. I walked round, found all counters shut. We watched humanity passing by: grandparents welcoming grandchildren, poodles playing with friendly humans, sanitary workers making love, casual encounters developing into animated conversations, people from different stocks, of mixed origins etc.

By 12:30 A.M. Tatsat, Barbi and Stan arrived and took over. They were most sorry that they had been misguided. It appears David, Navaja, Drake and Regan also had come and all had been waiting since 3:30 P.M. The arrival time was being postponed on and on, indefinitely. They enquired from the Air-India office not once, but thrice—at different levels—but the names of Pandit and Vasanti were not there on the list at all and those whose names were not on this list could never be on board. So they all left.

They had brought the new wagon which Stan had purchased for our tour. It was a most comfortable drive; I did not sleep, but kept my eyes open as I did not want to lose anything of this beautiful country. We drove on and on, admiring the many [traffic] systems on the roads. We arrived by 2:30 A.M. to find a sweet note on the table from Barbi's mother. We were taken to our rooms which had been most beautifully and amply furnished. Tatsat and Barbi prepared coffee for us and by the time we got into the warm beds it was 3 A.M. (the 28th).

[To be continued]

ORGANIZATIONAL ACTIVITY

World Union Centres

Pondicherry The meeting of the World Union Pondicherry Centre was held in the World Union office at 4:30 P.M. on Saturday, 26 March 1977, Sri Ralph A. Matthews presiding. After explaining the reasons for the holding of elections so early, Sri A. B. Patel proposed Sri Ralph A. Matthews as the chairman, Sri Joseph Vincent as secretary and Prof. Ambady Narayanan, Sri Ronald Jorgensen, Sri M. S. Joshi and Sri Arvind Devalia as committee members. The meeting discussed several projects which could be undertaken by the Centre. It was left to the new committee to decide the programme of work.

Pondicherry Centre's affiliate, the Youth Literary Club, had arranged a cultural programme to celebrate Pongal on the 16th of January when Prof. Thangappa of the Tamil Department of Tagore Arts College presided and in his speech emphasized the need for youth to shape their individual personalities in such a way as to make themselves ideal citizens.

On 13 March there was a discussion led by Mr. Paul Henri and Mr. Jean Marie on the social, economic, educational and religious set-up in France. There was also a discussion on Christianity and the Bible. The participants included teachers and two professors from Tagore Arts College.

Uttarpara The 43rd monthly seminar of Uttarpara Centre was held on 12 March 1977 at the library hall of Amarendu Vidyapith at 6:00 P.M. After a devotional song by Sri Sanat Bodok and group concentration the seminar commenced, Sri S. K. Gupta presiding. Sri Srinivas Chatterjee inaugurated the seminar with a brief speech on Vaishnavism. Thereafter the guest speaker Sri Tamas Ranjan Roy spoke on the subject: "Lord Chaitanya—His Doctrine of Love and Human Unity". Sri Roy elaborated many significant events of the life of Lord Chaitanya and explained how a great pundit in the science of logic was turned into a devotee of Lord Krishna.

The 44th monthly seminar of this centre was held on 9.4.77 at the lecture hall of Uttarpara Jaikrishna Public Library at 6:00 P.M. when Sri S. K. Gupta presided. After a devotional song by Sri Sanat Bodok and Km. Nupur Ghosal and group concentration the chairman inaugurated the meeting. Thereafter a symposium on "The Significance of 4 April—the Date on which Sri Aurobindo Arrived at Pondicherry in 1910" was conducted by the student members—Shampa, Nabanita, Animesh and Banani. Sri Ranjan Karunaratne, who graced the occasion as a special guest, spoke on "Charles Darwin, Sigmund Freud and Karl Marx in the Light of the New Age", which was well appreciated by all. The closing song was by Nupur.

Teachers' Convention: The Third Teachers' Convention was held on Saturday the 26th of February at Nalikul Deshbandhu Banimandir under the presidentship of Sri T. K. Bhattacharya, District Social Education Officer, Howrah. The convention conducted a seminar on "True Education and the Role of Educators". After a devotional song and group concentration, Sri Samar Basu read out the messages received from Sri Aurobindo Ashram, and Sri Amlesh Chandra Mazumdar, headmaster, Deshbandhu Banimandir, delivered a welcome address. Sri Samar Basu, secretary of the Samsad, submitted a brief report of the activities of the Samsad and explained in his inaugural speech the reasons for selecting such a multi-dimensional subject for the seminar. Headmaster Sri Sanker Nath Nag, Bhupendra Smriti Vidyalaya of Hind Motor, Sri Amlesh Chandra Mazumdar and Dr. Bishwanath Boral of Chandernagore took part in the discussion and Sri Samar Basu summarized the view points in his final report. The president in his speech briefly analyzed the discouraging aspects of the present state of things prevailing in the academic field. For the information of all concerned it was announced that the Samsad will conduct a few more seminars in 1977, and a comprehensive report of the deliberations of all the seminars will be published.

Tamil Nadu Centre (Madras) Sri Ranjan Karunaratne of World Union International addressed the members of the World Union Tamil Nadu Centre on 20.3.77 at 10:30 A.M. at No. 29, 3 Main Road, Kasturba Nagar, Adyar on the subject: "The New Age Concepts". He explained that after the fourteenth century the era of scientific progress began and the findings and teachings of inventors and philosophers gave a new outlook on life and man began to rely increasingly more on his intellect than his age old beliefs. The recent dynamic changes in science and society have added new colour and purpose to human life. The world needs, today more than ever, to realize that all humanity is one species with common problems of pleasures and pains and the good of the society lies in world unity based on love of truth. The meeting ended with a vote of thanks by Sri S. Sivakumar.

Butwal A meeting of the Butwal Centre was held at the residence of Sri I. M. Mal on 19 March 1977. After meditation the meeting discussed the topic: "Awakening and Realization of Oneness". Sri B. L. Jagrit explained the need to control the mind and to march towards the goals of life in the interest of social welfare and integration. Sri I. M. Mal explained that the awakening meant awakening of consciousness and referred to its significance. He emphasized the ways to achieve oneness and stated that unless one is awakened,

progress towards oneness is not possible. At this stage there were questions asked by Sri Thakur and answers given by Sri I. M. Mal. The president, Sri S. N. Bhende, thanked all the members for the rich discussion and expressed his agreement with Sri Mal, who had explained the subject of concentration. Sri S. N. Bhende gave an elaborate talk on concentration. Sri Mal explained the significance of the phrase, work is worship.

Bangalore Sri Ranjan Karunaratne of World Union International addressed the members of the Centre on 24.3.77 on the subject "New Age Concepts". Dr. T. Prasannasimha Rao presiding. He emphasized that in the new age there has been a distinct change in attitudes and concepts. With the realization of the existence of inner evolution of man, the concept of a uni-dimensional projection is giving way to a multi-dimensional one. Science through the world is realizing the existence of an inner light, which still cannot be explained by it, but which does exist.

The Centre held its monthly meeting on 10 April 1977 at 10:00 A.M. when Sri Srithandaveswara presided and Prof. B. Kuppaswamy, an eminent scholar, author and Ph.D. in psychology, spoke on "Child Upbringing and World Unity". After stating the four main stages of child development he pointed out that the environment is one of the most important factors and the gap in the precept and practice of norms and values of parents and society is one of the main negative factors. The president in his remarks stressed the need for the parents and society to provide a healthy moral and intellectual environment.

Nanjangud The Nanjangud Centre celebrated, on 7 April 1977, World Health Day in collaboration with the local rural health training centre at the health centre's premises. It was a public meeting and Dr. M. C. Krishna Murty, chief medical officer, Nanjangud Government Hospital, spoke on the subject, "Immunize and Protect your Child from Disease", the topic for this year's World Health Celebration. Prof. K. S. Vishwanathan presided. The WHO and UNICEF exhibits collected by Professor Vishwanathan were displayed on the occasion which were seen by a large number of people. Dr. M. C. Krishna Murty referred to the diseases of children in detail and pointed out that they are the worst scourges because most of them are killers unless the infants are given medical attention immediately. He referred to the progress made in medical science and how it is the duty of everyone to remain cautious regarding small pox though it has almost been eliminated in India. Prof. K. S. Vishwanathan stressed the importance of World Health Day which is celebrated throughout the world. He observed that this was the thirtieth anniversary of WHO and referred to the silent but important work by the specialized agencies of UN such as WHO, UNICEF, UNESCO.

Bombay On 18 March 1977, World Union and Sri Aurobindo Society jointly arranged a talk by Sri Rohit Mehta at 9:00 A.M. at Sahakar in order to celebrate the Mother's centenary. Sri Rohit Mehta spoke appropriately about the Mother's centenary and gave a talk on Sri Aurobindo's Integral Yoga. He presented the subject at some length in a masterly manner.

EDITORIAL

The World-Soul

As one drawn to his lost spiritual home
Feels now the closeness of a waiting love,
Into a passage dim and tremulous
That clasped him in from day and night's pursuit,
He travelled led by a mysterious sound.
A murmur, multitudinous and lone,
All sounds it was in turn, yet still the same.
A hidden call to unforeseen delight
In the summoning voice of one long-known and loved,
But nameless to the unremembering mind,
It led to rapture back the truant heart.
The immortal cry ravished the captive ear,
Then, lowering its imperious mystery,
It sank to a whisper circling round the soul.
It seemed the yearning of a lonely flute
That roamed along the shores of memory
And filled the eyes with tears of longing joy.
A cricket's rash and fiery single note,
It marked with shrill melody night's moonless hush
And beat upon a nerve of mystic sleep
Its high insistent magical reveille.
A jingling silver laugh of anklet bells
Travelled the roads of a solitary heart;
Its dance solaced an eternal loneliness:
An old forgotten sweetness sobbing came.
Or from a far harmonious distance heard
The tinkling pace of a long caravan
It seemed at times, or a vast forest's hymn,
The solemn reminder of a temple gong,
A bee-croon honey-drunk in summer isles
Ardent with ecstasy in a slumberous noon,
Or the far anthem of a pilgrim sea.

June 1977

An incense floated in the quivering air,
A mystic happiness trembled in the breast
As if the invisible Beloved had come
Assuming the sudden loveliness of a face
And close glad hands could seize his fugitive feet
And the world change with the beauty of a smile.
Into a wonderful bodiless realm he came,
The home of a passion without name or voice,
A depth he felt answering to every height,
A nook was found that could embrace all worlds,
A point that was the conscious knot of space,
An hour eternal in the heart of Time.
The silent soul of all the world was there:
A Being lived, a Presence and a Power,
A single Person who was himself and all
And cherished Nature's sweet and dangerous throbs
Transfigured into beats divine and pure.
One who could love without return for love,
Meeting and turning to the best the worst,
It healed the bitter cruelties of earth
Transforming all experience to delight;
Intervening in the sorrowful paths of birth
It rocked the cradle of the cosmic Child
And stilled all weeping with its hand of joy;
It led things evil towards their secret good,
It turned racked falsehood into happy truth;
Its power was to reveal divinity.¹

Sri Aurobindo

1. *Savitri: A Legend and a Symbol*, Sri Aurobindo Birth Centenary Library edition, volume 28 (Pondicherry: Sri Aurobindo Ashram Trust, 1972), pages 289-291. The title, "The World-Soul", is the author's name of the canto from which it was taken.

NEW WINDS OF PEACE

Judy Ferris

"Peace ship." The words sounded flat. I was only half listening as Ron was talking about it . . . There had been an article in *The Hindu* explaining that the ship and its crew of thirteen young people (ten men and three women from the U. S. , New Zealand, Australia, India, Japan, Switzerland, Canada and Germany) were in Madras. The World Union Pondicherry and World Union International Centres had decided to invite them to come to Pondicherry. Someone from the centre in Madras had met them and conveyed the invitation. They had said it was doubtful that they could sail south to Pondicherry, as the prevailing winds at this time of year blow north. But they would be glad to send two crew members overland by bus to Pondy. An informal gathering was scheduled for the evening of their arrival. Could we meet in the room I had recently rented? . . . Now I was even less than half listening. I was seeing the still unfurnished room and thinking about things like sweeping the floor, borrowing some mats for it, picking up the cushions I had ordered . . .

But the next morning at breakfast at the Ashram Dining Room the "peace ship" got a name and became real when I met its two representatives. Ron sat down with Don (American) and Tony (Australian) and they began to share the story of their voyage on a 105 foot sailing ship called "Fri" (pronounced "Free", the Danish word for freedom). They talked about what the ship was doing—sailing around the world stopping at ports in the "nuclear countries" delivering handwritten messages from people they'd met to other people in the world—state officials or ordinary folks—asking for an end to fighting and accumulating weapons, for peace. Don and Tony were both relatively new to the crew. They'd joined only two months ago in Indonesia. The most experienced sailor and person who had been on Fri longest was David, an American who had bought the boat with his brother and had been sailing on it since 1973. Others had joined from various ports along the way. I noticed

Judy Ferris lived her first twenty-six years in California, and came to India in 1975. In college she had studied early childhood development and education, then wanted experience and spent the next five years with her own daughter. She studied philosophy and comparative religion, then wanted experience and came to the Sri Aurobindo Ashram and Auroville. Among a number of projects she has helped manage a natural foods restaurant in Pondicherry and works in World Union.

with some surprise that I was no longer only half listening. Don handed me a fold-out printed information sheet describing the "Fri Peace Odyssey", giving its history and goals. There was a striking black and white photograph of the ship on the cover-side. The Fri came even more alive and I felt drawn to hear more about it. Somehow, I reflected, I should be feeling more skeptical—"What? Another peace group." But I wasn't. There was Tony's smile and Don's enthusiasm.

We met that night, a group of nine. Doubts started to crowd in again. Why hadn't more people come? What were we doing here? Maybe it was just a lot of talk. Tony and Don began sharing more of their experiences on the Fri. They too had had their doubts, but there was something about the ship and its mission. They had felt people around the world respond to them with such interest and generosity. In Russia they were provided with food, fresh water and provisions and assisted with major repairs. The Indian navy in Madras had repainted the ship. Sailing out of the American sphere of influence into Soviet waters, they had been met with the question, "What are you doing here?" They answered simply and were welcomed: "Since you have come for peace, we will give peace in return." And several of them had talked with ordinary Russian townspeople who were happily surprised to receive some of the peace messages and learn that people in the West actually wanted peace.

Tony passed around some of the message cards with space for writing a message on one side and on the other side beautiful colored photographs of the Fri, a space-view of the planet earth, and a nuclear bomb exploding. "We sow the seeds of peace" was printed at the top. It so simply expressed what they were about. The messages given and received seemed so small and unimpressive in comparison to heads of state, armies, navies and nuclear warheads. But they weren't empty shells; they carried potential life in the human contact they represented. The handwritten messages couldn't be a more personal means of communication for world peace. They reminded me of a dream or wish from childhood, "Why does there have to be fighting and killing? I'm not against anyone. Let's be friends." Without my realizing it, my skepticism had been circumvented and I enjoyed writing a message on one of the cards. I left the meeting feeling full, trying to imagine what it would be like to sail with the Fri.

On Tuesday morning there it was against the horizon. During the night Fri had sailed into Pondicherry and anchored about 100 yards or so from the pier. The crew had left Madras with the idea that they would go as far as they could using their small harbour engine, and see if they could make it to Pondicherry. As they were approaching, a wind came from the north as if from nowhere, and they entered the port. One of them later described his experience as he saw the lights of Pondicherry. He said he felt "arms of peace reaching out to greet us".

In the early morning Michael went out on the pier to welcome the crew. A dinghy came to pick him up and he went on board. He was struck by the nonchalance, the lack of ceremony as he joined them at breakfast—and it was obvious many times during their visit that they were not trying to be "official" people. They were used to visitors coming to look and question and they accepted the curiosity with warmth but without pretension; they allowed themselves to remain ordinary people. Nearly everyone came off the ship into town

and Michael accompanied them to the Ashram Dining Room for lunch and then to the Samadhi. They seemed, he said, to merge into it, soothed by its solidity—Mother's children coming home.

That evening another more widely publicized meeting was held at the Cercle de Pondichéry, jointly sponsored by World Union and Rotaract and Leo (two philanthropic organizations of young professional men from Pondicherry). Eleven of the Fri crew came. Two needed to remain on board to keep watch—that was the first of many reminders that the Fri is not merely a facade for a peace organization. She is a sixty-five year old lady, asking for particular care and attention because she is old and made mostly of wood. I thought to myself that she is probably the force that will always bring her crew back to everydayness if they got too far out into philosophy.

That gathering was the first opportunity to meet David, the person closest to being the captain of the Fri. He was the one who had bought the ship and after sailing for four and a half years, knew the most about practical aspects of the mission. Yet I felt, the more contact I had with him, that he was allowing himself to be led as much as to lead the ship. I got the impression that on the Fri there was an attempt to really live the idea that all work is equally important and all members are needed. Day and night everyone takes a turn at the three-hour long watches. David had recently begun doing his share of the cooking; Naomi, a young woman who had been sailing on Fri for several years, began exclusively as cook but later learned to share even work such as repairing and maintaining the ship's engine—an essential but laborious task that neither men nor women would normally prefer.

The meeting ended with an invitation for all of us to come on board to visit the ship. But there was no need for invitations. Fri was a magnet; it was a timeless ritual in which all could share. And no small number of people walked out to the end of the pier where hour after hour the dinghy rowed back and forth to the ship. There was such an openness, a breaking down of barriers of age and class. Women in saris, energetic school children, curious passerbys, a rickshaw walla, a little samosa boy, all came and scrambled or stumbled as best they could onto Fri and bore well or ill its rocking on the open sea.

After a couple of days of rowing and talking the Fri crew had given much to the people of Pondicherry; it was time, and they were not embarrassed in asking, to receive. At every port they *were* dependent on outside help and they admitted it. It was a privilege to see how their sincerity enabled people to give easily and gratefully—books by Sri Aurobindo and the Mother from the Press, meals at the Dining Room, treatment for tired bodies from the homeopathic doctor, a place in town to take a rest and have a shower. There was a particularly nice exchange between the Fri crew and people in Auroville. A tree for peace was planted at Utilité (one was later planted also at the Pondicherry Botanical Gardens, one of many places along the ship's route). A morning's work was given at the Kottakarai Bakery and some shared in gardening at Utilité; there were loaves of bread and a couple of sacks of wheat and a load of firewood to take back to the ship. Many of the crew stayed and worked for a day or two in Auroville, and when Fri left Pondicherry for Sri Lanka one man and two children from Auroville were on board.

The coming of Fri to Pondicherry was an unexpected gift, widening us here beyond the borders of our immediate preoccupations. The days felt like holidays in the best sense of the word—days of wholeness. For those of us who have by now read and talked so much about oneness and unity Fri was welcome as a living symbol. It is the sea that is one unbroken mass touching most all the countries of the earth, and Fri, sailing from point to point on that sea, weaves one more invisible thread to draw men closer together.

YOUR NAME

I was wandering
through the meadows of my heart
a strange sweetness
an unknown silence
moved around the world
the sun had not
that taste of night
it sometimes has
between our shadows
between our lives
I was wandering
when the echo
of your voice in my heart
surprised me
the silence uttered your name
long forgotten
and the sweetness repeated it
in the depths of my heart
and night fell away
suddenly
like an avalanche.

BIRD

A little bird
alights each morning
on my window sill

until he has settled
I dare not wake
for fear of frightening him

(even lifting my lids
may make him fly away)

I open my eyes
only when he has left

if he does not leave
I sleep all day

I have never seen him
but I know he is there
for if I open my eyes
it is because he has flown away
and if he has flown away
it is because he has left
and if he has left
it is because he was there

if one day he does not come
I will not sleep

and should he die?

but he cannot die
for he knows that I await him
to open my eyes

I have given him a name
to give him
a shape
to distinguish him
from the world around
so that he should not
suddenly become
everything
perhaps I could not
bear it

I have called him
my soul.

Cristof

The translation from the French was made by Maggi Lidchi.

THE MYSTERY OF THE MISSING CAP

Manoj Das

It is certainly not my motive, in recounting this episode of two decades ago, to raise a laugh at the expense of Sri Moharana or Babu Virkishore, then the Hon'ble Minister of Fisheries and Fine Arts of my state. On the contrary, I wish my friends and readers to share the sympathy I have secretly nurtured in my heart for those two men over all these years.

Sri Moharana was a well-to-do man. His was the only *pukka* [of solid quality, permanent] house in an area of twenty villages.

A writer who began so unconsciously and naturally in childhood—"as freely as I was breathing", he says—that he never thought of being one, Manoj Das' first books of poems and of stories came out in 1948 and 1950 when he was about sixteen years of age. His early writing went through a Marxist period, but for the past fourteen years he has been living and teaching English literature at the Sri Aurobindo Ashram. He continues in both Oriya and English, which endear him to both Indian and Western readers. Manoj Das' most recent book of stories is The Crocodile's Lady, a 1975 publication. We acknowledge with gratitude the reprinting of this story, with slight alterations, from Winter's Tales 18, a MacMillan/St. Martin's Press (London/New York) venture, edited by A. D. MacLean.

Whitewashed on the eve of India achieving independence, the house shone as a sort of tourist attraction for the folks of the nearby villages. They stopped and looked at it whenever they passed by, for none could overlook the symbolism in this operation that had been carried out after nearly half a century.

Sri Moharana had a considerable reputation as a conscientious and generous man. He was an exemplary host with two ponds full of choice fish and a number of well-cared-for cows. He was a happy villager.

Came independence. As is well known, the ancient land of India has had four major castes from time immemorial. But during the days immediately preceding independence a new caste was emerging all over the country—that of patriots. The fifteenth of August 1947 gave a big boost to their growth. In almost every village, beside the Brahmins, Kshatriyas, Vaisyas and Sudras, a couple of patriots came into being.

It was observed that the small fisheries of Sri Moharana were often exercised in honour of these new people. And observers began to notice that Sri Moharana himself was fast becoming a patriot. As I found out later, he had even nursed the ambition to become a member of the state legislature. The incident I now relate occurred at the outset of his endeavour in that direction. I witnessed the incident as a small boy, my maternal uncle's house which I frequently visited

being just near Sri Moharana's. When I narrate it, I do so, naturally, with the understanding which has matured in me with time.

In those early days of national ministries, there were no deputy or sub-deputy ministers. All were full-fledged Hon'ble Ministers, and Babu Virkishore, who held the portfolios of Fisheries and Fine Arts, hailed from our district. The sponsors of Sri Moharana thought it proper that his debut into politics should have the blessings of Babu Virkishore.

In those days a minister's daily life was largely made up of speech-making at public receptions. A reception was arranged for Babu Virkishore with Sri Moharana as the chairman of the reception committee. Sri Moharana's huge ancestral cane chair was laid with a linen cover, upon which the best village seamstress had laced a pair of herons with two big fish in their beaks. For a fortnight every day, the children of the village's lower primary school devoted the afternoon to the practice of the welcome song. Among the many strange phenomena wrought by the great spirit of the times was the composition of this song: for the composer, the head pundit of the school, had lived sixty-seven years without any poetic activity. The refrain of the song still raises echoes in me. Its literal translation would be:

O mighty minister, tell us, do tell us,
How do you nurse this long and
broad universe!

The rest of the song catalogued the great changes nature and humanity experienced on the occasion of the minister's coming: how the sun almost blushed in romantic happiness that morning, how each and every bird recited a particular raga, and with what eagerness

and throbbing of heart the womenfolk waited to blow their conches when the minister stepped into the village.

I know that nowadays ministers do not enjoy such glory. But it was very different then. We the rustic children wrangled over several questions: What does a minister eat? What does he think? Does he sleep or not? Does he ever suffer from colic or colds?

Sri Moharana himself was hectically excited. He used to sleep for a full hour in the afternoon. But he gave up this habit at least ten days prior to the reception. All his time passed in examining and re-examining details of the arrangements. Yet he seemed nervously uncertain.

At last the big day came. The minister got down from his jeep when it entered the very first welcome arch on the outskirts of the village. There he was profusely garlanded by Sri Moharana and then was requested to re-enter the jeep as the destination was still a furlong away. But the minister smiled and made some statement which meant that great though destiny had made him, he loved to keep his feet on the ground! At that Moharana and his friends looked ecstatic.

While hundreds applauded and shouted, "*Babu Virkishore ki jai*" [Victory to Babu Virkishore!] and "*Bharatmata ki jai*" [Victory to India!] etc., the elephantine minister plodded through the street, to the embarrassment of the poor naked earth, it seemed.

And I still remember the look of Sri Moharana when the minister's long, round arm rested on his shrunken neck—a look which I have seen only once or twice later in life in the faces of dying people who have lived a contented and complete life. Sri Moharana's look suggested: "What more, what more, O my mortal life, could you expect from the world? My, my!"

All the people—even invalids—for many of whom it was the experience of a lifetime—were alternately shouting slogans and gaping. We, the half-naked, pot-bellied, uncivilized children, walked parallel to the minister at a safe distance and could not help feeling extremely small and guilty.

At Sri Moharana's house the minister and his entourage were treated to tender coconut juice, followed by the most luxurious lunch I had ever seen, with about twenty dishes around the sweetened, gheebaked rice.

Soon the minister retired to the cabin set apart for him. Though it was summer, with the cabin's window being open to a big pond and a grove there was enough air to lull this giant of a man to sound sleep. Volunteers had been posted to see that no noise whatever would originate from anywhere in the village to disturb the ministerial repose.

I had by then separated myself from my companions. Being rather ambitious, I was eager to be as physically close to the great man as possible. And the minister sleeping seemed a most ideal condition for achieving my goal.

Mustering all my self-confidence, I slowly approached the window facing the pond. This was the rear side of the house. The minister's p. a. [personal assistant] and entourage were on the opposite side.

While I stood near the window, suffering the first shock of disillusionment of my life regarding great men—for the minister was snoring like any ordinary man—something most extraordinary happened. Speechless I was already; the incident rendered me witless.

Through the window I had observed that the minister's egg-bald head rested on a gigantic pillow while his white cap lay on a table near his bed. Now I saw the notoriously

irresponsible Jhandoo bounce towards the window like a bolt from the blue and pick up the cap. Throwing a meaningful glance at me, he disappeared into the grove.

Even when my stupefaction passed I was unable to shout, partly because of my deep affection for Jhandoo (knowing that the consequences of his crime could be fatal to him), and partly for fear that the minister's snoring might cease. I was in a dilemma as to which I should value more—the great man's cap or his snoring.

I returned home pensive. But before long I heard a suppressed yet excited noise. Crossing into Sri Moharana's compound I saw the minister's p. a. flitting about like a butterfly and heard his repeated mumbling, "Mysterious, mysterious!" The minister was obviously inside the the cabin. But nobody dared go in. Sri Moharana stood thunderstruck, as did the other patriots. The public relations officer was heard saying, "The Hon'ble Minister does not mind the loss of the cap so much as the way it disappeared. Evidently there is a deep-rooted conspiracy. The gravity of the situation can hardly be exaggerated. In fact, I fear, it may have devastating effects on the politics of our country."

I could see Sri Moharana literally shaking. He was sweating like an ice cream stick, so profusely that I was afraid, at that rate, he might completely melt away in a few hours.

When I saw Sri Moharana's condition, the conflict within me as to whether I should keep the knowledge of the mystery a secret or disclose it, was resolved. I signalled him to follow me, which he eagerly did. A drowning man will indeed clutch at a straw.

I told him what had happened. He stood dumb for a moment, eyes closed. Then wiping sweat from his forehead, he smiled like a patient whose disease has been diag-

nosed all right, but is known to be incurable. He then patted me and said, "My son, nice you told me. But keep it strictly to yourself. I will reward you later."

The incident had thrown a wet blanket on the occasion. From the sepulchral silence of the minister's room all that could be heard was his intermittent coughing. And every time he coughed, anxiety damped the spirit of the people in the courtyard and on the veranda.

I went to join my friends. They were full of anxiety. One said that if the thief were caught, the police would hang him on the big banyan tree beside the river. "Some twigs have already been cut off", someone said. "Perhaps all the villagers will be thrown into jail", said another. Among us there were even such naves who believed that the minister's cap was a sort of Alladin's lamp, that anyone who put it on would possess ministerial power.

But the situation changed suddenly. I saw the minister and Sri Moharana coming out to the veranda. I did not know how Sri Moharana had explained the matter to the minister. But the minister was all smiles. It was the most remarkable smile he had hitherto displayed. By then at least half a dozen caps had been procured for him. But he appeared with his head bare. Even to a boy like me it was obvious that his baldpate wore an aura of martyrdom.

Not less than five thousand people had gathered before the specially constructed stage when the minister ascended it, that remarkable smile still clinging to his face. Sri Moharana's niece, the lone high school-educated girl of the area, garlanded the minister. A prolonged thunderous applause greeted the event; for, that was the first time our people saw what they had only heard in the tales of the

ancient *Swayamvaras* [the princess choosing her husband], a grown-up girl garlanding a man in public. Then the chorus "O Mighty Minister" was sung to the accompaniment of two harmoniums, a violin and a *khol* [drum]. It had been tuned in the *kirtan* [story-telling] style.

Then it was Sri Moharana's turn to say a few words of welcome as the chairman of the reception committee. I saw him (I was standing just below the stage) moving his legs and hands in a very awkward fashion. Certainly that was nervousness. But with a successful exercise of will power he grabbed the glittering mike and managed to speak for nearly an hour giving a chronological account of Babu Virkishore's achievements and conveying gratitude, on behalf of the nation, to the departed souls of the minister's parents but for whom the world would have been without the minister.

I was happy that Sri Moharana did well in his maiden speech. But the greatest surprise was yet to come—in the concluding observation of Sri Moharana.

Well, many would take Sri Moharana as a *pukka* [clever] politician. But I can swear that it was out of his goodness—a goodness unbalanced by excitement—that Sri Moharana uttered the lie. He said, his voice raised in a crescendo, "My brothers and sisters, you all must have heard about the mysterious disappearance of the Hon'ble Minister's cap. You think that the property is stolen, don't you? Naturally. But not so, ladies and gentlemen, not so!"

Sri Moharana smiled mysteriously. The minister nodded his big, clean head which glowed like a satellite. Sri Moharana resumed, "You all are dying to know what happened to the cap. Isn't that so? Yes, yes, naturally. You are dying. Well, it is like this: a certain noble-

man of our area has taken it away. Why? Well, to preserve it as a sacred memento. He was obliged to take it away secretly because otherwise the Hon'ble Minister of Fisheries and Fine Arts, who is a burning example of humility, would never have permitted our friend the nobleman to view the cap as anything sacred!"

Sri Moharana stopped and brought out of his pocket a handkerchief full of coins and, holding it before the audience, said, "Well, ladies and gentlemen, our friend the nobleman has requested me to place this humble amount of one hundred and one rupees at the disposal of the Hon'ble Minister for some little use in his blessed life's mission, the service of the people, through fish and fine arts."

Sri Moharana bowed and handed over the money to the minister who, with a most graceful gesture, accepted it. Applause and words of wonder and appreciation broke out like a hurricane. Even the minister and Sri Moharana clapped their hands. Then, of course, the minister spoke for two and a half hours, drinking a glass of milk in between, at the end of which he declared that as a mark of respect to the unknown admirer of his, he had decided to remain bare headed for that whole night although the good earth did not lack for caps and, in fact, a surge of caps had already tried to crown his undaunted head.

Soon my shock gave way to a double-edged feeling for Sri Moharana; an appreciation of his presence of mind and a sadness for his having to spend one hundred and one rupees to cover Jhandoo the monkey's mischief.

That night all the respectable people of the area partook of the dinner that the reception committee threw in honour of the minister. Glances of awe and esteem were frequently cast at the minister's head and homage paid to the honourable thief.

But when I saw Sri Moharana in the morning, I could immediately read in his eyes the guilt that haunted him—at least whenever he saw me. Sri Moharana perhaps had never uttered a lie; but when at last he did, he did it before thousands of people. God apart, at least there was one creature, that is myself, who knew that he was no longer a man of truth.

The minister, however, looked extremely delighted. He did not seem to notice with what constraint Sri Moharana was conducting himself before him.

At last came the moment of the minister's departure. He was served with a glass of sweetened curd in his cabin. While sipping it slowly, he said, in a voice choked with curd and emotion, "Well, Moharana, ha ha the way things are moving, ha ha I am afraid, ha ha people would start snatching away my clothes, ha ha and ha ha I may have to go about, ha ha naked! Ha ha ha! But I don't mind! Ha ha! That is the price of love! Ha ha ha!"

The minister finished his curd and came out to the rear veranda facing the pond and the grove, to wash his mouth. Sri Moharana followed him with water in a mug. There was nobody in the veranda except me. My presence was not accidental. A few minutes before I had observed that the rascal Jhandoo, playing with the minister's cap, was slowly approaching the veranda. Seldom had I wished for anything so ardently as I wished then for Jhandoo to go unnoticed by the minister. He was a monkey not in a figurative sense, but a real little monkey. When he was an infant his mother had taken shelter inside Sri Moharana's house in order to save her male child from the usual wrath of its father. Sri Moharana had not been at home and his servants killed the mother monkey. Sri Moharana became extremely sad, did not eat for one and

a half days and, to compensate for the wrong done, nurtured the baby monkey, christened Jhandoo, with great affection.

After Jhandoo had grown up a little he often escaped into the grove. He was half domesticated and half wild. He played with everybody, and everybody tolerated him. We children were extremely fond of him.

Then to my horror, I saw Jhandoo rushing towards us from the other side of the pond. I made an effort to warn Sri Moharana, but in vain. Jhandoo got there in the twinkling of an eye. He sat down between the minister and Sri Moharana. He put the cap once on his own head and then taking it off, offered it to the minister with a very genial gesture.

My heartbeat had trebled. Looking at Sri Moharana's face I saw an extremely pitiable image—pale as death. The surprised minister mumbled out, "Er . . . er . . . Isn't this one the very cap taken away by the nobleman?"

And something most fantastic came out of the dry lips of Sri Moharana who seemed to be on the verge of collapsing: "Yes, yes,

this is the nobleman . . . "

His eyes bulging out, the minister managed to say, "What . . . What did you say? . . . Well?"

But Sri Moharana was no longer in a position to say anything. He broke into tears. The next moment I saw the Hon'ble Minister of Fisheries and Fine Arts weeping too.

The p. a.'s voice was heard from the opposite veranda, "Sir, the jeep is ready."

The minister gulped the mugful of water and walked towards the jeep. Sri Moharana followed him. Their reddened eyes and drawn faces were interpreted as marks of sorrow of separation.

Sri Moharana's political endeavour is not known to have gone any further. And it is strange that the Hon'ble Minister Babu Vir-kishore, who was willing to be robbed of his clothes, was soon completely forgotten in politics. I strongly feel that it was this episode of the cap that changed the course of their lives.

ON THE TOUCHING DOWN OF AUROVILLE—II

Ronald Jorgensen

EARLY BEGINNINGS

Its inkling might have come long before 1912, but that is the first time we see any indication of Auroville. In then listing "the most useful work to be done" for a group of Parisian seekers, the Mother's fourth enumeration was:

Collectively, to establish an ideal society in a propitious spot for the flowering of the new race, the race of the Sons of God.

Some ideas begin as tentative seeds, growing larger later. Not this one. She is already speaking of a new race. Even the opening statement in this three page declaration speaks of a "progressing universal harmony", and the means for it, "in regard to the earth", she says, "is the realization of human unity . . ." The 1912 canvas for Auroville was as large as it is now.

Following that nothing was said, which we know of, until the Sri Aurobindo Ashram was formed; and in the context of that work toward supramental transformation, in 1930, she ventured to say:

Once, however, the connection [between the supermind and the material being] is made [by the Avatar], it must have its effect in the outward world in the form of a new creation, beginning with a model town and ending with a perfect world.

When you consider the date of the Ashram's beginning to be 1926, it shows how little she waited to describe a plan that would carry the work far beyond the confines of an ashram—all while the fledgling community of *sadhaks* was just finding its way, just working out the modalities for an eventual 2,000 plus persons about forty years later.

Born and educated in America, Ronald Jorgensen studied theology when he came out of the university, and poetry when he came out of theology. He tried to apply both in his many jobs and ended up doing management consulting which somehow led him to the Sri Aurobindo Ashram.

June 1977

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If everything in the development of the Ashram is related to the birth and flourishing of Auroville, it is not only the *tapasya* of twenty-five years to "make the connection [between the supermind and the material being]" that achieves the preparation, but the effort which elaborated the outer life of this community. It is not generally known just how extensive this is, and we will come to it in a few minutes.

Everyone familiar with the Mother's work knows her announcement that the supra-mental consciousness manifested in the earth atmosphere has dated the event of this connection as 29 February 1956. Then why did Auroville's physical beginning have to wait—almost to the exact day—for twelve more years?

Pondicherry

But apparently it was not a waiting in some ways. Those who've been here long enough, speak, in vague and sketchy hills of memory, about attempts that were made. Although nothing very definite can be learned, it seems at least two possibilities were considered.

One was the elaboration of the Ashram itself into a universal city, on the plan of the Mother's symbol—the four-powered, twelve-petaled lotus. That is, the centre of the Ashram main building would have corresponded with the central dot of the symbol; and the out-lying "petals" of the city would have radiated from this centre into what is now the town of Pondicherry. It suggests a *literal* expansion, *literal* extension of the Mother's work into the world, with a fluidity of movement from the concentration of conscious *sadhana* to the circumference of diversity in the life of a city of human unity—a flowing, passing inward and outward. The second possibility, later, was Lake Estates.

One of the reasons these may not have been implemented is expressed in "The Ideal Town", written by the Mother in 1961. There she says that a power preventing aggression against the town, also preventing the subtler effects of infiltration and admixture from the surrounding area of the town, that an occult power would be necessary. Otherwise, the nucleus of the town could fall back into a lower creation, their progress could reverse. It could be that the time for that power to operate had not yet come. Between 1961 and the founding of Auroville are seven years.

While we are waiting, in our exploration, for that seven years to pass, the question of the Ashram's Auroville preparation returns and maybe suggests something of the essential relationship between them. How much, if any, of the work of the Ashram is a preparation, a requisite for the elaboration of Auroville? One can see two extremes of a full span of possibilities—that Auroville is a completely new work having nothing to do with the Ashram; that the Ashram extends itself and its work in the form of Auroville, body of its body. One extreme at a time.

Auroville Is a Completely New Work

Auroville is a completely new work, having nothing to do with the Ashram. You can feel the truth in this extreme when you are there—the experience of the wide unexpected;

the pregnancy of worlds from sky-to-sky plains as "empty" as a new plate; the changing modulations of work and meditation, solitude and collection, education and play, transparent and opaque boundaries with an inquiring humanity, all in experimental ceaselessness.

When the Mother described Auroville being built as "a new creation . . . in a new way and according to new methods" it felt like nothing dreamed or seen under the sun. And her descriptions of so many of the details are quite different than what one would expect in the Ashram, or anywhere else. Many of us remember her statement that "nothing is compulsory in Auroville" and that she wanted no rules. Yet it's not just principles but specifics. For example, she wanted kitchens of each country's cuisine and an experimental kitchen to find the food of tomorrow (which I think she said should be open twenty-four hours a day to enable individual experimentation on the best times for eating). She declared there would be no paid servants in Auroville. She talked about absorbing beggars into the town's work (the healthy ones), schools (the child-beggars), and medical care (the sick ones)—not the sort of thing, it seems, that *any* ashram or community does. We could go on and on: about a true and unformalized marriage life on all the levels of each partner's being, about the processes of education and of being young as the life vibrancy of the entire city, about relations being formed with the villagers already living there on the basis of her saying that "they are the first Aurovilians".

The Ashram Extends Itself and Its Work

The Ashram extends itself and its work in the form of Auroville, body of its body. You not only feel the truth of this extreme in the Ashram, but see it. The completely individual possibilities of life and expression, mothering that same freedom in Auroville, can range from that of a super-group in school or teaching and a working department or service and in living in a blood or fraternal family arrangement, several people to a room, and eating with 800 people in the dining room; from that, to a super-withdrawn state of a solitary house or room and purely lone work and a unique diet and solo exercises and walking contemplations by the sea. Auroville seems to extend all these possibilities of the Ashram to the scope of a coming city. The mix of degrees of free progress in Ashram education, its kindergarten through its spontaneous adult sessions in seemingly anything, these systems and non-systems seem to have been played in one, two, sometimes a whole sequence of Auroville communities. From religiosity in carved gestures, to Zen-like suchness, to lives of the pure spirit; from chemical to natural to supernatural farming; from profitable buying and selling, to doing it at cost, to moneyless trade, to pure trust without any expectation of return—it feels like a mothering universe's gestures of realms of examples, positive and negative, stream almost umbilically to the new body of Auroville.

Didn't the Mother almost make it a theorem of history? The proposal she originally intended (in 1952) for the Sri Aurobindo International Centre of Education, which was somehow never implemented, became her international zone of Auroville. Her paragraph, "A Dream", written about the future of the Ashram, also became an Aurovilian paradigm. The detailed and far-reaching proposals she made to paid workers and servants of the

Ashram during a labour confrontation in the 1960s became much of her guidelines for relations between Aurovilians and their paid workers in the 1970s.

That's what I love about the Ashram and Auroville: they're identified, they're independent; very similar right to a touch, absolutely different as a universe from a universe. Don't ask me how both might be true; I don't know. They simply both feel real, and the mystery continues to move.

Having often wondered what the extent of *manifested potential city operations* in the Ashram had come to be before the birth or elaboration of Auroville, I inquired a little when writing this piece. After living a few years in a community of only about 2,600 people, I thought I knew: it was a benevolent shock to learn how comprehensive this development of the Ashram has been. It does not seem to be fully published anywhere, so let us see here:

agricultural, dairy, poultry and beekeeping farms
granary and rice, oil and flour mills
bakery
vegetarian and non-vegetarian dining rooms and kitchens
confectionary

hand spinning, hand weaving, and weaving
hosiery and other clothes manufacture
tailoring
shoe and chappel making, repair
soap making
laundry, dry cleaning
perfumery
horticulture gardens, flower service

mosaic tile, ceramic, concrete block and hollow brick manufacture
lime making
construction and architectural services

carpentry and wood working, cane and coir working, furniture service
picture framing
door-mat making
incense manufacture
water filter service
sanitary and fuel services

reception service
guest houses
travel agency
automobile service and workshop

**petrol stations (bunks)
cycle (bicycle) service**

**liaison office (labour, departments)
cashier's office (which offers banking services)
post office**

**allopathic medical dispensaries, clinical laboratories, nursing homes, operation
theatre
ayurvedic, homeopathic and nature cure systems and dispensaries
physiotherapy, massage
School for Perfect Eyesight**

**embroidery
cloth marbling (with color designs fixed from the movement of oil paints in water)
wood carving
papier maché
Indian and Japanese pottery making
batik**

**foundry, smithy
tinning, sheet metal working
spray painting
gas welding
electro-plating
stainless steel factory
engineering workshop
electrical workshop
electrical powerhouse
cold storage**

**swimming and diving pool
gymnasium for gymnastics, malcalm and body building
track and field stadium
boxing, Japanese and Indian wrestling, judo, fencing
basketball, cricket, and football fields
table tennis and tennis courts
hatha yoga**

**handmade paper factory
printing presses capable of various languages (about twelve, including Chinese)
central library; departmental libraries in agriculture, education, physical education,
music, physical sciences**

educational system from age two in kindergarten through the equivalent of
undergraduate university level
scientific laboratories
dancing hall, music room
art gallery for drawing, painting, sculpture, and feature cinema presentation
facilities
drama theatre

This degree of living and working plenitude makes me wonder if her vibration for virtually each aspect of the new city's life was being placed here as a reservoir of energy and initiative, through these examples to, eventually, something beyond them in a new creation. It is like they were formed as lines of her vision moving out to Auroville, to the world; like touchstones for the leap that springs, by the very virtue of their solid inner ground of basis, beyond them into the collective nature of the new creation.

It was during these seven years we have noted—from 1961—1968—that the subtle conditions must have become more ready than what the Mother had spoken of in "Ideal Town". In fact, the change to readiness seems in a way to be a result of her observations in that 1961 writing; for almost the next year, negotiations began for the slow process of land purchase for the 1968 inauguration site. Then came the physical beginnings.

[To be continued]

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THE ROYAL PYJAMA'D HORSE—PART TWO, III

Maggi Lidchi

"You're a *man*," said Pomegranate. "*Je suis ravie*. I've heard so much about them. O Chandrakant dear just damp down will you. I'm trying to speak to this man-being." But Chandrakant merely got more nervous. He reared up and since Pomegranate had to dig in her talons in order not to fall off, he again reared up whinnying and snapping.

"You see what I mean?" said the man, his posture worsening.

"What?" said Pomegranate blinking and hanging on.

"Even my presence . . ."

At this point Chandrakant quite uncontrollably rose up again on his hind legs. When he came down again Pomegranate, who could not bear to have the man and potential rider move away, said, "He's always nervous."

"All the same I'll just back off a little."

"Don't go. You see he's better already", and indeed Chandrakant, though he had broken out in a sweat and was still trembling, now stood fairly still except for a few jerks and a little light pawing at the ground. The man took another few steps back. Chandrakant's jerks and pawing stopped altogether now and he merely twitched and rolled his eyes.

"Do you think you could help us find a rider?" asked Pomegranate.

"Madame! You don't know what you're asking."

Pomegranate, who loved being called Madame, blinked and turned her head and asked, "Why?"

"Nobody's ever ridden a zebra. Horses, mules, ponies, donkeys, elephants, camels, dromedaries, yaks, yes. Even dolphins. But a zebra!" The man was trembling. "Who ever put that idea into your head. I admit it's a nice idea. But it's very foolhardy."

"Why thank you."

"Aesthetically pleasing, to be sure, but I don't believe for a moment it can be done."

"Please believe it. I have to."

"Just one thing", said the man, pulling his helmet down tight over his ears. "Where did this horrible idea come from?"

"Him."

"The . . . er . . . animal?"

"Please, he's sensitive. The Royal Pyjama'd Horse."

"In that case, Madame, may it not be that you are the rider?"

"I was already here when he was told he needed a rider."

"He was *told* . . ." The man stopped in bewilderment.

"Listen Pom," said Chandrakant who had recovered enough by now to be very angry indeed, "you can take a flying—" he began to sputter and all Pomegranate could make out was something about the moon, before he ended with "if you think I'm going to hang around and listen to conversations like this."

And he rose up on his hind legs and turned around three angry times, which gave almost the same effect as a trained dancing horse.

Pomegranate, who could still not open her wings, fell to the ground again and lay there on her side quite winded. Chandrakant moved off to a small patch of grass and began nibbling half-heartedly.

"Madame," the man came forward and set her on her feet "if I may be of any assistance to you . . . " and he took a card out of his wallet and presented it to her. Pomegranate read, "Captain HO—Circus Trainer and Capturer of Wild Beasts".

"Captain HO. Captain HO", murmured Pomegranate who was stunned, nearly overwhelmed by the good fortune of this encounter. "How serendipitous, to say the least." She tried to flutter her wings and essayed a curtsy. Everything was coming together. Now if only Chandrakant would cooperate. She looked to where he stood munching with his most stubborn munch.

"I thank you for your kindness," She said, "and look forward to our having many pleasant adventures together in Africa." Out of the corner of her eye she saw Chandrakant's back legs tensing.

"Pay him no heed", whispered Pomegranate. "Have you had many adventures in Africa?"

"Not many", said Captain HO.

"I'm sure you're just being modest", said Pomegranate. "Have you been in Africa long?"

"Not long", said Captain HO and cleared his throat.

"No. How silly of me. You're quite a young man." The conversation seemed to be limping rather.

"What animals have you caught and tamed?"

There was a long silence and Pomegranate had time to notice that the tips of Captain HO's ears, which were jug ears, began to get red and to waggle. But it was too late to take back her tactless question. Just as she was noticing that his bush jacket was brand new and board stiff and that his tropical helmet still had the price tag hanging down the back, Captain HO said in a strangled voice, "None."

"Ah well," said Pomegranate, "honesty is a great quality", which was nice of her since she was, for a moment, disappointed. But she soon perked up. "Perhaps fate has been saving you for this adventure. Perhaps a stubborn, an ill-tempered zebra is just what you need to kick-off your career." She hadn't meant to pun, but it was too late to take it back.

"I don't know", said Captain HO looking faintly ill. "It doesn't feel like that."

"Why do you say that?"

"Because," said Captain HO very near to tears, "nobody wants to collaborate. I tried to tame an impala the other day."

"Well?" There was a long embarrassed silence. The tips of Captain HO's ears got redder and the ears themselves seemed to turn even further forward towards his cheeks.

"It seemed to be working. She even ate a tinned peach out of my hand."

"Well that's very good surely. A good beginning I'd say."

"Yes. But she suddenly jumped away laughing and turned her back and waved her back stripes at me and all the other impalas who had been hiding in the bush waved their striped . . . er haunches . . . at me and they all sprang away. I think they were laughing."

"What rude animals."

"It's not their fault. You see everybody has always laughed at me. It's something in me. That's why I'm here."

"You didn't run away?" Pomegranate tried not to sound shocked.

"Not exactly. I was told it would do me good. Being here. Adventure. All that."

"But surely the men in your company . . ."

"What about them", said Captain HO irritably.

"They didn't . . . ? They daren't have laughed, surely. Surely you could have had them court-martialled?"

"Captain HO? That's not my real name. I was told I should have a name that evokes respect, that denotes courage. My real name . . ." Captain HO broke down.

"Oh don't take on so. My name's Pomegranate, which you must admit is rather silly and he's Chandrakant, which means something quite out of the ordinary."

"My real name," said Captain HO, "is Ridgely. I can't even tell you my middle name. Just don't ask me."

"That is rather tough", said Pomegranate. "Ridgely does explain a lot of things. Never mind. I'll call you Captain HO. How's that?"

"It's very kind of you", said Captain HO. "It makes me feel some what better. I'm very glad I met you. Shall we open a tin of peaches?"

"You haven't any Bartlett pears?"

"Oh yes I have everything. Rye vita, pro-vita, Australian butter, Gentleman's Relish, Chivers' marmalade, lime if you like."

"Oh I do. I do." Captain HO was already rummaging through his over stuffed and also brand new pack and they soon sat down to tea.

In spite of several invitations Chandrakant stayed where he was near the baobab, circling it every now and then.

"He looks very fierce", said Captain HO.

"Oh no, he's just sulking. Come here Chandrakant dear."

"He won't suddenly come here and kick everything over?" asked Captain HO.

"No, no, he's not like that. He just looks wicked." Still, Captain HO kept looking nervously over his shoulder as he waited for the water to boil on his battery operated stove.

"We crossed continents and rivers and oceans," said Pomegranate, exaggerating a little, "without him ever getting really violent. He's been known to get a little sulky and rude but that's all—and only when he's provoked, poor dear."

"Who provokes him?" asked Ridgely. His ears moved forward with curiosity.

Pomegranate pretended to have a crumb in her throat and coughed a little. This wasn't the rider of whom she had dreamed. She helped herself to some more rye vita and Australian butter. She said, "Can you wiggle your ears at will?"

"Yes."

"Individually?"

"No." There followed a few moments during which all that could be heard was the crunching of crisp bread. "Actually they usually wiggle by themselves . . . when I'm embarrassed or . . . not telling the truth or well on other occasions. I'd been hoping . . . I'd been told . . . but it's not true. Nothing gets better in Africa." More crunching. "Worse and worse and worse."

"Can't you only tell the truth and avoid the other occasions?"

"Not when I'm introducing myself."

"That's true."

"One gets lonely. One wants company. I know it's a weakness."

"Oh I don't know."

"Well for an explorer and animal catcher and tamer it is." Ridgely's ears moved a little.

"I tried to get the sort of helmet that

would clamp down over my ears. But everywhere it was the same. They said they didn't stock anything like that. And when I asked for a tropical balaclava cap they just gave that sort of smile." There was such a world of frustration in Captain HO's voice that Pomegranate quickly wiped the smile off her face.

"Surely *that's* not the solution."

"Well . . ." Captain HO sighed. "Perhaps there isn't one."

"Wrong attitude. The wrong attitude entirely."

Captain HO picked crumbs off the skirt of his khaki bush jacket and throwing them up into the air caught them in his mouth very dexterously.

"Or maybe there is. I'm not very good at solutions. Never been very good at anything really."

"I wouldn't say that. You caught those crumbs exceptionally well I thought."

Captain HO brightened. "I was the champion peanut-catcher at school."

"I'm sure you were." After a moment's reflection: "There can't be so much difference between peanut catching and animal catching."

"Whenever there was a programme at school one of the best items was Wellington minor doing his peanut catching. They used to throw them from the audience and I used to run all over the stage. Williamson major was very popular with his animal noises but I . . ."

At this point the sense of the parrot's words reached him. He stopped. "Peanut catching and animal catching?"

"And your second name is Wellington?"

"Yes."

"Poor boy."

"Never ask my middle name. I wouldn't tell you. Wild horses wouldn't drag it from

me." Captain HO looked quite fierce.

"Bravo. That was magnificent. You see you're not afraid of wild horses. And a zebra is a little wild horse with stripes. Catch him as easy as a peanut."

"That's nonsense . . . I'm sorry. I didn't mean to be rude. But you can't put peanuts and wild animals together like that."

"What's the difference?"

"You have to catch one and dodge the other."

"That's where you make your greatest mistake Captain HO. What you have to do is go running all over the stage to catch the wild animals that are thrown at you for you to catch." Captain HO blinked. "Of course, they are not literally thrown at you. I mean, to be sure, you have to go after them."

"It says in my hunters' and tamers' guide-book . . ."

"Throw the book away, boy." She'd had rather a lot of tinned wine trifle and whether it was this or true inspiration she felt moved in just the way she had when she'd said that Chandrakant would be a great conqueror. She got up and fluttered her wings to get the crumbs off and then with her wings still outstretched (the trifle had liberated them) she strutted around a little. "The stage of life", she said, "You have to run around," and she teetered around a little, "catching the wild animals that are hurled at you." She caught a few wild animals. "Don't dodge 'em. You'll never get anywhere dodging 'em." Captain HO, alias Ridgely ——— Wellington watched her, impressed despite himself, a fact which was not lost on Pomegranate.

"Now you understand, don't you? Life. Wild animals hurled at you from all directions. That's what life is. Understand?" Captain HO nodded. "Dodge 'em and they only get wilder and wilder. Understand? Captain HO nodded.

"But stand your ground. What happens?"

Captain HO blinked several times. His face brightened in understanding.

"Then it's like catching peanuts?"

"Good for you. Now I'm going to call Chandrakant."

"No don't", said Captain HO urgently. "It took me a long time with the peanuts. I had to practice for several terms you know. I didn't just suddenly go onto the stage unprepared."

"I'm sorry to tell you Wellington minor, but you *are* on the stage. CHANDRAKANT!" she yelled. "It's all right, Chandrakant dear. His name's Ridgely Wellington. And his middle name's worse. There's nothing to be afraid of."

"No don't", screamed Captain HO. "I'll faint."

"He's gone", said Pomegranate after she had looked around. "He must be hiding."

"That's good. Because truly I'm not ready. I'll tell you the moment I am, I promise."

"Fiddlesticks, Captain", began Pomegranate but she couldn't manage the same enthusiasm: she had noticed how quickly the shadows were lengthening. Soon it would be dusk and she wanted to find Chandrakant before the sun went down. Suddenly they heard a great roar.

"Oh my God", cried Captain HO, trembling like a leaf. "The zebra."

"Don't be silly. That's a lion."

"That's good", said Captain HO, clearly much relieved.

"Good!"

"We don't have to go and catch him."

"You can stay here if you like," said Pomegranate, "but I'm going to see if I can find Chandrakant."

Within a short time she was back. "I can't find him."

Captain HO then suggested they build a fire. Its light and warmth would be cheering and it might serve as a beacon to guide Chandrakant back in case he had got lost.

So while Pomegranate read out the step-by-step directions from Captain HO's guide book, Ridgely Wellington stumbled around the clearing and after several attempts did succeed in getting a good blaze going.

"Ah that puts the heart back into me again."

"I'm so glad", said Captain HO.

"So am I, for there's nothing I'm more afraid of than losing heart", said Pomegranate—and then with the fire crackling and the shadows deepening she told her story, or with what difficulty they had found her heart and the Tiger, though all too briefly, and what had brought them to Africa. She got so engrossed in her account that she almost forgot her anxiety over Chandrakant.

"And you", she asked at last. "How exactly did you get to Africa?"

"I was told", said Captain HO.

"By who?" asked Pomegranate point-blank.

"That's an interesting question." Captain HO threw up some crumbs and caught them. He frowned. His ears were quite still now and he looked very young indeed, Wellington minor about to go on stage.

"It was . . ." Captain HO retired into a sheepish silence.

"Oh come on", said Pomegranate. "What does it matter?"

"To tell you the truth, my aunt told me to come. She was a real animal tamer in a circus, and the black sheep of the family. They wouldn't speak to her. Her name was Ridgely but she told me that once you'd been to Africa the name didn't matter. In the meantime we chose this other name."

"But I'm not half the man she is. These noises . . . " There was another roar. He was trembling now so badly that even the little price tag danced about on his collar.

"And now," said Pomegranate, "we must find Chandrakant because if he hasn't been attracted by this nice cosy fire he must be really and truly lost. I don't believe he would sulk for such a long time."

"No he wouldn't", said a mild voice that made them jump. "He's been caught and he can't come back to this cosy little camp fire no matter how he may wish to."

There was, after Pomegranate's initial squawk of dismay, a long silence during which Captain HO's teeth could be heard to chatter against each other and his rifle could be heard to clatter against his knees.

"You've got a very stupid zebra there", said the voice again and quite suddenly a great lion stood before them. Captain HO made a strangling, gargling noise in his throat and dropped his rifle with a clatter while Pomegranate stared at the great animal speechless.

At last she found her voice. "You've got a nerve. Capturing visitors like that. Don't you know that we are on a mission authorized by the Royal Tiger?"

"Lady," said the lion with the gesture of one who'd been through the scene a hundred times, "I don't know *anybody* who isn't on that sort of mission. And as long as they stick to it we don't give them any trouble at all. But you know what your friend was doing?"

Pomegranate's heart sank. "He's not clever but he's harmless."

"Be that as it may he was trying to convince my people that he was their new leader."

Pomegranate groaned. "Not again. But, you know, it's an *idée fixe* with him. Never-

theless he's quite harmless. I don't think he could convince a flea."

"That's where you're exactly wrong. The fleas were the first to turn against me, to a man, as it were." The lion suddenly sank down on his haunches and had a long scratch.

"Well I never. Who would have believed . . . "

"You see," said the lion standing up again he's not the first and I daresay won't be the last to come and try that sort of thing, but he's seen the Royal Tiger and that gives him a sort of . . . well the animals sense he's seen something and knows something. When you've been in the arena it tells. And when you've got the message wrong you're in trouble."

"But the Tiger, our Royal Kinsman did say we could go and conquer the world."

"Of course, that's what he tells everybody who gets out of there whole. But if they get it wrong, believe me, it would be better for them to have gotten chewed up."

"It's all a great mystery."

"Believe me that's exactly what it is."

"What did he really mean?"

"He meant just what he said: 'You can go and conquer the world'. You don't think he says one thing and means another."

"I find it very confusing", admitted Pomegranate. "There was another message which said that we should find a rider. Perhaps that's the one we should concentrate on. Specially since we've found a very good rider. May I introduce a dear friend? Captain HO. Captain HO we seem to have the honour of speaking to the King of . . . "

At this point Pomegranate noticed Captain HO was stretched out with his rifle beside him like a fallen hero. "He's fainted. Well never mind", said Pomegranate, "At least he's stopped trembling and anyhow I can

show you his credentials." She drew Captain HO's wallet from his pocket with her great beak and showed the lion one of the cards.

"H'm, Ridgely Wellington," he said, "an unfortunate name and a singular grace if I may so say, for despair drives you to greatness."

"Awk", said Pomegranate. "The fool has two sets of cards. Your Majesty, that's only his alias. It belongs to his past. He now goes under the name of Captain HO for if he remains Ridgely Wellington he will never ride Chandra . . ."

"Whatever his name is I suppose we'd better revive him", said the lion.

"Perhaps I'd better do it. If he opens his eyes and sees you too near him he'll die of fright."

But the lion was already breathing into Captain HO's ear and Captain HO was stirring. He sat up.

"Hullo where am I?" he asked cheerily. He seemed quite transformed. His moustache no longer drooped. He looked at the lion and said, "That was very refreshing. I'm much indebted to you." But then he realised who he was talking to and went quite pale.

Pomegranate fanned her wings before his face and squawked. "Give him air, give him air", as she'd seen done in a movie.

"Oh come on now", said the lion, "I'm not going to eat you. My grandfather stopped eating little white hoods years and years ago and I've kept up the tradition."

"Sounds delicious. Are they pastries?" asked Pomegranate who had wide gaps in her education.

"Oh no. They were missionary fathers. Good men and very tasty on account of the good life they led. The lions who ate them were always thought to become better lions. But we stopped nonetheless", he said turning

to Captain HO, who was on the point of fainting again.

Captain HO fainted again.

"Oh", said the lion as Pomegranate frantically flapped her wings over the prostrate figure. "How is he ever going to ride that zebra, who I may tell you has a kick like a mule."

Captain HO came out of his swoon just in time to hear this. "You said he wasn't violent", he gasped to Pomegranate.

"There, there, he's not. He's not", she crooned. "He must have been provoked. The worst he's ever done is snap his teeth at me but even that," she hastily added, "was only a joke."

"Look here," said the lion, in a tone of voice which clearly indicated that his visit was nearly over, "we don't want your zebra in our jail. He's your responsibility and if you can make him see sense and keep him quiet, all right, otherwise . . ."

"Otherwise what?" asked Captain HO.

"Otherwise," replied the lion, "crunch". And he made a most convincing show of chewing something to little pieces. This time Captain HO went out for the count.

"Oh dear. Oh dear", said Pomegranate. "Our responsibility. Does that mean we'll all be chewed up?"

"It never does to think about that", said the lion kindly. "If I were you, which I admit I'm glad I'm not just at the moment, I would concentrate on putting some heart into the young man."

"Heart. Dear me. You see mine's rather new. It's a long story which I won't burden you with just now but I'm wondering if there's enough to go around."

"A little goes a long way when it's a true one, if you will permit me to say so."

"Oh yes I will permit. I will", said Pome-

granate, very gratified and a little flustered.

"Then we'll say no more. I wish you all good fortune and may the stripes of the Tiger be with you for daring and his gaze for grace." The lion bowed and turned his back.

"Why thank you", said Pomegranate and then quickly, "But how, wait won't you tell me, what does it mean, conquering the world? What shall I tell . . . "

But the lion did not even turn around. He laughed softly and disappeared into the bush.

Pomegranate was left staring into space. "His gaze for grace", she murmured and looked down into Captain HO's face.

"Captain HO", she called. She brushed his face with her wings. She pecked his cheeks but nothing happened. How did you put heart into somebody when you had so little experience of heart yourself?

Night had fallen. It was dark and very silent except for muffled and unrecognizable noises. She felt very alone. Very much in need of heart. What was it that the lion had said?

"The stripes of the Tiger for daring and his gaze for grace." That was rather nice quite apart from the alliteration. It stirred something deeper than poetry in her. She gazed down at Captain HO and watched him becoming paler and paler. He was very probably dying of fright and if she couldn't rouse him . . . She realised that without their rider she and Chandrakant would surely be chewed up. And she didn't want that at all. It had been one thing clawing herself free of the black panther to join Chandrakant in the arena. She had hardly known or cared what would happen to her then. But now she cared very much. Just when she'd got her heart. What a waste.

With great vividness Pomegranate imagined herself being chewed up. She felt herself being ground to parrot paste on the

lion's great molars. She frightened herself so thoroughly that she forgot entirely about not being able to fly and rose straight up into the air squawking and squawking and squawking. When she had gone quite high she started flying away. A last look at Captain HO told her that her squawking had not roused him. Well then nothing would.

She flew away looking over her shoulder at the pale man who became rapidly smaller and paler as she flew, paler and smaller who became something she understood and cared for less and less until he became a mere smudge and then dropped out of her mind altogether, at which point she found that the lion's words had never stopped turning around inside her, "His stripes for daring and his gaze for grace." They had been turning around as on a wheel in silence but now they had risen to a murmur and soon they were a great deal louder, a great roaring wheel which bore down on her, down on her . . . which turned her around towards the pale smudge on the ground that now rapidly grew larger and larger and turned into a pale, incomprehensible man who, in turn and by the time she had alighted, became her friend Captain HO.

And now he was so pale that she was quite sure he must be in some distant arena in great danger and it seemed to her partly her fault, for having flown away and not knowing how to help him. She saw the price tag lying against his neck and thought of the long way he had travelled, like herself, to get to Africa, and to become Captain HO; and suddenly for the first time without its having to do with kind words for herself, tears rained down Pomegranate's cheeks and fell onto Captain HO's cadaverous face. After a while Captain HO raised his hand and feebly wiped at his cheek.

"I say", he said. "It's raining." He smiled

with closed eyes. "Most refreshing." Then he sat up. "I say, it's raining rather a lot." He smiled at Pomegranate. "Nice weather for ducks."

And then he must have realized that Pomegranate was weeping. He became flustered and looked in all his pockets. He drew out a box of matches, a toffee, snake-bite serum, a bus ticket, a Swahili-English English-Swahili dictionary, some peanuts and finally a fairly clean khaki handkerchief.

"Here", he said handing the last to Pomegranate.

"What for?"

"You're crying." Pomegranate took the handkerchief and placed it over her head thinking perhaps you shouldn't weep in front of a man-being. She sat there in the dark waiting for the fit to pass. As you know, if you put a hood over a parrot's cage it thinks it's bedtime and tends to get sleepy and this is what happened to Pomegranate.

While she dozed off Captain HO, who wasn't entirely dull, remembered the tragic look in her eyes when he had first woken and realized she might have been weeping for him. He also knew he'd gone off rather a long way and it had seemed for some moments that he wasn't going to come back at all. And knowing it was her "rain" that had brought him back, he wanted to say something to Pomegranate about this, wanted to thank her, but at the same time wanted to

allow her to observe *purdah*—which he thought must be a parrot tradition when weeping—and anyhow he was too overwhelmed to speak.

He couldn't remember when anyone had last wept for him, except in despairing over him, and something in Captain HO started stirring. He had no idea what it was at first. He'd have thought it was indigestion if it weren't that they'd had their splendid tiffin some time ago now. So it might be hunger, though he didn't feel like eating.

"Pomegranate", he called softly. There was no answer and he called a second time. Behind the handkerchief Pomegranate blinked awake.

"Can I come out now?" asked Pomegranate.

"Yes, yes do."

Pomegranate poked a ruffled head out from under the handkerchief. "It was getting quite stuffy in there", she said.

"Pomegranate", said Captain HO, and then he did not know what to say so he embraced the parrot and kissed her on both cheeks. She blinked and smiled in a pleased and surprised way. "Pomegranate," he said, "let's go and find Chandrakant, I want to ride him."

"You'll be his rider, Captain HO? Captain HO!!"

[To be continued]

REVIEW

New Age Politics: The Emerging New Alternative to Marxism and Liberalism, by Mark Satin. Vancouver (Canada): Fairweather Press, 1976. Softcover, 84 pages, \$1.50.

Starting in an easy and pungent conversational style, dealing with the confusions and stances of outlooks which characterize our times, and doing it with a telling clarity that moves toward the rosewood centre of things, Mark Satin develops not only a mental but also an emotional analysis of the present situation in its fullness, which he calls "the six-sided prison" of attitudes. Then he teaches the reader how to do the same kind of analysis himself, not only of expected ones like "the bureaucratic mentality" and "patriarchal attitudes", but also of "egocentricity" and "scientific single vision"—actually *analysis* is too thin a word for what he does, it is more a *sounding* of things. Next, with this hinterland developed, the author naturally and convivially examines what such a political (and total life) situation is doing to the people who inhabit it. Then, he looks to his world beyond this huge, jammed problem and describes the unravelling from *there*, of cord by entangled cord to asexual attitudes ("androgynous attitudes"), "spirituality", "multiple vision" and others. Finally Mr. Satin turns to his consummate task: the how of moving from here to there. He pithily presents the choice between the liberals and Marxists: by ballet or by bullet—neither of which interests him—and describes a cooperative, non-violent, evolutionary strategy which grows out of his full range of perceptions.

But the author is not a man who writes mainly out of book-seasoned perceptions—even though he has, he says, read hundreds of books on the intertwinings of contemporary movements of women's and men's liberation, non-violence, ecology and appropriate technology, spirituality, psychology, sociology, economics and, of course, politics. He has lived through the liberal and Marxist efforts, and is working in the New Age politics he presents. And that is just what makes the book so valuable: it is a living synthesis in places, nearly or not-so-nearly in others, of a possibility touching the mind and heart of exploring humanity: the person and the small group and world citizens in the centre, the life of goods and technologies and global economics on the periphery—a periphery flowing inward on a human scale.

There are two main limitations—a tendency of certitude that one hopes will fail to ripen into another proud, encapsulated ideology; and what seems to be a kind of pre-set, limited contact with the ranges of spirituality, which may later grow into its greater perspectives naturally. But these are not much more than flecks of lint on the humility of spirit and the daring arc of integration this work offers.

Altogether the book is an event that purely and simply draws out my gratitude.

Ronald Jorgensen

FOCUS

EXECUTIVE COMMITTEE MEETING

*Unity does not come from any exterior disposition,
but by becoming conscious of the eternal Oneness.*

the Mother

*Prove to the world the possibility of union by
being united among yourselves.*

the Mother

To Our Members and Friends

The eighteenth annual meeting of the executive committee was held at the Sri Aurobindo Ashram Parc Guest House on 30 April 1977, at 2:30 P.M., commencing with a brief meditation. In the absence of Chairman M. P. Pandit, who is on a tour of the U.S.A., Vice-Chairman N. S. Govinda Rao was asked to chair the meeting. An attendance of twenty-five members, including representatives of World Union centres and invitees, was encouraging, and their participation in the proceedings displayed their enthusiasm for World Union work. The trend of the deliberations was largely influenced by the aspirations of members to work for the next future and to improve the working of World Union.

There was a lively discussion on *World Union*, the journal, when attention was drawn to its financial losses due to increases in cost of paper, printing and postage and a decrease in advertising income. The general secretary appealed to members to solicit advertisements for the journal. Several suggestions were put forward to improve *World Union's* financial position and it was finally decided that after January 1, 1978, the following changes will be made: "Focus" membership will be increased to Rs. 8.00; out of this a World Union centre may retain Rs. 2.00. Combined "Focus" and journal fees will be increased to Rs. 20.00; out of this a centre may retain Rs. 6.00. Beginning now, centres submitting advertisements will receive 30% of the income. Also, there was a suggestion that we should endeavour to increase the number of subscribers in lieu raising the rates.

Ronald Jorgensen reviewed the problem of complaints that articles in *World Union* are dry and difficult to understand. Speaking for the board of editors, he said they are trying to make the articles more readable and interesting. He shared a report by a disciple summarizing an early conversation with the Mother about the journal, and said he wishes to use Mother's statement that *World Union* be a journal which appeals more to the heart as a criterion for selecting publishable material.

Proposals to improve the working of World Union were discussed when Ronald offered the thought that it is a time for a change of emphasis—no longer to spread mental ideas about unity but to live unity, to bring unity into our lives by, for example, a concrete sharing in different projects in the centres.

The meeting appreciated the work done by Dr. Kamooben Patel for World Union. On the suggestion of Kamalini Bedekar, she was given the position of "coordinator of World Union International Centre" for the purpose of introduction when she travels for World Union work.

The attention of World Union centres and members is drawn to World Union Day, which will be observed on 20 August; and all concerned are requested to plan celebrations. Three themes were chosen for the occasion: "The World Is a Family" (as the ancient Vedic seers said, *vasudhaiv kutumbakam*), "Yoga for World Union", and "Community Living As a Factor for World Union".

A discussion arising out of the letter by Dr. H. S. Lakshminarayana (which was circulated to members of the meeting and was also read), concerned the anomaly of the executive committee finalizing World Council membership, and the World Council electing members to the executive committee. Related is the need for encouraging a greater sense of participation by members of the World Union movement. It was decided that with a notice of fifteen days a resolution to amend the relevant rules adequately could be placed before the next meeting of the executive committee. There was general agreement that any amendment of the rules and regulations of World Union which will provide a sense of greater participation in the work by the members will be welcomed.

Before the close of the meeting Ronald briefly restated his proposal for a living collaboration within and between centres. Michael Spector, relatively new to World Union, offered the view that we may become burdened by proposals, committee meetings, etc., and hopes that we can begin to deal more directly with our common goal of world unity.

PANDIT IN THE UNITED STATES OF AMERICA—II

20.2.77

I woke up at 6:15 A.M. and got ready by 6:30 A.M. Tatsat helped with tea and I started the morning with the Sunday issue of *The New York Times* which Tatsat and Barbi had thoughtfully placed in my room. It was a fantastic affair with as many as twelve sections—running into a total of over 200 pages of closely printed matter on several subjects

of importance. I looked up only the political items; a small para was devoted to India though there was a long article on political developments in Pakistan.

I sent a cable home informing them of our safe arrival here.

We had breakfast together, Barbara serving us hot toast, butter, cheese and coffee. Baba (as she is called by her children) was happy to welcome us and offered her drawing room and study for our use and the use of our friends.

I phoned David and Navaja who were surprised to hear that we had actually arrived last night after they had been obliged to return from the airport.

Tatsat initiated me into the know-how of a hot water bath, in the tub. I followed his instructions and had my first tub-bath in my life. It refreshed me a good deal and by eleven A.M. we left to make certain purchases.

I had not been able to observe Stan's van properly last night. Today I saw it in full daylight. It is spruce with a dash of green. It has been insulated, upholstered and arranged with taste and an eye to utility. There are two chairs in the front and two in the middle, these two having arms. The chairs are adjustable so as to serve as sofas for reclining, with their positions changeable to face the rear if necessary, where there is a long sofa-cum-bed. It moves like a drawing room, with large window panes. Stan-America is more comfortable than Air-India.

Princeton is a university town with large bungalows and commodious buildings of various architectural designs permitting gracious living. The buildings are mostly constructions in wood. Though it was eleven A.M. all the people were clad in woollens and I understood why when getting out. There was a biting wind blowing. We entered a bank where Barbi had to deposit some cheques and draw cash. There was gentle music going on and a few people were at the desks, attending to customers, with hardly a voice heard. There were round tables with writing stationery and ball-pencils (chained to the table) for the use of the public. There was practically no waiting. We passed by some of the well known monuments in the area, passed also by the university campus, stadium, the house in which Einstein lived and worked. Then we entered a new shopping complex where we looked for a woollen pair of trousers for my use. It was a land of dazzle. I was pleased to see such a beautiful array of products of all kinds displayed artistically with price tags attached so that the customers hardly needed to call the salesmen. After trying in a number of places we went to a larger store where the person in charge said that all woollen items had been sent away as spring was due and a different wear was being prepared. The manufacturers here anticipate demands according to seasons and clear their stock before the new types arrive. Then we halted by the local post office where Tatsat had to pick up a parcel. On the way back I saw some heaps of snow still lying on the edge of the forest. I got down and saw with my hand how snow feels. Things came off like crystals. Before allowing me to touch, Tatsat made sure that it was not dirty and he cupped in his hand quite a quantity of snow as I was hesitatingly picking it up with my fingers. Barbi told us how as children they used to prepare ice cream out of snow. They explained to me that snow falls in a muffling movement, does not pour. Even voices get muffled when it snows. The forest was bleak, with all leaves gone. Bare, tall trees stood like sentinels on either side.

By the time we arrived back it was past two P.M. We had a tasty lunch with vegetable soup, crackers, peanut butter, cold milk, fruit (apricots and prunes). Coffee or tea was offered but we declined. Things are served so abundantly here that one cannot take in more than one course. The cups are large, the mugs are hefty and they are filled to the brim.

I tried to rest after lunch but could not. Due to the cold my skin started chapping and I occupied myself writing these pages. We had tea by five P.M.

At dinner time (which I understood had been specially advanced to suit us who are used to taking food earlier in the evenings), 6:30 P.M., we met Mr. Richard, Barbi's step-father, a most amiable man with a hearty way. He put us at ease and spoke of his days in India when he was stationed in that theatre as a member of the American Air Force. Now and then he would get up to stoke the fires in the heating square [fireplace] to keep us warm.

David, Navaja, Drake and Regan arrived at eight P.M. loaded with presents and flowers for us. It was heart-warming to see them so radiant and healthy. We talked of old times, friends and things in Pondy and so on. The children had grown well and were full of confidence. The Davids gave me two beautiful notebooks—bound and embossed for writing an *American Chapter* (obviously on the model of my earlier *Singapore Chapter*). However, I had already started writing my journal in the plane itself and I am not sure how I will be titling it. I hope to make better use of the notebooks when I get time, once again, to sit down and continue my studies.

It was time to retire. We had a short session of meditation together in the study before we went to bed.

1.3.77

I woke up at 6:00 A.M. They brought tea by 6:15. We commenced the day with a little meditation. Today is the Prosperity Day in the Ashram and I shared those Blessings with all around. I wrote to Sadhana at home about our safe arrival, how we are settling down, our meeting with the Davids and so on. Thereafter Stan gave me his new sleek machine on which to type out these notes. The typewriter works very well. It is an Olympia, a make that I am familiar with.

I had a hot bath and sat in the study for a while without putting on woollens. This was a mistake. I started feeling a chill. We had to leave at 11:30 A.M. with Baba to meet a Zen friend of hers. The couple was some 70 miles away and had asked us for lunch. I hoped that this outing would cure me of the chill and joined it. We lost our way twice or thrice. For the first time in this country I saw in one place linen hung up for drying in the backyard of a house. On the route we saw the sprawling complex of McGraw-Hill, Inc. It was one P.M. when we reached the home of the Tidts situated on a lake. Mr. Tidt is a retired engineer, Frances (his wife) is an artist who practises Zen. Both are very understanding and pursue their respective interests with complete harmony. Theirs is a new house specially designed to serve their artistic and spiritual needs. All the rooms facing the lake have giant glass fronts (sliding). We were shown around the house and Frances described how they had enjoyable skating exercises on the frozen lake only last week. As we were talking, Tidt

surprised us by sitting cross-legged on the carpet. When I looked questioningly at him, he said he always sat that way when doing yoga. Very soon he brought out from his shelf a copy of *Vedanta for the West* by Christopher Isherwood and said that was the first book that turned him towards God. For, he explained, he had been "turned off" religion at twelve by the very excesses of catechism of the church and had completely turned his back on these things since then. He had been an agnostic. Much later, he read some of the Upanishads and his faith revived. "How interesting!" Baba interjected. "It happened to me the same way. It was the Eastern thought that struck a deep note in me. I wonder how that is!" She looked at me. Normally I would have liked to explain why it had been so. But my illness had developed and I could not talk without coughing. So I let it go.

A tasteful meal was served—rice also having been cooked, obviously for us from India—and after coffee the hostess invited us to walk round the lake with her. I was shivering and preferred to sit near the fire that had been lit. Only Tatsat and Stan went out. When they returned, their noses were flowing.

By the time we returned home it was five P.M. and I went straight to bed for an hour. Tatsat was concerned and had the fire lit in the study, and I sat there. Soup and toast were sent up to where I was. I went to bed, restless, sick and tired.

It was a bad night.

[Sri M. P. Pandit continues in a second letter.]

2.3.77

I woke up with fever on. There was congestion in the chest. They said they would consult the family doctor. Later we learnt that doctors do not come to the home of patients in this country. Ah, how I missed our Dr. Vyas in Pondy [Pondicherry]! How he would have come to our place within minutes of our word reaching him, put me on his series of prescriptions and set me on my feet again within twenty-four hours! Ah, the blessings of life in India, the warmth of it, the human touch of it all! Over the phone the family doctor asked that I take aspirins if there was temperature, and cough syrup.

I knew my flu. But this time it was some delayed action of much fatigue. The terrific cold outside requiring me to be constantly enveloped in blankets and woollens, aversion to food, dehydration in the body—all these made things as miserable as possible. Poor Tatsat and Barbi were very much concerned. Vasanti could not bear to see my physical suffering. In my mind I began to think why all this should have happened: just a circumstance due to my inability to adjust myself to the new climate or was it an attack? If an attack where did I open myself to it?

The illness continued and Tatsat was obliged to get two engagements scheduled for the 5th and 6th postponed. It was only on the 6th that I could come out of my room and sit in the study. Meanwhile, the flu spread to Stan, Barbi and Richard. I was feeling awfully guilty. But Baba never let me feel that way.

Late in the evening of the 6th, when Tatsat called Eric of *Matagiri* to say that we could not make it on the 8th evening at Woodstock, he was both sorry and disappointed. He had made all arrangements for the function, including publicity through radio, TV, etc. Could we please reconsider? When Tatsat mentioned this to me, my spontaneous answer was, "Certainly we must"—and it was decided we should leave this on the 8th forenoon to arrive at Woodstock in time for the meeting.

Something within tells me that these blues will depart only when the programmes start. I am impatient to get out, but everyone is nervous of the weather outside and insists on my remaining indoors as long as possible.

I find that my food habits also need to be changed. We in India are accustomed to taking steaming dishes. A cold drink or an ice cream or fruit salad may be welcome at the end of the meal but not as a part of it. But here I find that even in the cold weather, they take cold food—whether it is for breakfast or for lunch. My system would not take it. Digestive complications started and I had to request my hosts to give me one warm dish each time.

8.3.77

I woke up with a happy feeling. I was talking to an audience and Mother was presiding! The scene changed. There were some festive occasions and all were preparing to go to Mother.

As we were to leave by forenoon for *Matagiri*, I had to pack things. I felt exhausted and could hardly take my breakfast. Felt better after a brief rest and our caravan set out by 9:30 A.M. in the van. Baba took a series of photographs and we proceeded on the first lap of our tour. The weather brightened up and so did my spirits. By midday we halted at a wayside restaurant and I had my first satisfying experience of American food—warm, sumptuous and tasty.

It was three P.M. when we arrived at *Matagiri, The Mother's Hill* on Mount Tremper. Sam Spanier in his gay red, Eric Hughes—tall and handsome with his dignified moustache—were there to receive us, and a number of others too who were all introduced to us. It was like stepping into the Ashram again—so many photographs, so many inscriptions in Mother's hand, Ashram books and journals everywhere, and above all the unmistakable atmosphere of sadhaks. They were concerned about my cough and phoned to a friend to assemble her homeopathic doses. Soon after tea, we were led to the bungalow nearby where we were to stay. There was still snow everywhere around, half melt in places, ready to melt in others.

We had dinner after 5:30 P.M. and rested till 7:15 P.M., when we proceeded to Woodstock nearby where I was to speak. There was a select audience when we arrived there and Vasanti began the evening with a few pieces of devotional music. They were deeply appreciated. The subject that I was to speak upon was "Sri Aurobindo's Vision and Auroville". I spoke for half an hour and invited questions. The question period proved to be very stimulating and interesting. A genial man connected with the UNO asked about the role of the institution in the Divine Mission of Sri Aurobindo. It was all a happy exchange and it was nearly 10 P.M. by the time we returned home and went to bed.

9.3.77

There was an important meeting at Matagiri where the inmates wished to have an exchange of thoughts with me. We went and visited the various sections of Matagiri where books, incense, etc. are stored and dispatched all over the country, small workshops where they produce wonderful things as if out of nothing. I was deeply impressed by the dedication and aspiration of the seekers who are living here. The main question that arose was whether Matagiri should follow the Ashram model in matters of spiritual discipline or should shape itself on the model of the various spiritual communities that are springing up in many places. The answer was clear. Matagiri is to be a core centre with a yogic base and a spiritual orientation; it may sponsor other communities in the course of time which will follow the Auroville pattern. But it cannot afford to relax its self-disciplinary mould at any time. Eric and Sam Spanier found themselves in tune with my approach and so did many others. I spoke of Mother and her work in the Ashram and Auroville and it was a fine meeting of minds and hearts. Later Eric invited us to come again and spend some weeks at Matagiri so that a large number of seekers could benefit. Sam had also an idea of holding a national seminar to which seekers and students from all over the country could be invited. I have left these things to the Mother's Will.

Altogether Matagiri has done a splendid job and they need all the strength that we can offer to them.

There was an interesting interlude when a journalist representing a local paper came to interview me. Things started very well and all were set for an enjoyable relaxation when suddenly she asked if members of our Ashram in Pondicherry were celibates. When I replied in the affirmative, she burst out and said she could not understand this kind of offence against nature and so on. When she cooled down, I explained to her the rationale behind *brahmacharya* and why spiritual disciplines insist upon this conservation of energy. She relented somewhat but chose to hold to her own conviction to the amusement of all who had gathered in the hall.

We left Matagiri by 3:30 P.M. and arrived in New York by 6:00 P.M. I was feeling sick and could not enjoy the journey. However when we arrived at the residence of our host, Anie Nunally, who has been an old friend of ours, I felt good; she was so spontaneous and warm that my cheer returned. We found that she had spiritually matured a good deal since we had seen her last in Pondy. We also met Lalit (Alan Scott, whom the Mother has named Lalit) who was in the Ashram for nearly six years. He was the same affable, cultured gentleman with an indrawn look in his eyes. I felt comforted by his company.

But there was no time to relax. Anie had fixed up an appointment at the residence of a friend of hers—a niece of Buckminster Fuller, Mrs. Gibon—where we were to have food and then follow it up with Vasanti's music and my talk on "The Foundations of Indian Culture". When we arrived there, we found a considerable party in progress. A buffet table had been laid and guests were holding small glasses of wine in their hands. Some were smoking and few seemed to know why they were there. The hostess herself was an extremely refined lady and she spoke to me of her brief visit to the Ashram. It was nearly 9: P.M. when people settled down and Vasanti commenced her music. Some seemed to like it;

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some were polite. One elderly gentleman in particular, sitting at the central sofa, went on reading a small book in that dim light—a compliment which he continued to pay when I started speaking on the subject given to me. When he was tired of reading, he would doze off, wake up after a while and resume his reading. A lively question and answer period followed, during which another elderly guest, a clergyman, told Vasanti that we were fortunate to attend a gathering of the “upper class” in America. God help America, was my spontaneous response.

My reaction to the whole evening was mixed. My respect to the hostess prevailed upon me to take things lightly and treat the whole episode as an experience. Anie herself was embarrassed.

10.3.77

Certainly New York is not beautiful. Wherever one looks one comes across only tall featureless buildings. As I looked out of the window in the morning, I could see no skyline—there were on all sides big brown walls of other buildings. I felt sick. I went to the other side of the apartment and looked out. It was a street with shops which had not yet opened.

At noon we visited an Indian restaurant for lunch. For the first time we had rice and dal and mango pickles and I could eat something. So could Vasanti. The other members of the party, all Americans, experimented with Indian dishes with varying reactions, much to our amusement.

In the evening there was an engagement at the Society of Pragmatic Mysticism. The audience was enlightened and well informed. David's family, his parents, sister, etc. had specially come to meet me and it was a happy occasion. I spoke on spirituality and life. Interesting questions were asked and I found it was worthwhile to talk to a group that had been making earnest efforts to translate spiritual and mystical values in day to day life. They liked Vasanti's music. They wanted us to visit them again and give another talk. For the first time I felt a sense of satisfaction. Mother was present, and Anie noted it.

11.3.77

It was raining—dismal morning. Navaja and David came from Greenwich and spent some time with me. I went out with them. They took me to a posh restaurant and we had tea. While walking on the sidewalks one tall, imposing man stopped us and gave us a sob story of his dire straits; David knew that it was make believe but yet he could not resist parting with a dollar. I was told that there are special classes in this city where people are trained to beg and make a living in this way.

At 8:00 P.M. a meeting had been called at Anie's place—the premises of Sri Aurobindo Centre in New York—for members to meet us. Many old friends like Mrs. Eleonore Montgomery came. Mother was indeed present and I spoke to the group of the necessity of having a number of centres for the study of Sri Aurobindo's thought and the practice of his Yoga in the U.S.A. Some members desired that I stay on and make myself available for practical instructions in Yoga, etc. It was a rewarding evening.

Friend Eleonore had certain definite indications that the Sri Aurobindo movement in the U.S.A. was entering a new phase and I was intended to play a certain role in it. I left it to Mother's Will.

12.3.77

My first engagement in the U.S.A. was to have been an address at Lindisfarne—a New Age community under the guidance of Dr. William Irwin Thompson. But due to illness it had to be postponed. Today a concert by Vasanti had been scheduled and we went there by 1:30 P.M. We were received by Bill—as William Thompson is affectionately known in the community—and we talked things over. He observed how both an Indian lecturer who was to speak on Saturday, and a Japanese Rishi scheduled for Monday had been attacked by American flu and arrangements had been upset.

It was an agreeable surprise for us to meet here Tarun Banerji from the Ashram. We knew him from his childhood and it was nice to see him here ready to give a concert on tabla and on sitar. He played energetically and was appreciated. Vasanti's devotional music followed and was deeply cherished. Thereafter we had tea, joined a meditation and stayed on for dinner which had been cooked by Bill. He served us with special consideration. He was touched when at the time of parting I told him that he was indeed a good cook and something nice was cooking there. We left early as I was getting sick due to the cold weather, especially as the church in which the functions were held was not heated.

13.3.77

The main engagement was at Mrs. Spalding's—a most gracious hostess—who has been to the Ashram and met the Mother. The occasion was the monthly meeting of Darshana, a serious group which meets once a month to discuss fundamental problems of philosophical and spiritual import. Robert McDermott, who has done commendable work in publicizing Sri Aurobindo's works and introducing them in the academic world here, was in charge. Quite a good number of people had gathered and I spoke on many topics, viz. Auroville, Mother's approach to life, the guru, Sri Aurobindo, etc. It was an appreciative audience and their questions were stimulating.

After tea, we left for Princeton by 5:00 P.M. I was to speak on "Integral Psychology" to a group at Princeton University after Vasanti's music. We started after eight P.M. and the meeting ended after ten P.M. It was a keen discussion and I was happy when their professor of psychology came up and told me that the knowledge that had been given would take a long time for the students to assimilate.

We proceeded to the residence of Baba (Barbi's mother) where we spent the night.

14.3.77

It was some time after nine A.M. that we left for Greenwich on our way to the University of Connecticut. We reached David-Navaja's place by 11:30 A.M. and rested there till 3:00 P.M. I was happy to be able to spend some time at their home, visit the workshop and laboratory of little Drake who showed me his airplane models and like efforts in design-

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ing. I was glad to see his genius getting ample facilities to express itself. Baby Regan was fast growing up and showed promise in ballet dancing. Navaja was delighted to have us with her, for however short a period, and served us an Indian-cum-American lunch. David's parents and sister Marcia joined us after lunch and we had a pleasant hour together.

We left for Windham Center after 3:00 P.M. and arrived at the residence of Robert Peck by 5:30. Robert Peck is an innovator in many fields and our first contact with him was when we received a copy of his book, *American Meditation*, way back last year in India. His approach had impressed me, especially in applying yogic principles to life in the modern world, and we had corresponded. He had arranged certain meetings for me. We arrived in time.

Bob (Robert) is a fine man, with an open mind and much flexibility about him. He made his entry into Yoga under distressing circumstances after a serious, disabling car accident. A group has grown around him to practice this discipline combining *asanas*, breathing exercises, *nada upasana* and development of consciousness upwards and outwards. His wife—a remarkable, sweet woman—is of much support and help in his work and it was a joy to be with them for two nights.

Bob had arranged for a talk on "The Integral Yoga" by me at the University of Connecticut. There was a good attendance—his own variegated, cultured group; some of the interested members of the University; and members of the nearby Sachchidananda Ashram. They were receptive both to Vasanti's music and the talk. The question hour was specially interesting, Bob himself participating in the dialogue.

15.3.77

The first appointment for the day was a visit to the Sachchidananda Ashram. The *Swamiji*, head of the Ashram, was away in California but the members and the staff were keen to meet us. The Ashram is the second ashram founded by Swami Sachchidananda, whose *guru* was the famous Swami Shivananda. The other ashram is in California. I remember hearing of a similar ashram in Ceylon. They have just started the institution, the Integral Yoga Ashram, and I was happy to be taken round their various sections. There is so much sincerity and earnestness among the members—all of them Americans—and humility too. When they asked me to speak to them in the prayer hall I was moved and spoke from my heart. It touched some deep chords and when we were leaving after lunch, the main members (three of them) stood at the gate and recited in Sanskrit the *tryambake mantrai* in prayerful benediction to our party. I was flooded with feelings of gratitude and prayed to the Mother to bless them all and their effort.

There was another talk at the University of Connecticut later in the evening. I spoke on "Life After Death", and it excited much curiosity and interest. Some of the members observed that what they had learnt in Japan on the subject was much in the same direction.

On returning home Bob and myself had an intimate conversation. He explained the work he was doing through his Personal Development Centre and asked for comments and advice. He is so open and humble, his spiritual seeking so intense that one cannot help

admiring his qualities. We talked also on the ways and means for maintaining contact and furthering our common aspirations.

Yours in the Mother's Love,
M. P. Pandit

ORGANIZATIONAL ACTIVITY

World Union Centres

Konnagar World Union Konnagar Centre celebrated 24 April, the day of the arrival of the Mother to Sri Aurobindo Ashram and one of the four darshan days, at Swami Dayananda Ashram. Sri Basudev Samant addressed the meeting.

Chakradharpur World Union Chakradharpur Centre held a meeting on 23 April 1977, when the members applied their minds (i) to improvement in the working of the Centre according to the circular received from headquarters, (ii) to increase the number of members and (iii) to raise funds for meeting the expenses of the Centre's activities. The Centre usually carries on its activities in collaboration with the Sri Aurobindo Society centre, with whom its major present project is maintaining a *Shishu Chattra*. It consists of 100 children without distinction of caste or creed, whereby the members try to come into close contact with many families of the area. The *Shishu Chattra* was commenced on 14 March 1976.

Calcutta World Union Calcutta Centre held its monthly meeting on 20 March 1977 in the residence of Sri Arun Kishore Mukherjee, Sri Kumar Mukherjee presiding. The chief guest of the day was Mr. Gosta Johnsen of Uppsala University Library, Sweden, who is a Sanskrit researcher and scholar. The meeting commenced with a song by Miss Swapna Kar. After a meditation for two minutes, Sri L.N. Datta initiated the discussion and explained in brief the aims and objects of World Union. He also referred to the principles and guidelines laid down during The Next Future, the fifth triennial conference in January 1977, and emphasized that this should be the basis of the activities and working of their centre. Consequently, they have decided to set up, initially, three agencies or wings: (i) World Union Travel Services, (ii) World Union Forum for International Peace and Friendship, (iii) World Union Forum for Economic Research and Development. Sri Datta appealed to the members and guests to lend their full support and cooperation to these agencies.

Mr. Gosta Johnsen recited a Sanskrit verse from the Rig Veda and said that the Indian Vedas and Upanishads have been regarded as a source of literary value to the Western world. The Sanskrit language, like Latin, was the most developed classic language in the ancient world and it occupied a very high and esteemed position in the minds and hearts of Western thinkers, scholars and literary stalwarts, particularly due to its sweetness and deep thought and spiritual values.

Sri Jagdish Chandra Saha explained in brief the importance and necessity of estab-

lishing the World Union Forum for International Peace and Friendship and affirmed that the Calcutta Centre proposes to arrange comfortable accommodation for foreign friends visiting Calcutta, particularly amongst Bengali families, so that they can understand the true Indian mode of life characterized by plain living and thinking influenced by high spiritual values.

Sri Kumar Mukherjee spoke about the greatness of the ideas and ideals placed by Sri Aurobindo before the world. Sri Samiran Ghose welcomed their Swedish friend, Mr. Gosta Johnsen, and all the other guests and members. He spoke about the activities contemplated by the Centre, particularly those of the relatively recently formed World Union Cultural and Economic Council. Sri Arun Kishore Mukherjee proposed a vote for thanks and appreciated the presence of distinguished friends, members and guests.

North Calcutta World Union North Calcutta Centre has now sent the reports of its 33rd, 34th, 35th, 36th and 37th monthly meetings. As the 33rd, 34th and 35th meetings were held in December, January and February we do not propose to give information about them, except that five weekly circle meetings of the students were duly conducted by Sri Sujit Kumar Palit.

The thirty-sixth monthly meeting was held at 7:00 P.M. on 19 March 1977 at 18A Ramdhone Mittra Lane, Sri Susanto Mittra presiding. The meeting commenced with devotional songs by Smt. Anita Bose, Sati Das, Ranu Das, Leena Sinha and Hemendra Nath Kar and group concentration with the Mother's music. Sri Sujit Kumar Palit read from *The Mother*. Sri T. K. Sinha informed members of the ensuing visit of Sri Ranjan of Sri Lanka, a promising worker of World Union who was an active participant in the last triennial conference, The Next Future. He praised the young members and requested members to convert *World Union Wall Magazine, North Calcutta Centre* into a monthly one so it might come out every second Saturday for the Centre's study circle meeting. Kumari Ranu Das, a youth wing member, read her article on "Gradation of Consciousness"; Kumari Krishna Sinha read her poems. Sri Samar Basu spoke on the Centre's work.

Their thirty-seventh monthly meeting was held on 16 April at the premises of Calcutta Jubilee Institution in the presence of the teachers and students of the school. The school secretary, Sri Pannalal Das, who was the ex-deputy mayor of the Calcutta Corporation, presided. The meeting commenced at 2:45 P.M. with a devotional song by Sri Hemendra Nath Kar and five minutes, group concentration with the Mother's music. Sri Sujit Kumar Palit chanted a few hymns from the Upanishads. Sri T. K. Sinha, the secretary of the Centre, inaugurated the meeting with a brief speech mentioning the ideals and tasks of the organization. He wants participation of teachers and students in the activities of World Union, and emphasized that mankind in general is proceeding towards its ultimate goal through the process of evolution. Kumari Roy Ujjal Bhattacharjee, a student of the host school, delivered a short speech on Sri Aurobindo and recited some poems of Tagore. Sri Samar Basu explained the relevance of Sri Aurobindo's teaching in the present day context, with special reference to the master's *The Ideal of Human Unity*. Smt. Krishna Sinha read her verse and Sri Sujit Kumar Palit read a lyric of Sri Aurobindo. Sriman Chandra Kanto Dhar, another student of the school, sang two devotional songs.

After ten minutes' interval the concluding session began with a musical programme by the choral group of the Centre. Sri Hemendra Nath Kar, Sri Samir Sarkar, Smt. Anita Basu, Smt. Sati Das, Smt. Ratna Basu, Smt. Rani Das and Smt. Kalyani Chatterjee read a prose commentary composed by Sri Sujit Kumar Palit. Sri Pannalal spoke highly of the ventures taken up by the Centre, and said that today's performance had inspired the audience very much. In his concluding speech, Sri Sujit Kumar Palit offered thanks and gratitude to the institution and its teachers and students.

A few exhibits of Smt. Krishna Sinha's clay models, and paintings by Smt. Ratna Basu, Smt. Debi Prosad Mitra, Smt. Krishna Sinha, Sri Krishnendu Mitra, Sri Ruphali Basu, Sri Deb Datt and others were displayed around the venue which attracted the attention of visitors.

Burdwan World Union Burdwan Centre held its general meeting on 17 April in the meditation hall of Sri Aurobindo Bhavan in the presence of Samar Basu, Sri Chittaranjan Basistha presiding. After group concentration the meeting commenced with a speech by Samar Basu who spoke about the aim of World Union and the future activities of the Centre. He described what the members of the Centre ought to do toward the goal of human unity. Dr. Chittaranjan Basistha spoke about the need of human unity in the present situation of the world, but added that no unity can last without a spiritual basis. The meeting was organized and managed by Sri Jayanta Kumar Hore and Sri Alokemoy Bandyopadhyaya.

World Union India Centre The thirteenth meeting of the convention committee of World Union India Centre was held at Bangalore on 17 April 1977 at 4:30 P.M. at the premises of Professor N. S. Govinda Rao, who chaired the meeting. The accounts of the first national convention of World Union Centres of India, audited by the chartered accountant Sri B. K. Krishna Swamy, were approved. The following resolutions were adopted: (i) A sum of Rs. 750.00 may be donated to World Union International's building fund. (ii) The amount remaining after the building fund donation may be contributed to the funds of World Union India Centre for its projects.

The committee authorized the treasurer to close the savings bank account after making the above payments. They also placed on record their appreciation of the valuable services rendered by the members of Bangalore Centre and other centres and friends who contributed to the success of the convention. The convention committee was dissolved.

Building Fund

Twenty-three of the twenty-five members who participated in the executive committee meeting on 30 April attended breakfast at the house of A. B. Patel on 1 May morning. After the breakfast, Samar Basu spoke on behalf of the friends and well wishers of A. B. Patel; he read a paper expressing their affection and regard for A. B. Patel and appreciation of his services to World Union, and in token of their love and friendship he presented a small purse to A. B. Patel on this auspicious day of his 80th birthday. A. B. Patel accepted it with grate-

ful thanks and donated the sum of Rs. 7,334 to World Union's building fund. He expressed his thanks for the kind words said by Samar Basu on behalf of all who met there and hoped and prayed to the Divine that he would deserve their affection. He said he was conscious of his Imperfection but was struggling to move forward to diminish the elements of imperfection and to increase the elements of perfection in his being. It was a pleasant function with an atmosphere of harmony and inspiration.

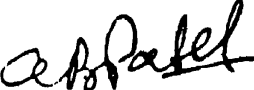
Acknowledged in the last "Focus"	Rs. 1,37,315.67
Treasurer, First Convention of World Union Centres of India, Bangalore	750.00
1 May 1977	7,334.00
Total	Rs. 1,45,399.67

New Life Member

310. Mr. Vithalbhai A. Patel	12/13 Boat Club Road Pune, Maharashtra 411001
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New Associate Life Member

16. Mrs. Sushilaben V. Patel	12/13 Boat Club Road Pune, Maharashtra 411001
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General Secretary
17 May 1977

EDITORIAL

Pilgrimage to America

The overwhelming impression left on my mind after a purposive tour of the United States lasting nearly three months is one of the magnificence of that country. We travelled from the east coast to the west in a Chevrolet van and had opportunities to see and commune with the different and varied aspects of the land—its forests, rivers, mountains, oceans, deserts—and above all its great people.

Contrary to the common notion in our part of the world that the Americans are an extrovert lot engulfed in the materialist life, I was agreeably surprised to find them—at least a large section—alive to the demands of the Spirit. No doubt their life is one of material affluence, but that is not all. Even the plenty that they have is hard won. They are a most hard-working people and fully deserve the prosperity that has smiled on them. But they are not content to rest on their oars. There is a continuous effort to improve their standards—civic, hygienic, social, economic, political and also religious and spiritual.

There is an intense awareness of the inadequacy of material values *alone* and various attempts are afoot to infuse the Breath of the Spirit in their individual and collective life-structure. There are a number of groups and communities which are engaged in cultivating the values of the Soul in the midst of daily life situations. There are what are known as New Age groups which firmly believe that human consciousness is rapidly evolving into a new dimension and this process can be expedited by human collaboration.

Among the several movements in this direction are those that are researching and working in the field of transformation of the Body and in awakening to and articulating a New Consciousness through sport. Michael Murphy and his colleagues are of this group and their work promises to spearhead a new movement all the world over.

Another happy sign on the scene is the humility and understanding on the part of this awakened and awakening section of the society. I had occasion to visit several communities trying to practice a way of life governed by Love, Unity, Harmony, and Purity and prepare for the New Age that is to come. No group has a sense of elitism—that bane which has vitiated so many movements in religion,

occultism, spirituality. They are generally aware of other experiments and welcome coordination with them.

There is a noticeable enthusiasm for the project of Auroville and many—especially among the youth—are keenly watching for opportunities to participate in it. How does Auroville function? What is its economy? How are decisions made? How is it administered? Do all who believe in the New Consciousness need to come to India and join Auroville? Such were some of the questions that were repeatedly asked. Of that, later.

M. P. P.

A VISION OF THE UNIVERSE IN THE PERIODIC TABLE

Ram Ratan Agarwal

CONSIDERING THE UNIVERSE

The universe, as known nowadays, consists of approximately 750 thousand million galaxies, each of which contains about 10 thousand million stars. One galaxy of about ninety thousand light years in diameter and fifteen thousand light years in thickness is nearly 1.5 million light years apart from another galaxy. Our sun, a small star, is only 108 times bigger than the earth's diameter of 8,000 miles. The earth originated about 4.5 thousand million years ago and the universe is supposed to be 5 thousand million years old. These figures of substance, time, and distance absolutely overpower our imagination and are difficult to mentally grasp at all.

How such an infinite universe originated and evolved into the present form is a story which is very imperfectly known. The physical, and particularly astronomical, sciences are yet too underdeveloped to make any more of it than a kind of guess-work. To be able to state the story categorically in an acceptable form to all concerned in the various fields, it would be necessary to trace out some sort of a framework hidden in nature, to know the outlines of the universal scheme. What I mean by framework is something like that of the solar system which can tell us the story of our earth, like that of the human palm which tells the story of its person, and like the markings and fossils of living things in the records of rocks which have helped us to piece together the earth's natural history. Nature might have left some sort of framework to tell us the story of the universe also.

Let us attempt to discover this hidden framework in the universe. The universe is ultimately composed of only ninety-two chemical elements (the eleven additional ones of

A thirty year old electrical engineer and computer programmer in West Bengal, Ram Ratan Agarwal has for years been living another life in the worlds expressed by this article. About it he says, "At present my mind and soul are so much occupied with the ideas of my research that I cannot further concentrate on other interests." The first light of these thoughts "rushed into my mind at the age of sixteen . . . seemed to come from nowhere". He continues the work as his veiled vocation, confessing that "with the little knowledge which I have at the moment it is difficult . . . I would rather like the cooperation of greater thinkers in various fields . . ."

trans-uranium are man-made). From the study of spectra of stars and nebulae it is known that hydrogen comprises more than 90% of the atoms of the universe and about three quarters of the mass. Helium atoms account for most of the remainder. All the other elements together probably contribute only slightly more than one per cent of the mass. The hydrogen is always being converted into helium and helium is likewise being changed into the heavier elements. This chemical process, presumably not reversible, is continuously engineering the change of composition of the universe.

If the universe would have wished to "plan" its scheme, that planning might have been contained in its first constructive process—the forming of the elements. The elements were formed by spinning electrons, which made rounds about their nuclei, in a complex motion as endless as that of the mind, as if they were thinking of infinite planning. [Some particle physics research scientists have recently begun to use terms like *mind* and *thought* when attempting to describe the qualities and behaviour of sub-atomic particles—editor.] The electronic structure of atoms can be said to be the first and so the basic planning of the universe. All the regularities of forms and structures that we see in nature, ranging from the hexagonal shape of a snow flake to the intricate symmetries of living forms in flowers and animals, are based upon the symmetries of these atomic structures. The properties of various elements are also based on their electronic structures. The complete picture of electronic structure is shown in the periodic table, where all the elements are systematically arranged. Thus the periodic table, a result of lavish electronic planning, seems to be a framework of the universal scheme.

RELATING THE UNIVERSE TO THE PERIODIC TABLE

If the periodic table seems to be the framework of the universal scheme, the properties of elements in the table must have a relationship with the evolution of universal phenomena. This relationship is clearly seen in the following five points:

1. The constituents of the table and the universe are the same. All the ninety-two elements which are arranged in the table are also those of the universe. No elements have been found elsewhere in the universe that cannot be identified in the table.

2. The occurrence of elements is related to that of universal phenomena: We mentioned above that the first element, the gas hydrogen, is found abundantly in the universe (forming 90% of all atoms); after the occurrence of second ranked helium, which forms 8% of all atoms, heavier elements diminish in abundance gradually. The much heavier elements of the table's last period, like radium, are rarely found anywhere in the universe. Similarly, we can observe that the first phenomenon—nothingness (which will be explored a few lines later)—occupies most of the space of the universe; then matter, plants, animals and human beings in a gradually diminishing curve, occupy the rest. The pattern repeats itself in human beings: talented persons, geniuses, saints and *avatars* are rarely found among us.

3. The periodic re-occurrence of certain properties of elements into groups like gases or metals, a basic fact known as the periodic law, was established during chemical evolution. With the increasing magnitude of atomic numbers and the filling of successive "shells" of

successive atoms, some properties of elements were repeated after regular intervals. This is seen, for instance, in the table's top right-hand column headed "O": the elements, (reading down) are He (Helium), Ne (Neon), Ar (Argon) and so on, which are all noble gases—that is, the *group* of noble gases. This repetition (as the increasing atomic numbers progressing *across* the table line up such *vertical* groups) is not of course identical, but its similarity (of the gases group, then the alkaline metals group, and so on) goes in a progressive manner, *as if to attain a goal*.

This basic fact suggests that repetition in a progressive manner is a fundamental process of evolution. The spinning of an electron on an axis and its revolutions around the atom's nucleus are nothing but repetitions. This repetition can be observed in every process of the universe: the spinning and revolving of galaxies, stars, planets and therefore re-occurrences of day and night and seasons. Birth and death, the practices of things, memory, and behaviour also support this fundamental fact.

4. During each of the seven (horizontal) periods of the table, we find that the properties of elements (such as hardness) increase to a point and then gradually decrease—just like the wave motion of anything which rises to a high and then falls to a low. The elements of group IA, the alkali metals, are soft with low melting points. The alkaline earth metals in group IIA, like magnesium, are harder and have higher melting points. The hardness and melting points continue to increase through groups IIIA and IVA and "fall off" through groups VA, VIA and VIIA.

This type of wave behaviour—gradual increase and then gradual decrease—is also observed in every process of the universe, in familiar phases such as growing and decaying, rising and setting, constructing and destroying.

5. Each period of the table, then, consists of all the groups, and these groups form a complete wave of increasing and then decreasing behaviour of the elements' properties. Thus a period is equivalent to a complete cycle of evolution. There are seven periods to match our seven cycles of evolution (in the Indian vision) as detailed below:

Period Number	Description	Number of Elements	Cycles of Evolution
1	very short period	2 (H and He)	nothingness
2	first short period	8 (from Li to Ne)	energy
3	second short period	8 (from Na to Ar)	matter
4	first long period	18 (from K to Kr)	plants
5	second long period	18 (from Rb to Xe)	animals
6	very long period	32 (from Cs to Rn)	human beings
7	incomplete period	17 (from Fr to Lw and . . .)	super humans, nothingness

*[The chart of the periodic table will accompany the remainder of this article in the next issue—editor.]

As suggested in the above five points, the relationship between the properties of the elements and of universal phenomena might be established in the form of a law which could be stated as follows: *The evolution of universal phenomena is a function of properties of successive elements in the periodic table.* This law would be similar to the periodic law which can be restated as follows: The properties of elements are a function of atomic numbers. If established, the new law could be called the schematic law.

[To be continued]

PORTRAIT

It was dark down here,
In the midst of the roots
Of another day,
And in the darkness,
Things moved.
The hour,
Just before dawn,
Here and there
Points of light moved,
Slowly at first
And then
As their numbers increased
So did their speed,
Till moving in a blinding
Flash, together in the distance
Colliding and crossing each others' paths,
Like a gash of light,
In the whispering night
It grew,
And the points coalesced
To form a sphere:
White, radiating.
The light faded
But still one could see the ball—
It shone again,
Orange.

Hero Neogy

From a birthplace in Kampala, Uganda fifteen years ago, Hero Neogy came to Sri Aurobindo Ashram and then to Auroville's beginnings of the last eight years with his family. He is now building his house there and describes his occupation in these words: "I dropped out of school psychologically at 10 and physically at 14 and ever since have been spending my time writing poems and drawing semi-surrealistic and totally abstract pictures. . . . I can only describe myself as an arrogant idiot, trying to be free."

THE ROYAL PYJAMA'D HORSE—PART TWO, IV

Maggi Lidchi

Pomegranate was so delighted that she embraced Captain HO and then pecked him on either cheek. "Captain HO!" she exclaimed again and then, "I knew it the moment I saw you. I just said to myself, that Captain HO. He's the man for us. He must be the one the Tiger meant. It's funny how sometimes you just know. I had an aunt who had a premonition . . ." and she went on so quickly that it sounded like a tape being rewound.

It didn't disturb Captain HO however, who was calmly gathering up their picnic things and packing all sorts of articles into his kit-bag. When he had everything together he turned to face her, pale despite his resolution: "Let's go".

On each continent and in each country you will find, if you know how, a specially magical area. The part of Africa in which Chandrakant and Pomegranate had arrived was one, and no sooner had Captain HO accepted to be Chandrakant's rider than they found themselves being tugged in a direction which they were sure would lead them to the little imprisoned zebra. Before long they could hear his protests and his bad words.

"He'll never let me", Captain HO kept on saying as he and Pomegranate made their

way through the bush. "And I've never ridden anything, not even things that obey you like a motor cycle, not even," he gargled . . . "a cycle."

"You've never ridden a horse?"

"Not even a shetland pony, not even a donkey on the beach. I was always too frightened."

Pomegranate, who until that moment had high hopes, was given pause. At last she managed to say, "Ah well, we'll find a way I daresay."

"That's just what I dare not say, Pomegranate. You see I'll try as I said I would", his shoulders caved in even further towards his waist. "But I don't see much hope of my succeeding. It's just that I'll do it for you. I owe you my life. I mean I'd be d-d-d-dead."

"Fiddlesticks Captain HO. You'll see it'll be as easy . . ." she wracked her heart, "as easy as falling off a chair", she said. Captain HO's laughter echoed rather more tremulously than Pomegranate's, for now Chandrakant's voice could be heard loud and clear and what it was saying I would prefer not to repeat here.

You must remember that once away from the campfire Captain HO and Pomegranate were walking in darkness and if you want to know the difference between darkness and pure darkness go to the middle of Africa when there is no moon and no stars. Had it not been for the sound of Chandrakant's voice they

This concludes part two of The Royal Pyjama'd Horse, which began in the March issue.

might have wandered around in circles, but they soon arrived at a well-lit clearing.

This is what they saw: two beautiful white unicorns gleaming, one on either side of the gate of a high enclosure. It was such a magnificent sight that it fairly took their breath away. In fact Captain HO, who was the first to see them, gasped in such a way that Pomegranate thought he had been punched in the stomach and she would have screeched had she not immediately afterwards seen them herself. And then they were both very still, so still they could hear neither Chandrakant nor their own thoughts. And during this stillness a strange and beautiful thing happened to them. They discovered what it was to bow down with their hearts. They themselves were stockstill and quite incapable of moving a muscle but inside something bowed. It might have been for a short time or a long age, then quite suddenly the unicorns were gone and Chandrakant's voice began coming through again. They afterwards argued about what had actually happened, Pomegranate saying the unicorns had really been there and Captain HO saying they had been a vision. But the arguments always ended in the same way for when they tried to recall exactly how it had been they instantly both fell into a deep silence from which they came out much refreshed. All this was long afterwards. Now they slowly moved up towards the gate half-expecting the white unicorns to appear again. They did not. What the unicorns had left though was a cool dim light, enough for Captain HO and Pomegranate to see that before them towered a very high wall indeed, curving away from either side of the gate. They walked around it and came back to the gate from which they had started.

Pomegranate, who was still sitting on Captain HO's shoulder, peered around into

his eyes and whispered, for there was something about the place which made them not want to speak aloud, "There's only one way. I'll have to fly over the wall and see if the gate can be opened from the other side."

"Pome . . . No. You can't. Don't leave me." Captain HO's knees started knocking together. An avalanche started in his spine.

"Shh . . . the guards will hear you."

"The guards will kill me."

"It's the only way Captain HO."

"What?"

"Yes. By day the guards will be awake." You must remember that all this was said in fierce whispers and that from time to time some mad imprecation from Chandrakant made it difficult for them to hear each other.

"I said I would. But not at night, never, never, never . . ." Captain HO's voice drifted into a whimper. "Don't leave me."

"Now or never", said Pomegranate and fluttered up into the air, but to her dismay she could not fly to the top of the wall. She fluttered to within a foot of the top but every time she made a last desperate upwards thrust she fell back helplessly. Gasping, she settled back on Captain HO's shoulder.

"There's something wrong, I can't get over."

"Good. Let's stick together."

"Now that I'm flying," panted Pomegranate, "I should be able to take that wall in my stride any time."

"Perhaps now's not the time."

"I'm tired. Let's get some sleep. Still got that weeping cloth?"

"What? Oh my handkerchief." Captain HO covered her head for her, inflated his air mattress, turned on his ultrasonic mosquito repeller, and in a few minutes both were fast asleep. You may wonder why they made no attempt to speak to Chandrakant but then you

didn't hear him. Without saying anything they'd both decided that the only way to do it was to take him unawares. The truth of the matter was that Chandrakant was ranting and raving in a way that was entirely savage. The last thing they wanted was for him to know they were there and reveal their presence. They slept, a deep and exhausted sleep untroubled by Captain HO's rhythmic snoring. In fact Pomegranate slept so well under cover of her khaki handkerchief that Captain HO had to take it off in order to wake her. She blinked amicably but sleepily at him.

"So lovely."

"Yes. Heavenly morning. Not a guard in sight. Guess what's for breakfast?"

Pomegranate couldn't.

"There's crisp bread and peanut butter or anchovy paste and the water's boiling for tea."

"Should I help you?" she said blinking and still too sleepy to mean it.

"Yes by helping me eat it." Captain HO was always at his best when preparing food.

Pomegranate was half way through her first slice of crisp bread piled high with various jams, pastes and butters when she suddenly remembered.

"Captain HO."

"Yes."

"Today's the day."

"Yes", said Captain HO turning pale and putting down his own well-garnished slice. He looked at Pomegranate reproachfully. "Why did you remind me before I'd Finished?"

"I'm so sorry Captain HO. It's just... Isn't it strange. We haven't heard... Chandrakant."

"I know. That's why it seemed such a beautiful morning."

"Best to get it over with I always say."

"But not talk of it."

"I'm so sorry. It's awful. I've spoilt your breakfast."

"Never mind. You saved my life. It's only that it was lovely not thinking about it, it made the anchovy paste taste so good. No guards. No shouting and galloping around. I was pretending I wouldn't have to do anything and that it had all gone away."

"It was nice."

Captain HO thoughtfully picked crumbs out of his moustache. He had begun to look glum when he was suddenly struck by something.

"Still, why don't we hear him, Pomegranate?"

"It's just that he's a ferocious sleeper. There, don't look disappointed. What's more to the point is that I don't see or hear any guards. Isn't that strange. His Majesty the Lion said the place was well guarded."

"You see Pomegranate, perhaps they have all moved away." Captain HO picked up his slice of crisp bread and anchovy paste again.

"You simply must put that out of your mind dear Captain HO. The guards may have gone, but we'll soon be hearing from Chandrakant again." She cocked her head back and started shouting, "Chandrakant! Oh, Chandrakant! Yoo-hoo!"

"YOU. IF YOU EVER COME NEAR ME AGAIN WITH THAT BROKEN DOWN RIDER I'M NOT JUST GOING TO SNAP MY TEETH. I AM GOING TO STOP BEING A VEGETARIAN. I AM GOING TO FEED YOU TO THE LIONS. I AM GOING TO GET THE ELEPHANTS TO STOMP ON YOU."

"He doesn't really mean it", said Pomegranate to Captain HO. "Of course he's a vegetarian. It's just that being in lion country has given him ideas. No please Captain HO. Don't. I have no more tears", for Captain HO was about to faint again. He sat swaying

above the breakfast things, his eyes quite unfocussed in a very pale face.

"I beg you to pull yourself together." Pomegranate dashed a bowl of water which smelled faintly of Captain HO's iodine disinfectant pills over him.

He shook himself like a dog and suddenly said, "Come on. Let's get it over with. Only Pomegranate, I'm never going to be able to get myself in there. My legs will never obey me. You'll have to push me in somehow."

"Well I suppose we might as well give it a try. Suppose you were to climb that tree. I could encourage you all the way. And from the top its hardly any jump at all to the top of the wall."

"I'll never make it", said Captain HO. And he was right—he simply kept falling out of the branches with fright. He dented his sun helmet so badly that it was moulded to his head and he could not tug it off. He also sustained several painful bruises.

"There's only one way", said Pomegranate, and the decision made she pecked at the seat of his pants so fiercely that he was up the tree and had leaped the gap in a trice without even looking. He perched on the top of the wall like a nervous crow, looking from side to side.

"No, Pomegranate. No, I won't. Bite as much as you . . . Yerouch . . . " He had fallen into the enclosure for Pomegranate had delivered a final, savage nip to the already tender site of her earlier attentions.

Captain HO landed unhurt and was up and running a moment later with Chandrakant bearing down on him at full speed. If his old school mates could have witnessed Captain HO's performance on the first four laps, during which he set records (unofficial of course) for the 100 and 200 meter runs, they would scarcely have believed their eyes.

But even so it was to no avail. Chandrakant gained ground steadily, caught up with Captain HO, turned around and kicked viciously with both legs. The Captain, caught in the breeches once again, sailed high into the air.

"I'm sorry", he called bleakly to Pomegranate, as he passed her on the way up. "Good bye, friend", he said mournfully on the way down.

You may find this difficult to believe but by the time he came down again, Chandrakant had galloped twice around the enclosure and Captain HO landed squarely on the zebra's back. What's more, in the moment before sitting he realized, in a flash of understanding, that there was no point in trying to escape his fate. So he spread his legs and arrived in what, in horsey talk, is called a good seat.

You may find what I am about to tell you now even more difficult to believe. When Captain HO landed on Chandrakant's back, Chandrakant reared for one frenzied moment and Captain HO had to hold on to his short brush mane to avoid being thrown. But then Chandrakant slowed to a canter, then to a trot. His eyes were still bloodshot, his mouth was still covered with foam, but inside he was as quiet as a baby who has just been given his pacifier. For perhaps the first time in his life Chandrakant was entirely at peace.

As for Captain HO, he had never felt so at home anywhere ever before. He gripped Chandrakant's sides with his knees and rose and fell on his back as though he had been riding all his life and after a while he bent his head and put his arms around Chandrakant's neck and his cheek against Chandrakant's mane. Chandrakant half turned his face and smiled shyly. They now walked slowly around the enclosure in the sweet morning sun. All that could be heard was the song of

birds and after a while some other muffled noise.

It was Pomegranate sobbing. The sight of her two friends so at peace quite undid her and she fluttered down to her accustomed place on Chandrakant's head bathing him and everything around her in tears.

Together the three completed one slow circumambulation of the enclosure when, suddenly the walls fell away and they found themselves before His Majesty the Lion.

"I'm glad," he said to Captain HO, "to see that you managed it all so neatly. You have if I may say so a very good seat. Riding has done everything for your posture." Captain HO who was much gratified by this nevertheless felt far too indebted to Chandrakant and Pomegranate to let it pass.

"I did nothing", he said brushing his moustache down modestly. "It was all Pomegranate and Chandrakant. I got bitten and kicked into this."

"Well yes", said the lion. "That's not entirely untrue but you could never have gotten kicked up unless you had wanted to."

"Is that true?"

"Captain HO, have you never heard of the True Wanting Law?"

"No I don't believe I have. I've always been a great coward though what I wanted was exactly the opposite, to be a great hero."

"Now you are."

"Surely not. I feel exactly the same."

"*Exactly* the same?"

"Perhaps not exactly. I feel very happy."

"A sure sign. But don't you realise you're the first man ever to ride the unbreakable zebra." Captain HO was so surprised he nearly lost his seat though Chandrakant was listening intently and hadn't even raised a foreleg.

"How did I do that?" asked Captain HO

in a hushed voice.

Chandrakant was listening very hard and open-mouthed to what the lion was saying. He said, "I've been wanting to be a conqueror for such a long time."

"You are."

"Truly?" Chandrakant reared a little with surprise and pleasure.

"Aren't you very happy?"

Chandrakant had to think about this. "Yes", he said in surprise.

"Do you realise you're the first zebra that's ever won a rider. What more do you want?"

Chandrakant thought about that for a while, rubbing his head against his shoulder in case the friction should produce ideas.

"Nothing", he said. "Just at the moment, nothing", he repeated in bewilderment.

Pomegranate blinked and tried to work it out. But working out was not her strong point and she soon decided to leave that side of things to Captain HO. She knew that things had turned out right and she was happy too, though nobody was asking her.

"What do we do now?" she asked, partly because she wanted to know and partly because she wanted to attract a little attention.

"Tiger instructions", said the lion. "He's the boss."

"But he said conquer the world," said Pomegranate, "and now Chandrakant doesn't want anything."

"Doesn't matter what he thinks he wants at this point", said the lion. "It's much too late for that."

"But his heart won't be in it", insisted Pomegranate.

"Oh shut up Pom", said Chandrakant purely out of habit, for he was really very happy and didn't at all mind her mentioning the word heart.

"Can I get off?" asked Captain HO anxiously for though he was happy too and had acquired a good deal of confidence and felt quite right at home on Chandrakant's back he was by no means sure that he wanted to get involved in anything as large as conquering the world.

"Try", the lion said. So Captain HO turned his head this way and that and lifted first one knee, then the other and settled down again looking quite foolish. "It's like getting off a cycle I suppose."

"You may suppose", said the lion.

"Only I've never ridden a cycle. I really must get off", and he was mopping his brow with his khaki handkerchief. There was a touch of frenzy in his voice. This time Captain HO did manage to dismount, though a method that begins with a violent and somewhat spastic jerking of the legs and ends with a headlong tumble to the ground may not deserve to be called "dismounting" or even, for that matter, a "method". Moreover, on his way to the ground Captain HO had tried to check his fall by grabbing two handfuls of Chandrakant's mane. Chandrakant responded automatically with a nasty bite at Captain HO's long-suffering derriere which at that moment was pointing skyward.

Now I should like to be able to tell you that this unfortunate little episode was soon passed and forgotten but that would not be quite the truth. In fact it was several days before Captain HO gave up the notion of a more or less immediate return to what he had begun calling "civilization" and admitted to himself that what he really wanted more than anything else was to ride Chandrakant again. Chandrakant's realization that he longed to be ridden again and that he wouldn't have stomped the man into jelly even if he got the chance came no sooner.

More days passed before the two were able to communicate their true feelings to one another. And do not imagine that even then it was easy for Captain HO to mount. It had been a hundred times easier the first time when they had both been resisting with all their might. And if it was True-Wanting that had kicked Captain HO high into the air and landed him on Chandrakant's back, they were now forced to realize that just wanting to be a mounted knight and noble charger was of another order. Not that Captain HO didn't finally get up on Chandrakant's back again. But it took him two weeks unless you count the times he got on for a few seconds and either slid down the other side or even the same side or was thrown by an involuntarily twitching or rearing Chandrakant. And even when he did get up and stay, the lion, whose name incidentally was Lemony, looked at them with his head to one side and said nothing about a good seat. In fact nobody said anything for quite some time, everybody being much too tired, almost too tired to even enjoy the victory when it came.

When somebody finally did speak it was, as you might have guessed, Pomegranate — who said in a cracked, almost unrecognizable voice, "We carried the day!"

She was quite justified in saying "we" for she had put much heart into both Chandrakant and Captain HO at moments when they were ready to give up and when indeed she herself would have liked nothing better than to throw Captain HO's khaki sleeping cloth over her head and retire for the duration.

But there they were, the three of them waiting in the sun for the next thing. The only one who looked fresh and happy was the fourth, Lemony, who had stayed out of the picture as much as possible.

When after another few days of practice

it was clear that Captain Ho could dismount and mount whenever he wanted to unless he was very tired or Chandrakant specially nervous or Pomegranate talking too much, Lemony finally commented. "Now," he said, "you know the difference between wanting and True Wanting."

"No", said Pomegranate.

"They go together", said Lemony.

"They may go together," Captain HO said, "but they don't happen at the same time."

"And which one do we use for conquering?" asked Chandrakant.

"Both or either", said Lemony. "One takes longer and is more painful but useful and not to be sneezed at when you don't have the other."

"But in that case, in that case . . ." It was Chandrakant but he stopped dead because he had begun to suspect that he was the stupidest of the three and he didn't want to make a striped donkey of himself.

"Yes", said Captain HO for there was now good communication between himself and

Chandrakant. "He's quite right. In that case we've already begun."

"Quite", said Lemony, at which single word they all felt very refreshed. "Now be on your way. And remember the rules: If you meet a dragon slay it. If you meet a beautiful damsel free her. If you meet a toad kiss him."

They had already gone a little way, tears blurring their eyes, for they had grown fond of old Lemony, when a voice reached them which might or might not have been his. "But if they meet themselves . . ." it said, and then each one was shown exactly what was going to happen and what they were to do and it was so beautiful that they trotted on in deep silence for a long time. The grass was green, the sun shone, the birds sang. They were neither hungry, thirsty nor anything else. There was not a single want in their lives.

And they went slowly towards their camping place, each one wondering what it would be like to meet a dragon, or a princess, or a toad . . . or . . . himself.

IN THE SHOWER

Why this pressing Pondicherry heat
If not to melt the ego-frozen heart?

Even tears congeal inside my head
Or drop like crystal cold on marble cheeks.

Hidden Flame
Penetrate this solid core,
Smelt this hard resisting lump of ore;
Let it flow

Change it into living, liquid gold.

AUROVILLE AFTERNOON

Eyes closed
Body stilled
I lie with thoughts
Of self sought.

Behind lids' darkness
Form tears that can't be cried.

For small selves I can weep:
But for you Divine Lover
The pool of longing is too deep
To spill out.

I wonder,
Baffled,
Then remember a promise:
"Her greatest progress is a deepened need".

Judy Ferris

July 1977

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A HIDDEN LIFE: RELIGIOUS DIVERGENCES

Promode Kumar Chatterji

It was the month of Kartic (October) which brought a sweet and pleasant touch of the approaching winter. With a sound body and sound heart, I set out on a pilgrimage in western India and was touring from place to place.

Now I am going to Mathura [Krishna's birth-town] on the way to Brindaban [Krishna's haunt] where I have a mind to visit the recently discovered sites of Kansa's prison where Sri Krishna was born, and the Keshav temple [Keshav is one of Krishna's 108 names]. I am quite alone with no one to accompany me.

Having put up in a rest house, I had my dip in the holy waters of the Jamuna River,

Promode Kumar Chatterji was born into the artistic and literary life of Calcutta in 1885, which he took up as a painter and short story writer. Still a traveller in India, he found many motifs for his stories in two decades of visits to living Tantric personalities and centres in the first third of the century. Also out of this period came his widely known three volume book, Tantravilashir Sadha Sanga (Company of Holy Men by One Thirsting for the Knowledge of the Tantras). Promode Kumar Chatterji is now residing in his birthplace, Calcutta. This story was translated from the Bengali by Jibendra of the Sri Aurobindo Ashram.

partook of some consecrated food in the temple attached to the river landing, and left for the site of the Keshav temple. The local people have not the least idea of the excitement in the outside world over the discovered sites of Kansa's prison and the Keshav temple. Besides, those localities are inhabited mostly by Muslims, who wouldn't be concerned about Hindu temples. They are places for the stands of horse-drawn light carriages and are the haunts of poor, working class people. Various kinds of small shops are located there within a covered enclosure.

I found the temple has long since gone into ruins, and is now converted into a cowshed for milkmen. It is proposed that a new temple to Sri Krishna be erected on the very site. What I found was quite contrary to my expectations, and I felt greatly disappointed and considerably tired after a futile rumbling for nearly three hours. Out of such feelings I stepped towards the shore of the Jamuna, with the intention of refreshing myself washing off the dirt and dust on my hands, legs and face.

Then came the time for vespers. Small candles illuminated for *arati* [evening worship] set off the river landing in such regal splendour that it is unmatched by similar sights elsewhere in India. There was a regular crowd which began to thin out with the passing hours—hundreds of men and women came and went. When it was near midnight,

I got up to return to my rest house.

Standing on the road near the landing was a Muslim; not an ordinary working class one, he looked like a gentleman and somewhat modernized. As is the custom with the Muslims of western India, he had a well-trimmed beard of sable silver colour. His face, though tanned, looked bright with a keen and piercing expression in two small eyes. They wore the look of an intense search for something lost. I felt he was gazing at me, too. As soon as our eyes met, a strange sort of curiosity filled me. I paced up quietly and stood before him. Even though he looked past middle age, there was a certain youthlike flow in his appearance. His lips were black with the juice of betel leaves and *zarda* [spices].

Turning the same keen look, he scanned me from head to foot and coughed a few times, covering his mouth with a fist—it was a cough indicating an asthmatic type. He then stared at me expecting me to speak first, as if it were my sole concern.

I asked him, "You must be looking for someone, I suppose."

"Yes, reverend sir." He paused; and after a while said, "Are you a Bengalee?"

Now this word "Bengalee" was so full of harshness and in such a tone of malice that I felt very uneasy. But in spite of it all I said, "Yes".

"Are you on a pilgrimage here in Mathura and Brindaban?" he inquired.

After I answered in the affirmative, he asked a third question: Did I belong to Calcutta? I had to admit I did, but had an inner suspicion of dealing with an intelligence agent. I had had enough of such experiences before—there was no immunity from police vigilance for a Bengalee, even outside Bengal.

Without adding another word, he just looked around him and then asked me in a

bland tone, evidently with a bit of effort, "My humble cottage is close to the big gate over there. I would have a talk with you. Will you kindly accompany me there?"

Was "cottage" said out of humility? As soon as I heard the word, I thought it must be a palace. The big gate was immediately nearby, so when we reached his "palace" in no time, the sight I was greeted with left me with no zeal to proceed further. It is impossible to believe there can be such a great and hideous disparity between a man's apparel and his place of residence. Even with an ocular proof one is not prone to believe it. However, let that go. My mind underwent such a wave of revulsion that I suggested we return to the shelter of the Jamuna landing where we could resume our talk. The man had anticipated my feelings, and instantly agreed to the proposal. So we came back: the railway bridge was close; a train passed over it, and the gentleman stared in that direction. I felt very uneasy and asked him to begin his tale.

"Yes, reverend sir, I am beginning. I have a son who is my only one. He has been missing for the last ten or twelve days." I did not know now I could help him in this, I replied. He said, a little plaintively, "First listen to me—then do whatever you like."

Then he began to narrate: "This story of my son is a bit strange. He himself was of a strange and peculiar nature. We are Muslims. You may not know that we belong to the lineage of *badshahs* [sultans]. We had great influence in Delhi from the time of Sultan Ahmed. There was a time when the whole of India used to be guided by our orders. Lord Dufferin [the English viceroy] settled us with rent free land in Agra. All these are recorded in official papers."

This was too much for me. I prayed to him

in a piteous tone to relieve me of this torture, by saying he had better confine himself to the story of his son.

"Yes, yes, I am coming to it. But if you do not know what folly he is about to commit, being an issue of such nobility as ours, how are you to understand what follows? That is why this preface . . ."

I pleaded with folded hands, "Now please, come to the point."

"Yes, I was speaking about our religion of Islam. A time will come when the whole world will have to accept Islam—otherwise there is no salvation for anyone. We belong to the same Muslim community. To us the Hindus are *kafirs* [infidels, having no true religious faith]. We regard all Hindus, whoever they may be, as *kafirs* and our priests do not even tread on their shadows. But if ever through the grace of Allah the *kafirs* take to our religion, we treat them as our brothers, make them one with us . . ."

What a torture! But there was no other way. I had to listen to him whether I liked it or not. The current of this religious fervour and enthusiasm in which I was thrown left me with no further curiosity about the strange story of his son. When it became absolutely intolerable I intervened, saying, "All right, you stay here. I am going", and got up and gave him an air of *salaam* [leave-taking] with upraised, folded hands.

The man stared at me as if he had done something heinous, and implored: "Please take your seat. I am going to speak about my son."

When I was obliged to sit down, he began, "Why, don't you know? There can be no comparison between our catholic religion and the idolatry of the Hindus. We believe in The Koran. It is written there that the Hindus can never go to heaven—they must go to hell.

That is the reason why we give early religious teachings to our children so that they may have faith in their own religion."

I finally saw that a great animosity was tormenting him from within. There could be no release from it without this unburdening of himself.

But by now I asked him impatiently, "Now please start with your son's affair."

"Yes, my son is named Dadar Rahman. He studied in the *muktab* [a primary school for Muslim children], and had read one or two English primers. He was of a very quiet disposition and everyone loved him. Being very shy, he was not adept in talking. Still we kept him under the strictest vigilance—that is the rule of our aristocracy. I had hoped that he would grow into a true Muslim one day.

"He was about sixteen years of age when one day he asked his mother a very curious question. Do you know what he said?" With this he looked agape at me wondering whether I, too, was surprised like him.

I replied, "How am I to know? I was not there then."

"Well, do you know what he said? 'Amma [Mother], why do you call the Hindus *kafirs*? Answer me, you must answer me today.' His mother is after all a woman—naturally she could not give any answer. At night she told me what her son demanded. I burned with anger on hearing this, dragged him by the ear to the courtyard and began to whip him mercilessly. 'Those who do not subscribe to our holy faith and who worship idols and images are called *kafirs* in The Koran. Will you ever again ask such a question?' He did not utter a word nor replied to my reproach. I got short of breath."

With this the father began to breathe quickly and exclaimed, "We have been created by *Khoda* [God] himself. Why should our

children utter this kind of sacrilege? But let that go. Now after that incident, he never asked anyone a single question and passed his days in grave silence. I thought he must have come to his senses as a result of that hard lesson.

"One of my nephews, Kasem, is his class-mate. At teenage, Kasem attends prayers five times a day, which we ourselves cannot afford to do. He is an orthodox Muslim and we all have the conviction that in time he will become a great man. One evening a few days after the whipping incident, Kasem stealthily came to me after the vespers and said, '*Chacha* [uncle], Dadar has altogether become a *kafir*. He keeps looking at Hindu gods and goddesses in their temples, watching from the side entrances and muttering something with tearful eyes which I do not understand. Yes, tears appear in his eyes, I have seen them myself.'"

Here the redoubtable Muslim gentleman took a short breath and resumed: "Having heard all this from Kasem, I took him to our grand *masjid* [a Muslim Temple or a mosque] where our priest and other priests live. He questioned Kasem in detail about what he had witnessed. After confirming each detail there Kasem added, 'Day before yesterday when we were returning from school, Dadar told me to go home alone; he would follow shortly. I knew he wanted to get rid of me so he could visit the temples on the way.

"I told him: 'I won't allow you to go there; if you go there, you are sure to become a *kafir*.'"

"Do you know what he said to me? 'Brother, have you seen Kisenji [Krishna], the God and His royal consort in that temple?'"

"I objected, 'We are not supposed to see all those things. We are true and faithful Muslims.'"

"Dadar, however, paid no heed to my words and began to tell me a hundred different things, concluding that 'If God is the creator of everything, then why should we not see what appeals to us in His creation? If I enjoy these things, that does not harm anyone, no one suffers on that account. What's the harm in seeing?'"

"His questions infuriated me. I declared, 'You must have become a *kafir*. Our Allah will surely be cross with you and send you to hell along with those *kafirs*.'"

"He did not get angry at my words but merely said, 'God is looking at everything. Why should He then get angry with me when I have done no wrong?' Yes, then he even added, 'Is God subject to anger and hatred like weak and insignificant men such as ourselves? Is it possible to realize God without being great and forgiving? Can greatness coexist with these pettinesses?'"

The boy's father continued: "The priest, intently listening to all this, then remarked, 'Surely, some children of the *pandahs* [self-appointed guides of temples] must be after him and have taught him these sacrilegious things.'

"Dadar,' Kasem replied, 'has never been seen with the children of the *pandahs*. Besides, we do not mix with them nor they with us.' On this, the priest went away to consult Firuksar the fakir and we returned home.

"At our entrance we found my son Dadar sitting quietly alone. His face did not seem to indicate he had any sense of sin or guilt. He is a Satan, adept in concealing his real feelings and motives. I wanted to elicit information as to who was his counsellor, which son of a *kafir* had furnished him with clues to all those mysteries, and for that purpose gave him such a beating that he lost consciousness without betraying a single word."

I felt extremely bitter and disgusted as I thought of the extent of these things he had related about his lost son. I realized that they had suspected either some *pandahs*, or their children, of trying to convert this innocent and religious-minded boy to Hinduism. Although I felt it would not carry conviction and would be a mere waste of energy on my part, I could not help making one observation.

"Well, *mia sahib* [respected sir]," I began, "you must be above fifty."

"Yes, I finished fifty-five during this last *Ramzan* [the main Muslim festival]."

"Well then, have you ever seen a Hindu trying to convert a Muslim?"

He shrugged his shoulders and remarked, "True, I have not seen any such conversions before, but now *suddhi* [taking back after a ceremony of purification] has come into vogue."

"But that is not meant for a real Muslim. *Suddhi* is only for those who were Hindus but had been ostracized for some reason or other or had become Muslim converts. Isn't it so? If some of them wanted to return to the fold of the mother religion . . ."

"That's outwardly true and given out to the people, but who can guess their real motives? But this is absolutely certain: such conversion is impossible in the case of a genuine Muslim. So they may be trying with innocent and light-hearted children."

It was not possible to proceed after this, but still I said, "*Mia sahib*, have you not heard that the Hindus do not believe in conversions to other faiths? The Hindus cherish the idea that one cannot be a Hindu unless he is a born Hindu."

"Yes, I have heard that but . . ."

Now this "but" has brought all this confusion.

In any case he seemed to have thawed a

little. With a plaintive look he said, "Now listen to the concluding portion of the story. A day or two before his disappearance he showed strange manners. His mother accused me of neglecting the boy. She said, 'I think he is under the possession of some occult power, otherwise why should his eyes always look red? They are full of tears. When he speaks with someone, tears trickle down his cheeks. If someone approaches him, he goes away and wants to be left alone. I am afraid of his ways.'

"His mother's words induced me that very night to go to his room with a lamp but he was not there. Where could he go? Kasem and he lived together. I found Kasem asleep. When I woke him up he said after some reflection, 'I do not know when he got out. He is in the habit of doing this every night.' After a strenuous search I found him sitting by the well in the darkness. I brought him in and thrashed him like anything. I know how to exorcize ghosts with a sound thrashing. But even this brought about no change in him; he remained the same devil that he was. It is strange that after so much beating, he never vented anything in anger. After that, when I brought an occultist from Maulali under the counsel of my wife, he escaped.

"Before departure he had told Kasem to give up all hope for him, saying, 'Ladlie [Krishna] has called me. I have really become a *kafir*.'

"Since then he has been missing but I have not been able to give up hope. It is nearly two weeks now. I search for him daily in these places. Is such a fate possible to bear—that the issue of such an aristocratic family should become a *kafir*?"

"But what do you expect me to do?" I inquired.

"He is my only son", the *mia sahib* said.

"I want him to come back. Ever since you sat by the river landing I have been observing you, and when you walked up I thought you would be the man to help me find him."

"Your son has become a *kafir* out of his own choice," I replied. "Will you take him back when after so much torture he does not want to live with you?"

"He is a mere child; he has done something without understanding its implications", he persisted. "I shall point out his mistakes to him and take him to the great saints and fakirs that live in our mosques—for I am firmly convinced that their influence will change his mind."

"Very well", I agreed. "I shall inform you if by chance I get any clue to his whereabouts."

He gave me his address where I could drop him a letter. Thus our conversation ended. The very next day I left Mathura.

Brindaban is quite familiar to me and a very favourite haunt of mine. I have had occasion to come here several times. Not only that, the precious gems I have gleaned here during my probationship of spiritual life are a cherished treasure with me even to this day. I usually put up in the Brahmachari Ashram in Radhabagh. I have also stayed long in the ashram, Keshavananda [the ashram of Krishna], and this time I put up there.

That next afternoon I went out for a stroll on the banks of the Jamuna where the *sadhus* [spiritual seekers who renounce the world] live in seclusion. I was just wandering about. On the other shore of the river an extensive coastline was visible with a tree here and there; behind that the blue horizon was covered with thick lines of trees. A bit of a walking distance from the place where I sat were three big *siseram* trees. These grew in a clear grassless tract in such a straight perpendicular way that they gave the impression

of a well-shaped triangle. It looked as if it was the seat of some yogi but it was not empty—inside that triangle was a figure seated in a beautiful and ineffable way, dressed only in underwear. The sight was such a fascinating one it forcibly drew my gaze, appearing to be that of a *Vaisnav* [Vishnu worshipper] and yogi; his manner of sitting was like the yogi's.

Because of my restless nature, the figure of a *sadhu* has been an object of great attraction to me from very infancy. The sight of a calm and quiet recluse stirred in me the yearning for a greater intimacy, and I could no longer stay quietly in my place: I instantly walked over and presented myself before him.

What I found was a boy of rare figure with a fully formed healthy body and a dazzling white complexion. I saw in him Paramhansa Sukdev himself, the son of Vyasa. His beauty struck me dumb, and my eyes clasped him. Although this beauty was external, it was set off by the splendour of his inner perfection—there was an intense radiance in it. It is the beauty which artists worship.

It was a bit cold at that time and he had no clothing on his upper body. There was probably no need for any. But my gross body-consciousness attributed my feeling of cold to him and I wrapped a warm cloth around his trunk. He did not utter a word; his eyes were fixed towards the sacred Jamuna River. I thought he might be one of the young devotees of the *Vairagi* [world renouncing] class who lived in seclusion. I had seen many a young *brahmacharya* [celibate] among the *sadhus*. But what was exceptional were his eyes. Many have heard of lotus eyes—these eyes were of a crimson colour with glistening tears which were about to spill out.

Ever since arriving in Brindaban I'd been

thinking of Dadar, the son of that agitated Muslim gentleman. I was visualizing the efflorescence of divine love in him, his calm and heroic endurance of his father's thrashings and attitudes, his disappearance and escape from home and all such things. The moment I saw this figure, all those thoughts vanished and my mind settled upon him. I had no inclination to ask him anything, but just sat watching him.

Suddenly a *brojobasini* [local lady] with upper underwear and a *choli* [sari blouse] all blue appeared before him, with some food covered in a dish in one hand and a bright brass bowl in the other. Her face was supremely graceful.

She took her stand in a charming posture before the boy and placed the things in front of him saying, "Now do have something, my darling. I am in a hurry to return home after your meal and then after finishing my work I shall come to take you there."

Having spoken these words she affectionately gazed at the boy. She did not care to notice the stranger present in my person and behaved as if no one was there except the youth. Her words were wonderfully sweet and, added to her lyrical voice, created a fine music.

But there was no change in the attitude of the young *sadhu*. He continued gazing at the Jamuna with the same unblinking eyes.

The lady called aloud, "My darling, my darling", and tenderly touched his chin.

Then from his trance he started, gazed at her face and was about to get up as he said, "Champa, take me there."

With the tenderness of a mother the lady took hold of his hand and said, "Not now, my boy. Just take a little; I shall take you there in the evening."

With this she took a handful from the dish

and pushed it inside the mouth of the boy who could hardly take more than two mouthfuls. Even after various persuasions she did not succeed in inducing him to take more. The youth then drank a little milk from the bowl and as before continued to gaze at the other shore of the Jamuna in deep contemplation.

The lady now turned a plaintive look towards me and asked if I did not mind staying there for some time to look after him. She was pleased at my reply and told me after a mournful glance at the boy: "Ladlie [Krishna] told me yesterday that he is in constant trance and has no sense of external things. That I should feed and take due care of him, otherwise he will leave the body. Yes, for the last ten or twelve days he is practically living on nothing except a little milk. How can the body survive?"

Then she gave a surprised gazelle-like look at the boy and said, "What can I do? Stay here, my darling, while I go home to attend to my work. I shall come back towards the evening to take you. All right?" The speechless, immobile, entranced youth sat without stirring.

The disappearance of the *brojobasini* was a mystery. While I was looking at the figure of the yogi, she turned to go away with the dish in one hand and the bowl in the other. Then she completely vanished from my sight in only a few steps, while I distinctly remember there was nothing between us, neither a tree nor any other form.

From what I saw of the coming and going of the lady and her short stay, it appeared that a supremely delightful and unearthly drama was being played on the banks of the Jamuna around this youthful ascetic. We intellectual people are accustomed to hear of religions of love and devotion from sages,

and sometimes out of sheer egoism we think we have understood them and their significance. But God alone knows whether we have. What transpired here before my very eyes forces on me the conclusion that everything here is strange, unique. Ever since setting foot in Mathura this time, I've come across things which are singular, unprecedented. I am simply bewildered.

It is almost dusk now. A strong wind is blowing from the side of the river. But it does not appear that all these external happenings are having any affect on the yogi's senses. I am now seized with a strong desire to speak to him. Will nothing emerge out of my questioning?

I uttered, "Hari, Hari" [Krishna, Krishna]. When those words reached him, he turned towards me as if in fulfilment of my desires. "Babaji [holy man], are you in trouble?" I asked.

His reply came slowly. "There's no trouble at all now that I am in Brindaban. When I lived with my own people—my father, mother and brothers—they all used to thrash me without understanding me just because I could not come up to their expectations. Ah, but that is a tale of the past." He continued after a short pause, "They have no idea what religion is. So they are afraid lest I should lose it and become a *kafir*. That is why Ladlie [Krishna], that is why Kanaiah [Krishna] . . . " thus far only, and then tears poured from his eyes. He resumed, "What compassion . . . Govindaji Shri Radhika Ra— [Sri Krishna, Radha, Ra—]" Words failed thereafter.

I found him in the same state as when a man loses consciousness, but with eyes open and winkless. One is afraid of those eyes; they are so unnatural.

I was observing him when he suddenly turned towards me saying, "Friend, do you

know where Radhakund [a sacred hot spring] is", and stared at me with great eagerness.

When I said, "Yes, I know", he seemed greatly excited.

"Then will you take me there?" And the very next moment he suddenly cried out, "No, no. You can't go there. Nobody can go there without the grace of the Queen of Brojo [Radha, Krishna's completely devoted one]. Champa, her companion, will take me there. Will she be long in coming?" These he slowly spoke halting at every word.

Then I asked, "Will you tell me something about Radhakund? One is delighted to hear it."

As soon as he heard these words of mine, a strange and ineffable glow lit up his face. It is impossible to describe that effulgent light.

"How can I describe it? The whole atmosphere there is surcharged with Love, with the wind of Love blowing everywhere. Male and female companions move about in rhythmic dance. Each word, each song, each tune induce complete self-forgetfulness. Even a short stay there makes one almost mad with joy. Ah, ah . . . " Here he fell into a sort of trance and then resumed, "What a light is there! If only you saw their images with divine faces and heard the sweet jingling sound of their steps! Oh my Kishenji [Krishna], my life is blessed", and he fell into complete silence.

I was going to say something when he asked me, "Have you ever heard the sound of his flute in Bansipith? That tune, that music will strike a familiar chord in your heart. I must go there, yes I must go and shall no more return". Copious tears literally trickled down his cheeks and he once more became silent. I was also about to fall into a swoon in the unspeakable delight of his companionship, but that state did not last.

Is there any man with the stony heart of a

beast who is not seized with a strong, even irresistible desire to visit those places of which experience bears such direct and vivid testimony to their living truth? I became conscious of my mounting desire to go there and again cried out, "Hari, Hari", to make him hear. The moment he became externally conscious, I said, "*Babaji*, all are not equally fortunate like you. Have some pity on me and show me a little". These words brought him to the realities of the situation.

He said, "Well friend, it is beyond my power, how can I? My companion, Champa, can alone take you there. She is my guru—the pupil of my eyes. I can never go there unless she takes me along with her".

Champa now appeared at a distance. As soon as he saw her, he exclaimed, "Now I shall go there and see them, Shyamsundar [Krishna] and Radhika Rani ...". He had

hardly uttered these words when his eyes became fixed and words failed him.

When Champa came, I was simply struck dumb by her beauty. It was not that *brojobasini* who had asked me to wait here. Nor was her dress the same. I never saw any one in such a dress before—all were fine raiments floating in the air. Her unique gait was filled with a strange and ethereal beauty. The moment she touched the boy, he stood up. Champa preceding, followed by that young recluse, they disappeared before my very eyes.

I became still, like a fossil, and sat there for a long time. No words came to me.

The next day when I again came to the same triangle near the Jamuna with the seat of the yogi inside, I found it empty. After this will it serve any purpose to inform his father?

ON THE TOUCHING DOWN OF AUROVILLE—III

Ronald Jorgensen

This part of "The Touching Down", moving into the physical beginnings of Auroville, comes from Aurovilians themselves.

Bob and Deborah, a young American artist and dancer who established Auroville's community of Forecomers, were the first ones to actually build and live on Auroville land. Although this was begun in June, 1968—about four months after the inauguration of the city in February—Bob felt moved to keep a record of his correspondence with friends in the United States after leaving that country, which reveals something of the process he went through in discovering the Yoga, the Ashram, Auroville, and certainly himself.

"Dear A and B,

March 5, 1966

I have discovered for myself what C had told me long ago, that timeless travel, though sometimes good as a means of stepping back from the entanglements of one's own life, can develop into a meaningless opiate of avoiding oneself. There are literally hundreds of young people eighteen to twenty-five from America, England, Canada, Australia, on the binge of perpetual travel over well-beaten trails through the "undeveloped" nations, making it around the world on 300 dollars or less. It's now to the point of being like a table game, like say, "Monopoly": for free room and board—stay at temples in India; or advance to Kuwait, sell pint of blood at hospital, pick up \$25.00. Perhaps it will serve the purpose, as I think it has to some extent for me, of concretely proving to people that there is nowhere to go to escape oneself, and perhaps some will stop and see the direction of the real journey.

"I have stopped in India. I am living in a beautiful hut of bamboo and woven coconut leaf in the middle of a two-acre garden of which I am now in charge. I live alone as I have during most of the trip and have come into a state of peace and calmness and slow but very positive changes in health. My health now is unbelievable to me. I'm digging in the fields, bicycling for miles, discovering and exploring many new areas of myself. It is not, of course, just the food and exercise, but this wonderfully magical place I've come to. The garden I'm in charge of is connected to a yoga ashram with a population of 1400 people from a great many nations. It is a largely self-sufficient community founded on the teaching of a great Indian yogi, Sri Aurobindo, and is "run" to a very great extent by a woman known as "the Mother", French by birth, who was something like Sri Aurobindo's spiritual partner. Sri Aurobindo died in 1950. Much of his teaching is similar to the Yoga taught in the Gita.

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The key idea is detachment rather than rejection of action, so people here do not just meditate, exercise and practice breath control, but carry on the activities of full life. The difference is that there is a persistent effort made on the part of each to detach his ego, self-involvement, personal ambition and vanity from his life and work to make his total effort and being an offering to the Divine, each individual striving not to answer the call of lower physical and emotional nature but to surrender to a force from above of greater transparency and expansiveness. It is, as you can imagine, a rare experience to live in a world of people turned this way. The effort of constantly examining and attempting to expand your own consciousness is greatly enhanced, the vibration of life is somehow on an intense totally symbolic pitch and well, I can explain no further now, but I'm day to day becoming more deeply involved here.

"The Ashram is now in the process of laying the foundations of a new city, Auroville, in which Sri Aurobindo's vision will be translated into life on a larger and wider scale than is possible in the Ashram: the city is intended for 50,000 people. There is a slow influx of people from all over the world to work for this city, and it becomes increasingly clear that my arrival here is part of it! Because I'm so deeply immersed in the total climate here, I have of course been unable intellectually to evaluate it, but probably that is not important now. What is important is I feel for the first time the surge of energy that comes from being under the influence of hope and aspiration, arising from something larger than purely personal interests . . ."

Also among the first to settle in Auroville was a twenty-seven year old Swedish woman named Shyama. She had met Frederick from West Germany in Pondicherry and, together with her three children of a previous marriage, they had moved out there to build a proper house in late 1968. But before then, at about the same time that Bob wrote his letter of discovery to America, Shyama met the City of Dawn. As in the subsequent descriptions which we are grateful to have in these pages, her remembrance was shared with Michael Zelnick of the Sri Aurobindo Ashram, who tape-recorded a series of such interviews with Aurovillans in late 1974. Shyama begins.

"There was an exhibition on Auroville in 1966 which somehow touched me very deeply. This was, of course, before Auroville was founded in 1968, the exhibition was in the Ashram. It was still just in idea, but taking shape so concretely that they were actually building models . . . and it touched me . . . in fact, I had then one of the very few real visions I've ever had in my life: after the exhibition I went to the Samadhi [the spiritual centre of Sri Aurobindo Ashram, which holds the physical bodies of Sri Aurobindo and the Mother] and while I was sitting there, meditating I suppose, I saw this *huge* wave. It rose, a very huge wave, and its top, just when it would curl and break, it started spinning and took off! And somehow I connected this with Auroville, somehow this wave that instead of curling and breaking somehow gathered itself and broke free was Auroville.

"By then I had met Frederick and we were staying together and he also had had some experiences of Auroville. We asked Mother if we could build in Auroville and she said yes."

Frederick himself had, unlike many Aurovillians, come to the Ashram after hearing of Sri Aurobindo and the Mother—so the then twenty-nine year old's trip to Pondicherry was the pilgrimage of a devotee. Before Frederick and Shyama built their house they were among the large group of persons at the inauguration of Auroville, where the now well-known charter was read in twelve languages and a boy and girl from each of 121 countries and 23 Indian states placed a handful of their native earth in a lotus-shaped urn, sealed at the centre of the city. Frederick speaks of the beginnings and development of Auroville from that point.

"I suppose it really must have started much earlier, but we can take for convenience the inauguration as the start of Auroville and I can tell you, and I think anyone who was there would also say, that something big, *big* in every sense of the word, happened then. Something really was born, a new consciousness "came down" and, as I say, I think that everyone who was there felt this.

"And I suppose that we all felt, certainly we all hoped, that this new thing that had been born would simply stay and continue to grow and develop here; but it was not that way. It was like after a delivery, the periods of contractions which I suppose are painful—it was like a glimpse of the future, as though we had been taken into the future for a moment and shown something of what that could be, but then we had to go back and go back and go back very far, and perhaps we have even yet not gone back as far as we must go, to prepare the conditions so that this future could happen here. It was as if Auroville, this new consciousness were floating on some higher plane and even after the inauguration it was not absolutely rooted, localized here—it was waiting for conditions, conditions of consciousness, to be created which would let it take root here, but it was also possible that these conditions might not develop and then this consciousness would be fragmented, dispersed and go off and come up in bits and pieces wherever in the world there was an opening.

"But now I feel this rooting, this localization, has taken place: I myself experienced at one point this incredible archaic response to the Divine descent by the earth itself and then it was clear to me that it *was* going to happen here, that it *has* happened here, that now the choice has been made, that the earth here has now accepted to be the site of this development.

"But still it is only at one point, as it were, that these two planes have come together and fused and we do not all live at that point—of course I am not speaking of a physical point—so there is still a great deal of a kind of tension, the force from above bearing down, putting pressure on matter to force an opening, and the resistance from the earth—and we are in a way stretched between them. But the fusion has occurred at one point and one can feel a great love, a love that heals, flowing from that point and gradually making things easier. For me at least it was always . . . you had to push and push to get anything done—and now I am speaking in both physical and psychological terms—you had to push and push, it never gathered its own momentum. And that has changed now. It is as if the whole earth is gradually beginning to respond. You plant something and the chances are that it

will grow. You initiate something and it goes, not necessarily in the way you planned, but it goes, it gathers its own momentum and rolls by itself. It was not like this before. Every time I visit some place in Auroville which I have not been for a few weeks, I am amazed at how rapidly everything is moving, changing now. It used to be that we had to push all the time to make Auroville go, but now we have trouble keeping pace, keeping it from breaking out always in a dozen different directions that we are not yet ready for.

"And one sees now something perhaps of the collective consciousness developing. I don't know how it works, I'm not aware of how or when I receive it, but there are days when suddenly an idea comes, let's say, "sports", and it is like everyone I speak with (and I check myself to see if I have introduced the idea and usually I haven't), everyone is onto the same thing—"We should have a physical education program", or "Can't we organize sports?" or "Let's play some tennis"—it is like something which establishes itself in you and establishes itself in others and there may or may not be this interpersonal confirmation, but you *know* that at that time if you do something, buy a couple of balls or put up a volley-ball net, or build a tennis court—it will work. Then the problem becomes to be able to distinguish the ideas which have that collective force behind them from the ideas which are just your own and which perhaps you wish were made collective."

And just how this collectivity of persons gathered, from wherever each lived on the earth, what got them here—we began with Shyama in a sort of flash back.

"I had heard of Sri Aurobindo long ago. I was married to an Indian man and my mother-in-law was a devotee, but still it didn't mean anything to me personally. Then, in 1962, I met A who came to East Africa—we were living in Zambia at that time, and I saw that he came from... somewhere where the light was. That was all. Then the turn my life took, it became... I did something stupid—I started asking too many questions. And I never had any answers, and it became for me imperative to have the answers. I began corresponding with A and that went on for a few years, difficult years, with sort of classical existential problems and answers: "Why am I here?" "What's life?" "Is there nothing?" But these letters from A, maybe it wasn't so much what he wrote, but there was a steady contact, he was a friend... In the meantime, of course, the marriage was breaking down at the same time as these questions were pressing, and it was decided that I would take a holiday and come here. That was in '65—March-April '65.

"And I met the Mother. And... I knew who she was and... she knew who I was, and I knew that she knew much more about me than I knew about myself. And then there was a whole series of experiences. I encountered for the first time my soul—I hadn't even known I had one. And with that—there were some other experiences of a very fundamental and necessary nature, I couldn't describe them in much detail—I knew what I had to do with my life.

"But I thought I could go back to Africa and do it within that framework. So I returned. But it turned out—there was again, a half-year with many drastic changes—I had returned to the darkness and chaos and half a year later it was not solved, so I returned to Pondicherry

with the three children and I've stayed here ever since. When I came, it was at first to be just for one year. It was to get a bit clearer, a bit quieter. I had found something here, but I had still no idea that my whole life was to be . . . dedicated to the yoga. But then very soon there was again a very strong experience of the Mother, within . . . and then I knew that actually I belonged to her and always had . . . I just hadn't known it . . . and that this was my place. It's a very funny feeling because, you know, how could I not have seen it all along?"

Frederick, Shyama's companion, describes an opening directly to Auroville.

"I experienced Auroville as a possibility, as a reality existing on a higher plane seven years ago, when I had only been in Pondicherry, in the Ashram, for a couple of months; and I experienced it as a very personal challenge, a very personal call, like a call by a guru [one who represents the Divine to you, and so is your spiritual teacher and guide]. I brought this experience to the Mother and she confirmed it. And everything which applies to one's relationship with the Guru applies to my feeling, my experience of Auroville: all the idiosyncracies, all the paradoxes, all the things which don't seem to make sense, all the seemingly unnecessary obstacles and hindrances and difficulties are part of the work of the Guru on me.

"It is difficult for me to compare Auroville with other communes because for me, Auroville *is* this relationship and is not tied to or dependent upon the successful realization of a township or even upon the growth of the community: this relationship is as valid for me alone or within my immediate family as it will be if after ten years we really have 50,000 people here in a thriving township—it's independent of that. So to try to compare Auroville with another commune is like trying to compare one person's relationship with the Guru to another's—it is impossible. It is for me something very personal. I'm not especially after anything collective, after a community—it just happens to be that Auroville, my Guru, is at this time presenting itself as a community which grows. And as I do not question the being, the peculiarities of the Guru, I do not question this but try to fit myself into it. So the best way I can explain is that . . . life here in this particular place, this geographical location we call Auroville, is a "teaching". I don't know if that makes sense: being in a place = a teaching—but it often seems to be so. Very often I find that certain happenings that come during the day, situations that arise in the work, certain failures, certain successes, have direct, intimate relation, a certain validity with regard to my inner state of consciousness: it is like constantly, twenty-four hours a day, being exposed to the teaching of the Guru."

Vikas, now about thirty-three, has been working on the Matrimandir, the central work of Auroville, for several years. He tells the story of his unforeseen voyage here.

"I had left England with the idea of doing a world tour. I'd been working as an architect, and I chucked [gave up] my job—that was after someone had laid an acid trip on me, without my asking for it, during a vacation on a Greek island . . . and that kind of changed things for me . . . I proceeded with the idea that I would eventually come to India . . . for the

obvious reasons: when you've been through a thing like that, you want to get into touch with something that can make you understand what's happened to you. Well, after about a year of travelling, I got here.

"I heard about Auroville from a young Swede that I met on the way up to Kathmandu; we talked for about six hours on the top of this truck on the way up to Kathmandu . . . and he was just telling me about Mother and Sri Aurobindo and Auroville the whole time. He'd only been here for a little while, a couple of months maybe, and he's not come back since, but it doesn't matter. He had, at seventeen, this incredible light, this wisdom, and I think, more than anything, this strength . . . it was so beautiful that somehow it represented what I was looking for . . .

"I went to see the Mother. Once.

"And even then it was curious, because my first reaction after seeing her, the first thought that came into my head, before I got to the bottom of the stairs, was that I was not worthy to be here. By then I had sort of got to know one person in the Ashram and I told this to him, that this was my reaction, and he said to be careful of not jumping on it, just to wait and see what came . . . It was very powerful, this meeting with Mother . . . when I look back on it now (the whole thing took maybe 10 seconds), it seems as though she grabbed hold of my eyes and said, "Just look, from this side, at yourself" . . . And what I saw was a mess . . . I think it was that which made me think I wasn't worthy. But gradually I came to see that staying here was the only, or at least the very fastest way, to do anything about it, about the mess I was."

Six and a half years ago Jocelyn Elder came to Auroville from a number of countries. She was about thirty-three then. Jocelyn goes back to the beginning in her narration.

"I was born in Burma. I received my early education in India. Then my family moved to England and I finished my education there. After that I lived in France, Spain, Switzerland, Scandinavia— so I really don't associate myself with any one place or country. . . .

"While I was in Switzerland I was living with my husband and another woman as an experiment, the three of us living as a family unit, and we were looking for some place where we could live together and raise our children and we couldn't find any place that would accept all three of us as residents—we were of three different nationalities—my husband was Swedish, Carol, the other girl was American, and I had an English passport.

"Then one day some friends of ours showed us an article that some friends of theirs had sent from India. It was an article from *Equals One* [a quarterly journal published in Pondicherry and dedicated to the vision of Auroville], and upon reading it I felt that if only 25% of what it said was anywhere near the truth, then this was the place we were looking for. I managed to persuade the others that this was where we should head for; other people we knew became interested, and eventually a group of seventeen of us decided to make the trip as a caravan. Three months later it was down to ten and finally only four of us made it to the East, and only three of those four people ever got to Auroville.

"The magazine I had seen had spoken of Auroville as a place in which there would be

no rules, a place where everyone was just to live out the truth of his own nature—that sounded ideal. We'd tried other communes, some of which were moderately successful, but most of them had been politically oriented and I'd gotten to feel that wasn't what I wanted. I suppose it was the idea of an international city based on the principle of human unity and offering this complete freedom that appealed to me about Auroville; but at first, and even for a long time, it had nothing to do with spirituality. . . .

"One of the things that I hadn't been prepared for by the article was the presence and the authority of the Mother. I'd never in my life been able to accept any authority before and had come here very much to get away from all that, and now suddenly I found myself in an environment where every other word was "Mother" and everything was done because "she" said it should be this way or it should be that way. This was the hardest thing for me to accept: to have come all this way to build the city, the utopia that's been in everybody's mind, in everybody's dreams their whole life, and discover that the whole show was being run by this little old lady—which is all she was to me then. It was just a bit too much. There seemed to be nothing that was done without her say-so, no house where you didn't see her picture looking down at you . . . I rejected this immediately.

"I was determined to leave as soon as I could, promptly got very sick, discovered that I didn't have enough money to just turn around and go back . . . I was trapped! Well, while I was waiting for money to come, slowly things began to change. People kept talking about "forces" being at work: "the Mother's force", "the yoga force". I was feeling incredible pressures, but had absolutely no idea what they were, what to call them; I wondered if these were "forces", but you know, I didn't have the slightest idea of what was going on . . .

"Finally I decided that I'd better see Mother, so I wrote to her and had my first *darshan* [which literally means, "to see"]. How can one talk about one's first meeting with Mother? . . . She was still this little old lady, but she sat there looking into my eyes and she looked so deep that . . . I stopped it, I got afraid and pulled back and wouldn't let it go any farther. And I kept thinking that nothing had really happened: the change that began there was so subtle that at first I didn't notice anything. But then gradually I began to notice that when the Mother said something—about anything—if I looked as deep into myself as I could, I would find that she had simply expressed what in my own heart I knew to be the truth. So gradually I got to be able to accept that whatever she said was the truth, because even on the occasions when she said something that I totally disagreed with, sooner or later I came to see that she was absolutely right. After some time I had a second *darshan* about which I can only say that I was more ready that time . . . I lay down at her feet . . . and I guess I've been there ever since."

Moving into the then present of September, 1974, Jocelyn Elder talks about something that isn't limited to that time insofar as Auroville is Auroville—the question of freedom and its relation to such a deep guidance from one personality, the Mother. The word *personality* may seem inappropriate to some, for after all, the Mother's ordinary physical existence ended almost a year before these interviews were conducted. But, as Jocelyn is about to imply in the next excerpt, the Mother's active influence in the lives of Aurovilians does not depend

upon her physical embodiment. I could almost say that she was physically present for the physical beginnings; and now she is subtly present for the subtle beginnings that are taking ten years to work through the unexpected difficulties between the inauguration promise and its fulfilment. Jocelyn.

"In terms of external compulsion, rules, Auroville really is very free, the freest place I've ever seen.

"The whole freedom thing gets a bit complicated because . . . Mother used to say that what people usually mean by *freedom* is the freedom to follow their impulses and that's not freedom at all; real freedom means being in a consciousness where one isn't bound by the movements of the lower nature. To the extent that you are open and the Mother gets to work on you, I guess you lose that bogus freedom more surely than if we had a whole code book full of rules and laws and the most elaborate machinery to enforce them. But then, you get real freedom in its place . . .

"It's like I said before, about how when I came, after a while I began to see that whatever the Mother said, if I looked deep enough into myself, I found that she had expressed my own truest understanding. When she takes over it's your own truest self taking over—something loses its freedom but that something isn't you anymore . . ."

Prompted by Michael's questions she goes on to touch the next larger realm of this: interpersonal relationships.

"You could almost say that the very crux of life in Auroville or at least a major aspect of it, is to work out a new basis of interpersonal relationships.

"I can only speak very generally—I mean, Auroville is a place for doing yoga, and the object of doing yoga is to change oneself. If you become something different from what you were, then obviously the way you relate to other people is going to be different. But I don't think any of us have gone far enough yet to be able to say anything more than the general direction in which we seem to be moving. Something less egotistical . . . a sense of unity with other people, like children of the same Mother who are all in this thing together, who all have our own hang-ups and our own trips to go through, but that somehow it doesn't matter because at some level there really is a unity. But this moves around a lot, at least for me, like sometimes I feel it very strongly and sometimes I don't, I just have a memory of what I felt before. And sometimes I just have a memory of a memory of feeling, so it's not like really established; but it seems to be there more and more often as time goes on."

At this point there is an exchange between Michael, the interviewer, and Jocelyn.

Michael And how does it manifest?

Jocelyn What do you mean?

Michael I mean this feeling, when it's there, how does it express itself?

Jocelyn I'm not sure I really know what you mean—it expresses itself in the way you

smile at someone, or the tone of voice you speak in, or the way your food tastes. Or you can go and build a Matrimandir as a symbol of human unity, or a city—the whole life of Auroville is supposed to be its manifestation.

Now it feels like we are looking toward the difficulties of the subtle beginnings; and it may be, the subtle beginnings of the manifestation.

[*To be continued*]

REVIEW

The Sepher Yetsira, Including the Original Astrology According to the Qabala and its Zodiac, by Carlo Suarès. Translated from the French by Micheline and Vincent Stuart. Boulder: Shambhala, 1976. Softcover, 176 pages, \$5.95.

Carlo Suarès' *The Sepher Yetsira* is an insightful study born of sheer delight, eloquently put forth in this book. The author, who had been dealing with other texts of the Qabala (Kabbala), has now been studying The Book of Formation (The Sepher Yetsira) in his conviction that this is the key text of the entire corpus.

I believe he has risen to profound intuitive heights, thus enabling something of the creative sounds and rhythms of the Eternal to embody itself in this work. One may say the author has taken on the likeness of his beloved. He himself has become a living wave of the Qabala. *The Sepher Yetsira* is printed in the original Hebrew language with a phonetic transliteration into the Roman alphabet, and the rest into English a literal translation, abundant commentary, decoding, and deciphering of its substance

In a very simple, direct, and comprehensive manner, the author shares with us the process of decoding, deciphering, and meditating upon the self-revealing movements of cosmic energy via the medium of the Autiot (the letters of the Hebrew alphabet) as they combine and act upon each other and the consciousness of the initiate. (We may assume that anyone seriously interested in this work has some of the initiate in him.)

As we read along and absorb something of this highly detailed yet surprisingly organic and unified vision and interpretation of The Sepher Yetsira, we cannot help but playfully imagine, along with the author, the many implications and applications which a proficiency

in the language of cosmic sound may arrive at. We find ourselves swiftly moving into the present and future realms of physics, art, psychology, philosophy and yoga. And indeed this seems to be the very business of this study—to show us that *The Sepher Yetsira* (also translated as *The Book of Structuration*) is not merely “a precise and accurate treatise on the structure of cosmic energy written in hidden code”. It is also an art, a psychology, a physical and metaphysical and psychic dance, revealing the formation of the universe created and maintained by the One and of everything emanating from him.

The Sepher Yetsira, which is composed of 250 lines, deals with the concept of “transformers” of infinite energy on all planes of existence and the text itself is constructed from these transformers. Then it goes on, still charged with mantric energy, describing the function of the twenty-two Hebrew letters (the *Autiot*), the basis and nature of the letters, their connections with the functioning of the human body, and their relationship with the physical and subtle planes of the universe via the twelve signs of the zodiac. Those of us who wish to contact and experience the spirit of *The Sepher Yetsira* will find it can best be done with patience and with joy, for it is only delight that can know delight.

This book demonstrates that amidst variety and multiplicity there are a harmony and sequence which derive from a single coordinator. Reading *The Sepher Yetsira* is very much like listening to the musical fugue of the universe, and also being taught how to compose it.

Michael Spector

Michael Spector is an Israeli dancer connected with Sri Aurobindo Ashram who is exploring the possibilities of spiritual growth through dance. He worked four years with the psychology of audio-visual technology in the Israeli military before, as he says, “dancing my way to the Ashram” at the age of twenty-three.

FOCUS

THE FORCE OF THE FUTURE

The future repels us even while it irresistibly attracts. The repulsion lies partly in our own natural recoil from the unknown, because every step into this unknown is a wager between life and death; every decision we make may mean either the destruction or the greater fulfilment of what we now are, of the name and form to which we are attached. But also it lies in the future itself; for there, governing that future, there are not only powers which call us to fulfil them and attract us with an irresistible force but other powers which have to be conquered and do not desire to yield themselves. The future is a sphinx with two minds, an energy which offers itself and denies, gives itself and resists, seeks to enthrone us and seeks to slay. But the conquest has to be attempted, the wager has to be accepted. We have to face the future's offer of death as well as its offer of life, and it need not alarm us, for it is by constant death to our old names and forms that we shall live most vitally in greater and newer forms and names. Go on we must; for if we do not, Time itself will force us forward in spite of our fancied immobility. And this is the most pitiable and dangerous movement of all. For what can be more pitiable than to be borne helplessly forward clinging to the old that disintegrates in spite of our efforts and shrieking frantically to the dead ghosts and dissolving fragments of the past to save us alive? And what can be more dangerous than to impose immobility on that which is in its nature mobile? This means an increasing and horrible rottenness; it means an attempt to persist on as a putrid and stinking corpse instead of a living and self-renewing energetic creature. The greatest spirits are therefore those who have no fear of the future, who accept its challenge and its wager; they have that sublime trust in the God or Power that guides the world, that high audacity of the human soul to wrestle with the infinite and realise the impossible, that wise and warrior confidence in its ultimate destiny . . . 1

Sri Aurobindo

One of the most active contributors to last January's conference, The Next Future, was Alexander Brodt—a twenty-three year old member of Sri Aurobindo Ashram from West Germany who does research and writes in a number of fields as part of his work in the Ashram

1. "Conservation and Progress", *The Supramental Manifestation*, Sri Aurobindo Birth Centenary Library edition, volume 16 (Pondicherry: Sri Aurobindo Ashram Trust, 1972), page 318.

Archives and Research Library. An enthusiast about the future, he not only participated in the seminar of the conference but was part of the six month study group to prepare for it. Following is his note to us, a preface to another of his many offerings toward the future, entitled "What Concerns Us Most in Our Present Time?"

Dear World Union,

In line with the aim of the last World Union conference, which sought to inspire all participants as regards the future, to intensify our collaboration with the future and to establish contacts and exchanges conducive to these ends, I would like to share with all who participated directly or indirectly some afterthoughts evoked by our meditations, studies, and activities in the preparatory study group and in the seminar, as an expression of their dynamic and continuing influence.

Alexander

WHAT CONCERNS US MOST IN OUR PRESENT TIME?

It is of vital interest for us, if we want to understand our times and give to our lives the most meaningful direction, to investigate what is the main preoccupation of humanity today. This central object of our application reveals itself when we look for the area in which all our interests and concerns converge and overlap. Our main preoccupation is naturally that which all the major fields of life and culture have in common, is the center which they share in common, just as the spokes of a wheel share the hub. What then is the hub central to the spokes of the wheel of present human existence?

It seems to me that this common ground is *the future*, which exerts a central attraction and influence in all the capital domains of life and culture. While formerly the future played only a very minor role in human existence, in this century it is beginning to come out in the limelight as the sovereign goddess of our modern life, our nascent era of material progress and spiritual self-development. A new literature, art, and entertainment, such as science fiction and space art; the new science of futurology; a new future-oriented social and material management represented, for instance, in emerging international and global institutions of all sorts; scientific and technological research in areas such as, among others, the new astronomy and cosmology, ecology, genetic engineering, space travel, nuclear energy, cybernetics and electronic intelligence, ESP-faculties; philosophy and psychology focussing more and more on the implications, the sense, and the direction of evolution; a new spirituality seeking to realize a higher dimension of consciousness which will bring about the future transformation of terrestrial life itself—these are some of the most prominent illustrations of the emerging forms in which the preoccupation with the future has taken birth in our century for the first time. Those who are interested in a more comprehensive investigation will find that all the areas of human existence have indeed undergone in our century a radical transmutation, which has not only produced a clean break with the past, but automatically forced us to direct our attention to the future. An overall comparison of culture and life today with their counterparts a hundred years ago will show

that our present world is totally different in its very roots, that it actually is a new dimension of existence: the well-known fourth dimension of modern physics has also been added to all the other aspects of life.

Thus, although our world-view may be coloured by diagonally opposite fields of culture—say, technology and psychology—we are all united in our common concern about the future. (Oppositeness does not here mean mutual exclusiveness, of course, but polar complementarity.) Why, we will naturally ask, should our capital concern be the future? Because our time-dimension clearly has expanded and we live today in a wider time-range than before. For example, we are now aware of the often gigantic consequences—gigantically progressive or gigantically lethal—of our present actions as regards the further destiny of mankind. Among the spectres which haunt our generation, to name only some of the most visible instances which have an impact on the future, are the imprudent (even peaceful) utilization of nuclear energy, the possible perils of genetic engineering, national egoism, ecological problems. On the other hand, the same instances also contain miraculous possibilities for the shaping of a better future: the effective and safe harnessing of such an enormous energy-source as nuclear power; the fantastic potential of genetic engineering, of a conscious creating of life; the planetary culture of a unified humanity (but, of course, not a uniform one); a conscious manipulation of the biosphere to actualize its latent resources, material and other.

In contrast, who, a century, or more ago, really thought about the vital future consequences of current life-forms and styles, activities and occupations, and how far these things could drastically alter life in such a way as to bring a new dimension into the future? Whereas our responsibility for the future—sudden emerging human responsibility for what used to lie solely in the hands of Nature or some god—confronts us in the daily news. The difference between the past and the present is that in former epochs, the future had generally been a continuation of the present, in the sense that essentially the same category of life had been prolonged, even though the forms embodying this life had changed to some or even a large extent. In this epoch, we have found that the future which we see taking birth intrinsically transcends the past and is a breakthrough, a quantum jump to a new dimension.

Our expanded time scale is also clearly visible in the geological and astronomical time-ranges of modern material science on one side, and on the other, of Reality's evolutionary cycles in modern spiritual science. And even the nature of time has radically mutated: we live now in a space-time continuum, where space and time are one and interchangeable and fuse into a third "something" underlying them both and manifesting dually as time and space. So, in dealing with the future, we have to ask: "Is the future later in time or wider (or further) in space? Or does the real key lie in that mysterious third 'something'?" Perhaps the *real* future is simply a more evolved existence, an advance on the ascending spirals of evolution. And what is it that has really evolved up to now? The fundamental difference between the stone, the plant, the animal, and man—to a clear vision, is—evidently their consciousness. We have here embodiments of different levels of consciousness in an ascending order, and therefore an evolution of consciousness: a development of ever higher levels of awareness in matter.

As we live in a space-time continuum, our vision of new time-ranges is inseparable from

the vista of new realms of space. Our space-scale, as we know, has also expanded tremendously in our century, whether it is the microspace of the waves/particles constituting matter, or the four-dimensional curved macrospace of the universe, or the subtle space of our own psyche and inner being, disclosing itself as we set out on the inward journey into the great unknown world that is ourselves. And the same holds true for all the other facets of our reality, as this is a continuum where everything is relative and interacts with everything else, whether we mean the Einsteinian continuum of relativity and the observer-observed interaction of Heisenberg, or the vaster Aurobindonian model, extending in dynamic interchange from Spirit to Matter while passing through intermediary grades. A change in one part of the omni-interrelated network of existence has everywhere its repercussions and leads everywhere to corresponding changes.

The importance which, in our age, the future has gained in all domains of culture and life thus stems from the expansion of our dimension of reality, produced by our evolutionary advance and therefore by a growth, a heightening, deepening, and widening of our consciousness. It is clear that an enlarged awareness automatically gives us an enlarged *field* of awareness: a wider world, a vaster space and time (that is, space-time), a more comprehensive understanding, experience and action—a whole extended life.

Consequently the true key to the future is consciousness, the expansion of our awareness and therefore also of that Alpha and Omega of the whole evolutionary game, that ultimate secret which moves the stars and the life they nourish—of our delight, the delight of the whole creation growing in us towards a greater fullness of consciousness.

ORGANIZATIONAL ACTIVITY

World Union Centres

Baranagar Student members decided on 29 May 1977 to hold their meetings on the first Sunday of each month at 28/1 Manna Para Road in Calcutta, and appointed Sri Mantra Bhattacharya as their convener. They have opened a library of their own and elected Sri Sankha Bhattacharya as librarian. Having their own musical instruments, they organized a concert group and elected Sri Buddhadeb Dutt as its convener. A special programme has been planned by them for 13-15 August 1977, which will include an oratorical competition, a drawing competition on the formation of the continents, an essay competition on "The World Is a Family", a recitation of Sri Aurobindo's sonnets, and a special lecture, "Yoga for World Union". Details regarding these programmes will be included in the Centre's report afterwards.

Butwal World Union Butwal Centre's members and friends met on the 7th, 14th, 21st and 28th of May 1977 at Sri I. M. Mal's residence. On the 28th a special gathering took place when the families of members and friends were also invited. After a group meditation of two minutes, Miss Diksha, a student member, recited a Sanskrit sloka in reverence of Mother Saraswati. General discussions followed and President Bhende expressed his appreciation of members' enthusiasm and his satisfaction at the progress of the Centre. Secretary Mal, in a different vein, suggested a silent hour for all every day. Light refreshments were served.

New Delhi During his visit to Delhi, Sri Ranjan Karunaratne of the International Centre gave a talk on 1 May 1977 at 6:00 P.M. at Sri S. K. Bhattacharya's residence, 270 Tagore Park. The talk was highly illuminating and dwelt on the polarization of the mundane and the Divine based on the Copernican "cosmic box" theory. He stressed the need for the integration of people of different countries as one-world inhabitants. Then he related anecdotes of his school days in England and answered various questions of those present. His talk was tape recorded and is available for use by other World Union centres.

Uttarpara World Union Uttarpara Centre celebrated 24 April 1977 as the fifty-seventh anniversary of the Mother's final arrival in Pondicherry at the house of Sri S. K. Gupta—6:30 P.M. Members offered flowers with devotional songs to the Mother. The significance of this memorable date was explained; it was stated that 24 April is the foundation day on which the bridge between humanity and Divinity was erected. The members of the women's and youth wing took part in the function which was presided over by Sri S. K. Gupta, who orally read passages from *Mother India*.

The forty-fifth monthly seminar of Uttarpara Centre was held on 14 May. The subject discussed was "Sri Aurobindo and Rabindra Nath". Sri Samar Basu explained the comment of Sri Aurobindo on Rabindra Nath, that "Tagore has been a wayfarer towards the same goal as ours—in his own way". Nabanita, Shampa, Banani and Indrani offered songs in support of his explanation. It was a very pleasant and meaningful discussion.

Burdwan World Union Burdwan Centre held its second monthly meeting on 15 May in the hall of Sri Aurobindo Bhavan, where Sri Samar Basu presided. After a group meditation of three minutes, Sri Samar Basu spoke on "The Role of Human Unity in the Situation of the Present World", and answered questions. Questions arousing special interest were about the outer image of a united world in the light of spiritual unity and the time when such a world would appear. They were asked by Sri Alokemoy Banerjee, the honorary secretary. Sri Samar Basu answered them briefly and to the point. The meeting ended with thanks expressed by Sri Jayanta Kumar Hore, the joint secretary.

The third monthly meeting was held on 5 June at 5:00 P.M. in the hall of Sri Aurobindo Bhavan, Sri Samar Basu presiding. At the request of those present, he interpreted this message of the Mother: "The unity of humanity is an underlying and existing fact. But the external union of mankind depends on man's goodwill and sincerity." Goodwill and sincerity and the feeling of oneness in daily life are the bases of external unity, he offered. On behalf of the members, Sri Jayanta Kumar Hore expressed good wishes and success to Sri Samar Basu, who was due to participate in the World Constituent Assembly at Innsbruck, Austria, and another world order conference in Paris.

Bangalore World Union Bangalore Centre held a meeting on 8 May under the presidentship of Professor N. S. Govinda Rao, when Dr. H. S. Lakshminarayana gave a talk on "Doctors, Drugs and Devils".

Here is the summary of the talk. Each epoch puts its own seal on human beings. And

our individual physical form is moulded by our physiological habits and even our usual thoughts. The body becomes more and more pregnant with the feelings, the appetites and the aspirations of the whole being. In this open book one can read not only the vices, the wishes, the intelligence, the stupidity, the most carefully concealed habits of an individual, but also the constitution of his body and his tendencies to organic and mental disease. So a doctor is not only a healer, but a preacher and a guide. He does not cure by himself, but helps nature to counter ailments. His role is that of a sympathetic counselor, explaining the balancing and restoring power of nature and advising his patient on the do's and don't's of health. A drug is a powerful, double-edged weapon. Avoid it if you can. If you have to use it, use it with full knowledge. The devils of this generation are poverty, opulence, superstition and tension. Man can survive them only if he respects and obeys natural laws.

International A surprise visit on 24 May 1977 from New Delhi's S. D. Pandey was the occasion of a quickly called meeting in the international office. Sri Pandey is the secretary general of the Indian Federation of UNA (United Nations Associations) and out of his discussion came two proposals: that World Union and the UNA affiliate with each other, and that a correspondence course on international relations be extended to World Union members. The course is conducted by the Institute of UN Studies and International Affairs, which in turn is operated by the UNA. Those interested in taking this certificate course may write:

Indian Federation of UN Associations
12 Janpath Barracks A
(Behind Central Cottage Industries Emporium)
New Delhi 110001

The UNA itself is a kind of peoples' movement of the United Nations. It is voluntary, comprising local associations of itself in forty-five countries. Participants in the UNA may and do offer their services in education, disaster relief, and other efforts which facilitate peoples' contacts with each other in a global span. Some countries have very substantial associations of the Association in action: in England about 90,000 persons are involved, including students in schools and universities; and the government provides grants for UNA work. Membership is open at dues of Rs. 100 per year, through writing the above address.

Bombay On his way to the World Constituent Assembly in Innsbrook, Austria, due to meet on 16-29 June, A. B. Patel stopped in Bombay. This occasioned a meeting of the Centre, which doubled as a send-off function for World Union International's general secretary on 8 June.

In addressing the gathering, Sri Patel said it may sound impractical to think of a world government and of a world constitution today, but world government will come into existence by the imminent force of circumstances—not even by choice. He declared that the solution to problems like world-wide pollution and destruction of natural resources, malnutrition and the struggle for distributive justice is precisely that of a world decision centre or a world govern-

ment. And he not only hopes but feels that such a world organization will inevitably start functioning by the turn of the century. A. B. Patel concluded this part of his talk in affirming that it is a global or universal approach which will aim principally at the improvement of the quality of man, that will overcome these problems—not merely political, economic, religious or ethical approaches.

Sri Patel also informed the meeting that Innsbruck intended to make preparations for the South Asian Regional Conference in 1978, and Sri Lanka has been proposed as the most likely place to hold this assembly. Plans about the same will be further discussed there. He significantly went on to say that the second part of the conference is to help in the formation of strong movements within each country for attaining the objectives of the Association, which include the campaign for ratification of the world constitution and the organization of a provisional world parliament during the next few years.

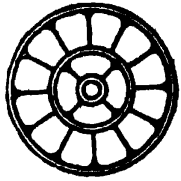
Sri N. S. Rao, vice chairman of World Union International, enumerated the services rendered by Sri A. B. Patel and extended felicitations to him on completing eighty years of age on 1 May 1977. Sri Rao and other members wished A. B. Patel good health and a happy journey and successful participation in the conference.

The honorable deputy speaker of the Lok Sabha, Sri G. Murhari, is also participating—among others—in the Indian delegation at Innsbruck, while Sri A. B. Patel represents World Union.

Building Fund

Acknowledged in the last "Focus"	Rs. 1,45,399.67
Sri Mahesh N. Vepari and Smt. Umaben Vepari	500.00
Total	Rs. 1,45,899.67

Ronald Jorgensen
14 June 1977



14. 8. 68

We shall work for a
letter tomorrow.

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EDITORIAL

Sri Aurobindo

August 15 is the birthday of Sri Aurobindo. Each year that passes sees him securely established in history—history of man, the world, the universe and beyond. He has laid the foundations of a New Age and through various means he is helping to shape the emerging future.

Even as a young student he found himself participating in the national movement for the liberation of his country. That was his sole preoccupation and even yoga—which came to occupy an exclusive place in his life later on—was undertaken by him in order to secure a divine power to achieve his objective of freedom of India. He organised a nationwide underground movement with revolutionary implications and in the fullness of time promoted an open campaign of resistance to the alien ruler. He wielded a pen that was mightier than any one's sword and converted a lethargic people into ardent votaries of the adoration of the Divine Mother in the form of the land of India. He was incarcerated, subjected to indignities, threatened with deportation, but his steel will would not bend. Even when, in obedience to an inner Command, he withdrew from politics, he kept helping the freedom movement in the ways that were open to him. And when the independence of India became a fact on the 15th of August, 1947, his birthday, he welcomed it as more than a coincidence. He took it as a sanction and seal of Providence on his efforts. Even after the attainment of independence by the country, he continued to take interest and warned the leadership against the possible danger of falling into the fashionable pattern of a military power wedded to *real politik*.

He foresaw the gradual fading of colonial powers and the rise of Asia (and later on Africa). He was among the first to note the world-trend signified in the victory of Japan over Russia in the first decade of the present century. He welcomed the outbreak of the Bolshevik revolution and foresaw the rise of Labour as a political force in the world. In a series of studies in the social and political development of humanity, he perceived a gathering movement towards world-unity and regarded the founding of the League of Nations as the first major attempt of its kind by the nations of the world. He was aware of its defects and the possibility—why, certainty—of its failure but all the same he looked upon it as the

initial tentative effort. He was definite that the United Nations Organisation which came to replace the old League of Nations during the Second World War, was a great asset and should not be thrown away whatever its shortcomings. The UNO is to be mended not ended. He envisaged a gradual acceptance of a global approach to world-problems by the community of nations represented in this forum of international polity. Events have largely justified his hopes. Despite certain atavistic habits in the sphere of political and military power, the one-world consciousness is gradually making its way ahead. Sri Aurobindo's Ideal of Human Unity is no more a utopian dream. It looks certain that we will be somewhere there by the close of the present century, if certain winds of change that are in evidence gather momentum.

A more important contribution of his to the progress of humanity is his successful orientation of the higher mind of man towards what may be called a spiritual positivism. His *magnum opus* The LIFE DIVINE has established the ideal of Perfection of life here on earth in place of the traditional goal of salvation beyond the earth. His philosophy of the spiritual evolution of Consciousness as the real meaning of life and the confident expectation of the formation of a new faculty of truth-awareness and truth-effectuation as the next step in the evolution of man are coming to be recognised and accepted more and more. Something more than Mind is in the throes of organising itself and the first signs of the workings of this gnostic Mind are already visible on the horizon. Falsehood is being exposed everywhere and the voice of Truth is making itself heard. As anticipated by Sri Aurobindo, the human society is slowly entering the spiritual age. The values and institutions of the older mental civilisation are disintegrating and deeper spiritual truths are emerging—at least in some parts of the globe.

In all these expanding circles—national, international and universal—Sri Aurobindo's work continues on its upward curve.

M. P. P.

ONE WORLD

Sanat K. Banerji

One in the Many

Of late it has become the fashion with some people to count the number of worlds we live in. There were two worlds after the second War. Now there is a third. Who knows how many more will crop up in the near future.

One is reminded of a story told by the Mother in one of her Talks.¹

"One of my friends had been to India and she was asked to give an account of her travels. A very credulous old lady was there and she asked him: "In India, are the souls counted?" He replied, "Yes". "How many are they?" asked the old lady. And his answer was, "Only one".

There is only one world. It appears to be many depending on how we choose to look at it.

The unity is a fact,—*the* fundamental fact of existence. The multiplicity is also a fact, and not an illusion,—though sometimes it may become a very troublesome fact, as it has now become with the "worlds" in our newspapers. In more philosophical language, "The creation depends on and moves between the biune principle of unity and multiplicity; it is a manifoldness of idea and force and form which is the expression of an original unity, and it is an eternal oneness which is the foundation and reality of the multiple worlds and makes their play possible".² Sri Aurobindo here does not refer to the "worlds" of modern

politics, but to the worlds visible and invisible that rise as in a tier towards the Supreme.

But even at the base, even in this physical world in which we live and think and fight, the multiplicity is obvious. This can be seen everywhere, even by a superficial gaze. The human form is plainly different from the animal or the plant: all human beings are recognisably alike. And yet no two human bodies are precisely similar; "no two human beings are precisely alike in their temperament, characteristics and psychological substance."³

As with the individual so with the group: the principle of variation persists. Every community, each nation differs from the rest; "each develops its own character, variant principle, natural law."⁴ And the important point is that this variation, this insistence of each on its peculiar way of living and of seeing things is not only necessary for its free growth; it is equally essential for the "healthy total life of mankind".

The Problem of Unity

This gives a clue of enormous importance to the problem of world unity.

There would have been no point in creating—or shall we say, manifesting—a world out of the original Unity if the result were to be a uniform sameness, a dead level of uniformity where everything is an exact replica of everything else. It is for the joy of

creation, the delight of looking at Himself through the innumerable facets of a mirror that the Supreme objectifies Himself through the manifestation. It is the Truth-Consciousness of the Supreme "which contains and upholds the diffusion and prevents it from being a real disintegration, maintains unity in utmost diversity and stability in utmost mutability, insists on harmony in the appearance of an all-pervading strife and collision. . ."⁵

We are normally unaware of any such underlying delight, because we have lost touch with the One that manifests. We live mostly in the ordinary levels of mind where the sense of separation predominates; strife and collision become the normal stuff of our life. This naturally creates a problem. For, in affirming our own existence, our right to develop on our own lines, we tend to trample on or at least ignore a similar right, an equally imperative necessity on the part of others. If by some effective means, this ignorance, this oppression of others could be eliminated or minimised, the problem could be solved.

Man the mental being, *manu* of the Indian tradition, has sought to find a solution in the mental way. He has tried various means, these have served to some extent. But they do not provide the ultimate solution. Philosophy has helped. Religion has tried its best along with ethics, to curb and modify the ego-centric impulses of the normal man. Yoga and spirituality have made it one of their primary objects to help man get out of this egoistic ignorance. Education and culture, in the broadest sense of the words, have taken us a long way towards the goal. Society has imposed its restraints. Government has insisted on obedience to the law.

But the difficulty is fundamental, it cannot be altogether avoided by any of these means. "For the difficulty in mind and life is created

by ego, by separation of integers into component parts which figure as contraries, opposites, dispartes: all in which they separate from each other is easily felt, affirmed and stressed; that in which they meet, whatever holds their divergence together, is largely missed or found with difficulty; everything has to be done by an overcoming or an adjustment of difference, by a constructed unity. . . A farther difficulty is created by the absence or rather the imperfection of intuition and direct inner contact making each a separate being forced to learn with difficulty the other's being and nature, to arrive at understanding and mutuality and harmony from outside instead of inwardly through a direct sense and grasp. . ."⁶

Solution of the Problem

The difficulty thus stated suggests the true remedy.

To get rid of ego, to change our consciousness into something more impersonal, to change our outer nature from what it is into something more akin to the real truth of things: this is the final solution. To be one with all "we must at first become impersonal and free from our ego and its claims and from the ego's way of seeing ourselves and the world and others".⁷ Not only must we become free from the limitations of ego, lose it in our impersonal self, as it is called in yogic parlance; we have also become free and perfect in our outer nature. "It is only if our nature develops beyond itself, if it becomes a nature of self-knowledge, mutual understanding, unity, a nature of true being and true life that the result can be . . . a life of unity, mutuality, harmony . . ."⁸

This is a stiff demand, it may be said. And if it is difficult for the individual to fulfil the conditions, how much more difficult

it is for the community, the nation to arrive at this ideal consummation! It is a facile assumption to think that all the communities, all collective groups must lose their separate identity in order that the idea of "one world" should materialise. "Group units there must always be in any human unity, even the most entire, intolerant and uniform, for that is the very principle not only of human nature, but of life and of every aggregation . . ."9 Whether that group-unit should be the nation as we know it, or whether the nation-idea would give place to some other—the idea of *sans-patrie* has already come up in human thought—is a minor question. The important point to consider is: what will be the relation between group and group in the ultimate end.

We shall consider this question in fuller

detail later. Here it may suffice to observe that any ideal solution of the problem of human unity must be based on certain indispensable conditions. First, each nation or other group-unit must be assured of full "self-determination". Secondly, its union with all the rest must be a matter of free choice and not imposed from outside. Third, there should be sufficient guarantee that the "freedom" of one does not impinge upon the freedom of the rest, or in other words, that this freedom should not be a freedom to misbehave. These are elementary principles that must underly any viable form of world-union.

It is only when these conditions are fulfilled that we can legitimately speak of "one world"

References

- 1 Mother, *Entretiens*, 20 1 51
- 2 Sri Aurobindo, *The Life Divine* (American Edition), Bk I, Ch. 27, pp 241-2
3. Sri Aurobindo, *The Ideal of Human Unity* (2nd. Edition 1950), Chapter 17, pp. 182-3
4. *Ibid.*, p 183.
5. *The Life Divine*, Bk I, Ch 14, pp. 119-20
6. *Ibid* , Bk II, Ch. 27, pp 896-7.
7. Sri Aurobindo, *Essays on the Gita*, Second Series (First Edition, 1926), Chapter 44, p 406.
- 8 *The Life Divine*, Bk II, Ch. 28, pp 917-8
- 9 *The Ideal of Human Unity* Chapter 16, p. 166

MANKIND DEVELOPMENT

A. Kannan

Development projects are now undertaken on a global scale and are reaching out from the developed to the underdeveloped people so as to benefit them in meeting their economic needs. But man, placing his conflicting political, economic and social ideologies in the forefront and backed by his selfish motives is finding various difficulties in reaching the goal of mankind development. Science and Technology are the most powerful tools of development but not currently used wholly for the benefit of mankind. It has resulted in predictions of a gloomy future for mankind by the futurists which is, however, in keeping with the state of insecurity and survival consciousness prevalent more among the developed people. But if this state of insecurity were not to spread further among the developing and underdeveloped people and mankind as a whole were to benefit from the wave of development, man must utilize the sadly neglected tools of development, the true scientific and religious temper among the people. To bring about this change in the direction of mankind development, education along humanistic lines can greatly help by placing the emphasis on character and internationalism.

The governments of various countries of the world have been unduly biased by the ideologies of political, social and economic systems. These ideologies have been pursued as ends in themselves instead of being the means of achieving the goal of human welfare and development. Although the development of mankind has been the goal of all such piece-meal endeavors, in the process of achieving the goal the tools or means of attaining the goal have taken precedence over the goal itself thus proving detrimental to its achievement. In other words, mankind for whose development of mental, moral, intellectual, social and economic needs, the welfare plans and works are devised, is left in the background while the ideologies and tools of development are played about with as dogmas and weapons respectively. *Mankind development must relate to the comprehensive welfare of man as a whole not only by increasing the quantum and quality of giving such welfare to man but also augmenting the potentiality of man in receiving the benefit of such assistance.* Such development will be effective only if every unit of mankind development agency thinks and acts in terms of the whole and not merely when some centrally placed world government or federation of governments would act as the agency for development. If a closer definition of mankind development is needed it can be stated as: Management of man's potential being and active capacities, utilizing the disciplines and innovations to meet and contain the needs

of mankind within his resources by considering the smallest and the largest units of mankind as integral parts of the whole.

Fortunately the development of mankind on a global scale is receiving more attention today, but because of the errors of pursuing the goal several problems are being faced. In order that these well-meant ideas and projects may take root more firmly in the life of the people, the study of man must take precedence and instead of man being made a tool for carrying out the objectives of various ideologies, not merely political but of religious, scientific and other disciplines, mankind must become the primary object of development. The tools of development, which government, politics, science and religion really are, must be viewed in their proper perspective in order that human development may be more orderly and harmonious in its pace of progress. Thus politics will have to face a revolution instead of having been the cause of such revolutions in the past. In the world today it is a matter of common understanding that the vast majority of people have attained political freedom. But politics has not really liberated them because so much more of the lacuna in economic, social and educational bondage has been laid bare. As a graphic instance, we can see how the developed countries are locked up in economic bondage with the Middle East countries over the oil question, and within these Middle East countries the elite are unable to move forward into modernity because of the bondage of social customs, and above all the individual in the same countries as in so many other countries, is held in bondage of superstition and ignorance through limitations of education. If mankind were to be the centre of development in such a situation, education must take precedence so that socially liberated citizens become the leaders who in their turn will consider the needs of mankind as a whole. The whole process will tend to get reversed so that there is more of freedom at the social and economic levels and man will have the better opportunity of seeking spiritual freedom.

Mankind in the Centre and Tools of Development in the Periphery

Man has been the wielder of the tools of development all along in history as well as in modern times. But only rarely has he risen to the heights of relinquishing his personal narrow interests to that of mankind as a whole. In modern times everyone of man's actions has widespread effect on everyone else in the world especially when such potent tools of science and technology are made use of. So when it is suggested that mankind should be in the centre it is clearly meant that each unit of mankind, the individual, community, nation and world community should think of the interests of mankind as a whole before wielding the tools of development which are increasing in number and variety. This concept about mankind should not be misunderstood as meaning that a world government or federation of governments, etc. can be the only agency of development. No doubt it can be the legitimate agency at the international level but each unit of mankind should be educated to think comprehensively so that the interests of the nextdoor neighbour, metaphorically speaking, should have precedence over the use of the tools of development. Naturally what the more inclusive units of mankind have considered about the use of these tools is worthy of consideration by the smaller units but always the interests of mankind as a whole should have precedence. This is a kind of democracy not in terms of political franchise and rights in governing but

in terms of weightage given to wholistic ideas and concepts. Mankind agency must be there for purposes of development but the concept of mankind must be living and real at every level so that the all-inclusive environment of both man and nature is never lost sight of. It is perhaps superfluous to paraphrase further to point out that "man in the centre" is not what is meant because such anthropomorphism has been responsible for the devastation of nature and the intellectual domination over man. Man as a one sided intelligent, political, technological exploiter is not to be in the centre.

The studies of modern developmental problems as well as the experience of man through history and civilization point to the same conclusion that mankind should gain the centre of the developmental goal. First the results of a study based in modern times. Henry Winthrop has concluded:

It will be a real improvement, if in the period ahead, future-forecasting is blended with political activism, legislative innovation, the creation of new institutions and a cross-section of the *contemporary* condition of man. The product of such a blend will probably prove more useful as guidelines for man to shape his destiny than our existing habit of often relying too heavily on the changing picture of scientific and technological development. ("The Alienation of Futurism from the Contemporary Scene", *World Union*, The Next Future, 8, 9, 10 January 1977, pp. 33-50.)

The author further points out the disparity in the lines of approach of "social activists"—politicians, administrators and experimenters in new ways of cooperative and community living—and the futurists who forecast the predicament of man based on scientific projections. The social activists are asked to come closer to the thinking of the futurists by making more use of the latter's "facts, ideas, research and practical proposals". The futurists are advised to shed their bias towards science and technology more in favor of the contemporary condition of man. In other words, the tools of development of mankind need to be recognized as not merely science and technology, political ideologies and so forth, but more comprehensively and used in their proper perspective towards not merely the survival prospects of mankind in the future but in terms of his full stature of potential capabilities of receiving and integrating with cultural and moral aspects as well. When man adds weight to both the proper perspective and methods and means of attaining the objective of human development it tends to become spiritual in character.

Tools for Mankind Development'

Man has invented tools from early times primarily to make his life comfortable. Perhaps in those early days he did not think of mankind as a whole and anthropologists postulate that man was concerned with his own survival and hence he utilized such tools as he possessed to fight with each other before he even produced food, built houses or covered himself with clothing. All such activities were motivated by the survival instinct but one can easily discern that there must have been other laudable motivations also. Even today with civilization having spread across the whole of the earth, large sections of humanity are

surviving below the subsistence level of food, shelter and clothing. But there is perhaps less fear about survival among them than in more civilized countries. The overcrowding of the cities in America has taken place at such a fast rate that the population of the whole of the nation a few decades back is now living in those crowded metropolitan cities. The present fear is that this overcrowding will make people restless and the hopes of peace will recede further because their behavior pattern is predicted to follow those of animals in a crowded cage. One of the unfortunate features of the present day is that man thinks of his future gloomily because the pollution of the planet earth is taking place at such a fast rate that he may not be able to put a stop to it. Man is afraid of his very survival and so one often hears the cry, "Only One Earth". This is a paradox in man's way of living that he has to fall back upon the survival instinct because there is no surety that science and technology will bring contentment and happiness to mankind as a whole.

But this tool of survival to which man paradoxically relies even in modern times is not the only motivating force behind man and his civilization. Unesco sponsored an in-depth study of the history of mankind to deal specifically with cultural and scientific development of man and surprisingly they could point out that religion and science or technology have been consistently used by mankind as tools of his development. Guy Metraux reports on the study as,

Instead, what they present is a detailed study of economic and social events, religious and emotional life, the forms of artistic expression and the scientific thinking, and a comparison of these with the forms taken by the same experiences in other countries during the same period. (*Unesco Courier*, June 1963, p. 5.)

With this background that through history and civilization, as well as in modern times, man has variously resorted to the use of survival, religion and science as tools of his development, it must be clearly understood that *it is not the achievements of man* through the employment of these tools of development that we are concerned in this discussion but with reference to *how these tools are to be employed effectively for the wholesome development of mankind. Above all, mankind should be the central object of this development and not, as man himself is, made an instrument of survival, religion and science* and thereby subject to exploitation as it has so often happened.

Human achievements are the result of both positive and negative aspects of human development from which we have to learn for the future. One of the negative aspects is survival which becomes a dominating issue, paradoxically in the more advanced but less populous countries. Fear and insecurity creeps into the psychology of these nations more than in other countries. The scarcity of food, energy and raw materials occurring in different parts of the world may be the cause of this insecurity whereas the pollution threat through employment of wrong technology combined with the more odious prospect of chemical and biological war, the seeds of which are discerned in biological research on genetic transplants, are all factors to reckon with. Then there is the fear that machines may become the masters of the very man who has invented them. It is not the point of discussion here whether these will actually occur in the future, in as much as they are proving to be the source of insecurity

and man retreats into that gloomy sanctuary of his survival instinct. Does not this situation indicate that man has made use of survival, science and technology to dominate his way of life instead of simply utilizing them as mere tools of development towards achievement of goals which mankind needs? How can man be made a puny creature whose fate rests in the hands of technology which necessarily means that there are individuals who can wield the power behind it utilizing the baser instincts of survival, etc. in man? This is the unfortunate reversal of the role of man being made a tool and science and religion used as double edged weapons instead of handy tools. Perhaps religion has been far too long with man in this role of a double edged weapon that it does not need a detailed explanation. The rigidity of organization and dogmatic assertions, without conveying the message of reality, peace and harmony, have made men run away from religion and, wherever men have remained loyal, it has resulted in more dissensions than unity among men. Otherwise we cannot explain the contradiction that all religions have been specifically ushered into the world for the express purpose of bringing about peace and harmony to result in enlightenment and yet there has been more proliferation of sects which invite attention to their own survival rather than go about ameliorating the condition of man. We have to point out that this is a generalisation with notable exceptions and we have to reiterate the fact that religion and science are referred to here as weapons and not so much as useful tools *only* because the right developmental objective has been ignored and wrong practical use has been made of these potent powers with which man has been endowed. It opens up our vision to the potential good use of these tools.

The Potential Right Use of the Tools of Development

The three tools of *survival*, *science* and *religion*, with mankind as centre of the goal of development is our basic frame of reference. The details are chosen here only to serve as examples for illustration and not in any sense of comprehensiveness. Hence we can sub-divide these tools further depending upon the stage of development of mankind. Our preliminary discussion about survival as a tool of development has shown that *food*, *shelter* and *clothing* are not necessarily utilized by man by virtue of his survival instinct, but the other tools of development, namely, religion and science can modify their use. At the present stage of development of man, science has three sub-divisions of *energy*, *materials* and *technology*. Each of them can pose a threat to mankind if guided only by the survival instinct. But they can also serve mankind usefully if mankind were to be the focus of development. Religion likewise can be sub-divided into *art*, *humanities* and *education* in their role as integrating factors in human development in the present context but only their users are inspired by the fountain source of true religion. Each of these tools with their sub-divisions will be discussed now briefly from the viewpoint of their potentiality for mankind development as applied to three categories of mankind.

Mankind is basically a unity and when in the centre of giving and receiving the benefits of development, can be considered as categorised into the Developed, Developing and Under-developed people. The Developed people still need development because what they have on hand as tools of development are science with the help of energy, materials and technology. But

the centre of emphasis in terms of energy and materials is shifting towards the developing and underdeveloped people because the developed people are in the grip of insecurity due to possible shortage of these tools. On the other hand the developing people have the benefit of the tools of survival with a different meaning and significance in terms of emphasis of values which have helped them to survive through long years of civilization. But they need true education to bring out the benefit of these survival values in the modern technological age. The predominant factor in the economic development of these regions will be able to absorb the benefit of development if the focus of such development is on the people themselves, and not on what technology can directly do to transform the life of these people. Among the underdeveloped people the pace of progress has to be further deeply considered in terms of people's needs and the educational potentialities to be developed before the real benefits of technological development could be fruitfully considered. Hence the overtones of the potentialities of the people and their receiving capabilities have to be matched with what the tools of development can themselves deliver.

Survival of Cultural Values

It is an astonishing fact that through the ravages of time, mankind has managed to hold on to its traditional values and culture although its significance and usefulness are not explicitly acknowledged in many parts of the world. The East has especially had a continuous and relatively unbroken civilization and many of these nations in the East belong to the category of developing people. In the past the hallmark of such traditional culture has been righteousness, nobility of character and tolerance. Whenever their development took place it was by placing the interests of spiritual man in the centre and building around him the tools of development. These tools were reflected in the systems of government, religion, science and the arts and they were unmistakably wrongly used at various times. Still the values and traditions have *survived* and that is how these civilizations have potential value to mankind as a whole. This survival is of a different character because they refer to the feelings, thoughts ideas and aspirations of the people which have endured through the ravages of time and not to the mere instincts of man of which that of survival forms a part, to which modern psychological sciences seem to pay much attention. The reference to the East in this connection should be understood in relative terms because every segment of humanity has had its rich cultural tradition and the potentiality of bringing out their proper significance remains to be fathomed.

Rene Dubois, the famous environmentalist has said, (*Science Journal*, October 1969, p. 80)

But while biological adaptability is an asset for the survival of *Homo sapiens* considered as a biological species, it can cause a progressive loss of the attributes that account for the peculiar values of human life.

So it becomes incumbent upon man not merely to preserve the traditional values for posterity in the spirit of veneration but to actually cultivate and bring out their use in the modern way of life if the wrong survivalist attitude is not to dominate man.

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Food and Energy Towards the Healthy Man and Not the Overburdening Machine

This building up of the integrated way of life must start anew with the binding force of traditional values and culture but it must be done with the materials available on-hand. Food sustains us in our physical life but we can use it as a tool of development if it is made a focal point of drawing out the deep sympathies and concern for each other among the people of the world and effectively utilize scientific knowledge to fulfil this deeper objective. Sunlight is the ultimate source of all human food and yet "it is a strange contrast that the areas where almost everyone is hungry lie between the tropics where sunlight is plentiful and two crops can be grown each year". These regions will have to develop by turning attention to this potentiality and all mankind has to act as one whole. "Further the average American enjoys the luxury of the highly inefficient animal conversion of grain into tastier and somewhat more nutritious proteins." Even when nutritious food is supplied in the form of milkpowder to developing and underdeveloping people, they are not used by impoverished children and pregnant mothers but sold in the black market. Old food habits are continuing to the detriment of the health of the people and in spite of our advance in nutritional knowledge, consumer education is proving the limiting factor in fulfilling this developmental need. Mankind is not thought of in these situations as one whole, resources are not exploited for the right purpose and man is not educated to free himself from superstitions. If man is to develop with his potential capacity for intelligence, etc. he must be fed the right type of nutritious food at least in the critical period of the first nine months of his life as it has been found scientifically that the intellectual capacity of man in later life is critically dependent upon this factor. Food has been used as a means of survival from early times but science and technology have revealed the factors which can turn it into a wholesome development tool. But is man utilizing food as a developmental tool for mankind as a whole? Is energy utilized to sustain man in his mental and physical state of health? The present trend is rather towards frantic efforts to feed the machine with energy. The discussion on food for development can also be extended to drugs and water supplies.

Clothing and Materials

Clothing was evolved by man utilizing his capacity to adapt himself to various conditions of living. But when his capacity was turned towards the fulfilment of man centred exploitation for his needs, nature has been denuded and materials superfluous to his needs are evolved and then their scarcity poses one of the major problems in development today. This materialistic world is so-called not because there is something wrong in materials themselves but our outlook on life including our relationships with one another is overburdened with the delusion that materials form the centre of existence. That is how developmental activities are now ruled by money considerations alone and so little attention is paid to the people themselves or the materials which they can utilize readily. Research and development in industry has taken an unhealthy trend whereby through research new materials are forced on the consumer by locating his weaknesses. High pressure advertising directly hypnotises the consumer to go in for things which he does not need. So materials and clothing have to be tailored to the true needs of mankind and each man should be satisfied

about his actual need and share of materials, as in the course of development endeavors in the future man should be more concerned with the eternal and sustaining values. The developed people have through history experienced discontinuity of civilization. During the Dark or Middle Ages, the traditional humanistic values of the classical period were allowed to be forgotten. So if mankind development were to be in the forefront, these people have to particularly lay emphasis on learning to develop with less material needs which may help man to evolve with humanistic qualities.

Shelter and Environment

Modern man is constantly on the move and the environment becomes a kind of moving shelter. But the environment is subject to so much radical changes that the object of providing himself with a shelter, i.e. primarily protection against the fury of elements, is defeated. The influence of the environment on man is becoming more and more total so that today pollution means not merely of earth, water and air but of the noise, the emotional state of man and even his mental capacity. The pollution of our environment is reaching a saturation point whereby wholesome development of man is held back. Ecologists and environmentalists are teaching us in their own language that man must be less selfish and more mature and mankind conscious. Finding shelter under our narrow selfish needs has had a rebounding effect on the environment and we must correct the situation by paying attention to mankind at large.

Integrated Technology Transfer and Science in the Humanist Spirit

The power of science and technology as developmental tools is widely recognized and yet drawbacks in their use are obvious. Welfare of mankind must be the main goal and only secondary consideration should be given to the application of various ideologies of political, economic, and social nature in the governments of the world. The benefits of technological development could not reach the people all over the world in the expected manner because there was lack of integration between the people who matter and the technology that was offered to them. Henry Winthrop has summarized the present situation in technology transfer as:

There is also the associated problem, in dealing with technology transfer, of deciding whether *all* developing countries should be encouraged to import large-scale, capital-intensive technology in planning for economic and industrial development. There is a school of thought, traditionally represented by such activist figures as Staley and Morse, that has advocated in many cases the application of small-scale, labor-intensive technology for the conditions current in many underdeveloped countries today. In more recent years this advocacy of small-scale, labor-intensive technology transfer has come to the fore rather heavily through the efforts of Schumacher and those associated with him as well, such as the British journals closely allied to his work. (*loc. cit*, p. 43-4.)

Further, although keenly interested in technological development, some people because their values are more spiritually centred, would not agree to transfer technology at any cost because it meant aligning themselves with people who will transfer both lethal weapons and constructive tools which is an anathema for development. Science must be pursued in its objective temper so that the humanist spirit pervades wherever its applications result in technology.

True Religious Spirit and Art

In order that the development of mankind may be comprehensive, the tools of development have to be properly balanced. Science and technology advance through the use of the intellect while man needs to organize his aesthetic faculty to which religion and art have contributed largely in the past. There has been a general trend against religion, and because of man's narrow outlook and divisive tendencies religion has become sectarian and dogmatic. But religion is for mankind as a whole and in its true spirit its message is universal and so in a wholesome effort of development of mankind its place should be properly recognized. At present the experience of mankind is to develop a wider outlook of life moving away from selfishness, communalism and narrow patriotism towards internationalism. This should be clearly delineated and only for promoting this healthy trend should the tool of religion in its true spirit be employed. The imbalanced nature of present stress on science and technology which has led man into the blind alleys of materialism, survival consciousness, insecurity and so forth, should be corrected along developmental lines. The concept of development of mankind should take the lead so that all the different tools including the much rejected religion will find their proper place. The inspiration for art in general has been drawn from religion especially in the older civilizations. Any new and correct lead given to the revival of universal religious spirit will also automatically help in the development of arts and so in the development of mankind as well.

It is generally assumed that whatever deficiencies a man may be born with in terms of benefitting his development, can be made up by offering him the benefit of education, and humanities have traditionally played a major role in such education. Through such education man is put in touch with man's wider experience of life and when man's powers of comprehension are developed through the training offered by education, he will be able to fit himself into society with greater confidence and also be able to lead its developmental policies rightly. With the great increase in the number of people who need such liberal education, the goal of education has not kept pace with this broadening of the base. Now education is regarded as one of the acquisitions of modern man to fulfil the needs of society to improve in economic growth and hence the process of education has changed direction along technical and commercial lines. The character development of the educated man is not given prominence and with it the goal of mankind development has been pushed into the background. If we are to change the direction of human development then education is the axis around which the various tools of development we have considered are the spokes in the wheel of life. If the wheel of life will change direction towards the goal of mankind development then the asset and meaning of liberal education has to be explored further and

preserved. It must help man to discriminate and make the right choices in life in the future. There will be no need to be afraid of what technology portends for the future development of mankind because the properly educated man will be able to face the situation.

The consciousness of the world is no doubt focussed on a world government as a remedy for many of the ills of mankind and hence as a step forward in mankind development. But such a government will be effective only when the representatives of such government are oriented to the ideal not in a partisan spirit but educated to fit into the new climate of thought. So world government will become the major tool of development when every other tool of development is subservient to the tool of liberal education with humanism and internationalism guiding them.

Even unity, exclusively pursued, ceases to be a true oneness.

Sri Aurobindo

TWO POEMS

Timothy Shaughnessy

Termination

The children, tired of the restraint
that orders households,
not understanding not possessing
all that can be seen or imagined,
slay their mother to rule the house alone.
The father, always quiet, seldom present says nothing,
witnesses the bloody scene and retreats—
certainly there are other homes and places
and the children will never listen,
they never have.

Only long ago Orestes,
fleeing the horrible sight of
dead Clytemnestra, for all her
infidelity and cunning in life,
was a corpse who unleashed
the dreadful Furies and brought
him to his knees in prayer
to just Athena.

Will these children come to despise their deed,
or have they even slain in memory
these daughters of Acheron, river of woe?
Is conscience a condition only of antiquity?

Seeing his house in ruins,
ruled by parentless children
arrested in their new freedom,
already fearing one another,
plotting in dark and confusing rooms,

the father neither weeps nor rages,
he simply alters his plans
and unmourning, casually
changes his address.

The Dark Night of Duality

Perennial maladjustment between private and public,
the gauze of alienation of both spirit and matter
hovers incessantly like clouds
upon the skies of my mind.
I have become a stranger to both worlds,
a prisoner of unsaturated duality
where the strangeness of desks and file cabinets
waits in offices like Sphinx to ask the riddle,
"Of what am I composed?"
And if failing to see God among the metal
and metal among God,
and I answer but one without the other,
I shall be devoured in the delusion of ignorance,
slicing Reality into unreal halves
and standing inert between them,
in this self-devised darkness
between Light and Light.

TECHNOLOGY AND EDUCATION

Sitaram Jayaswal

☞ The modern age of science and technology is full of inventions and innovations resulting in a number of facilities for life. New machines have made it possible to produce goods on a very large scale. Thus we find an environment conducive to industrial growth and development. But it requires great care otherwise there may be several types of crises in all sectors of life. Keeping this in view, we have to consider the impact of modern technology on education. ☞

Nature of Technology

Before we consider the impact of technology on education, let us understand the nature of technology itself. Broadly speaking technology means application of science in solving some problems of life and living. This aspect of technology is made clear when we consider the two general meanings of this term:

(1) The first meaning of technology refers to primitive or backward peoples and to periods prior to industrialisation in the modern sense. Keeping this in view the term technology refers to the body of *knowledge* available for the fashioning of implements and artifacts of all kinds.

(2) The second meaning of the term technology is in the framework of a well developed society. In the context of industrialised society, the term technology refers to the body of knowledge pertaining to (a) scientific principles and discoveries, and (b) existing

and previous industrial processes, resources of power and materials, and methods of transmission and communication, which are thought to be relevant to the production and improvement of goods and services.¹

From the above it can be deduced that the term technology refers to both types of societies, namely primitive and developed. With reference to primitive society technology is indicative of the knowledge pertaining to the use of tools and implements and the use of raw-materials. Anthropologists use the term technology in this sense. Sociologists, on the other hand, emphasise the second meaning of the term technology and they use it with reference to industrial societies or such societies which are trying to develop industrially.

☞ (Prof. Wolfgang Bleichroth writes: "Technology is understood here as the necessary consequence of an essential quality which man has always had, that of coming to terms with the world actively and by shaping it—the primeval human function of 'making'. According to this, technology is 'fundamental and original, for the whole of the human race as well as the individual being'. Technology and science are bound together in a strange way, but different in essence.

"Technology can therefore not be under-

1. J. Gould & W. L. Kolb (ed.) *A Dictionary of the Social Sciences*, London: Tavistock Publications, 1964, p. 716.

stood in terms of natural science alone. It is revealed to young people only in terms of itself. Thus technological objects should only be understood as works of man, as 'artful combinations of means and ends'. The laws of nature, like the materials involved, are thus subordinated to the total function. The common theme is the constructive, technical principle."¹

3. Thus science and technology are inseparable and therefore we cannot think of technology without taking into consideration the essentials of science.) Let us now consider the following two definitions of technology:

(a) "Technology is not only the joining of both science and invention in the realm of the physical world but also organisational management, control and leadership in the social and economic world." In this definition Odam has emphasized the social aspect of technology. It is accepted that technology is closely related with science and invention but at the same time it has its impact on the social and economic development of a society.

(b) "Technology . . . consists of the skills, their procedures and the knowledge by which a social group adjusts to its physical and biological habitat." In this definition, Lapière has taken into consideration the adjustment aspect of technology. How social groups adjust in terms of their physical and biological requirements is also a part of technology.

Thus any consideration of technology in relation to education has to keep in view the following:

1. Relation of technology with science.
2. Technology in terms of social skills.
3. Technology in relation to industrialization.

1. *Education*, volume 3, (A Biannual Collection of Recent German Contributions to the Field of Educational

4 Technology and Social Life

The impact of technology on social life, especially in modern societies, has to be kept in view. According to the Kothari Commission, "A basic distinction between traditional and modern societies is the development and use by the latter of science-based technology which helps modernization of agriculture and the development of industries. In a traditional society, production is based largely on empirical processes and experience, on trial and error rather than on science; in a modern society it is basically rooted in science. . . . This close interlocking and interdependence between science and technology is a characteristic of the contemporary world."²

Now science and technology have become an essential part of society and culture. In a modern society science and technology are to be found everywhere. The life of the individual as well as the life of the society as a whole are being greatly influenced by science and technology, so much so that in the developed societies of Europe and America a warning has been issued against excessive reliance on them.³

In our country we need intermediate technologies, keeping in view the needs of rural India. We cannot adopt such technologies as are popular in highly developed societies of the West.

As regards the impact of technology on social life, it should be kept in view that the impact may be good if judicious use of technology is made; that is, the teaching of science

Research), pages 122-23.

2. *Report of the Education Commission, 1966*, page. 6.

3. See Alvin Toffler, *Future Shock*, New York: Random House, 1970.

is done in a manner that helps the individual in developing a scientific attitude and a spirit of free enquiry. If science and technology are properly handled, they are likely to be helpful in social growth. That is why the teaching of science and technology has to be done in a manner that "strengthens the commitment of man to free enquiry and to the quest for truth as his highest duty and obligation."¹

5. The favourable impact of technology on society is seen when it "loosens the bonds of dogmatism and acts as a powerful dispeller of fear and superstition, fatalism and passive resignation. By its emphasis on reason and free enquiry, it even helps to lessen ideological tensions which often arise because of adherence to dogma and fanaticism."²

6. Thus we can say that the impact of technology on social life is favourable when the teaching of science is done in such a manner that it helps the individual to develop a spirit of free enquiry and scientific outlook. But unfortunately sometimes teaching of science has been misused by vested interests either in government or in big business.

7. In a welfare society the impact of technology on social life in general is healthy for no one wants to exploit the use of science and technology with a profit motive. The motive of service is needed if we want to have a desirable impact of technology on social life. Modern Indian thinkers plead for harmony between science and spirituality in order to have a humane impact of technology on life as a whole.)

Technology and Education

In order to make use of science and tech-

1. *Report of the Education Commission, 1966*, page. 7.

2. *Ibid.*

nology for social and economic development, it is necessary to have a science-based education. We can make use of technology for desirable social changes provided we keep in view the following three questions.

(a) How to discover and develop the potentialities and personalities of growing people in such a way that these will continue to be viable in later life;

(b) How to pass on such accumulated wisdom or well proved devices as will be useful to the future progress of our pupils and mankind.

(c) How to ensure a happy blend of skill, character formation, understanding and sensibility through the instruction which we impart to them?¹

The above three questions are central in the context of technology and education. Too much emphasis on technological knowledge without paying due attention to character formation will be extremely harmful. Modern educators have been quite conscious of these questions and hence certain didactics of science have been clarified. One of these is given below:

Natural science and technology are realities in the child's life.

Let us begin with the question of the realities of the child's life insofar as they are seen to be influenced by science and technology.

The essential problems which are bound up with these questions at the present time and which are discussed in the specialized context of didactics have already been presented. We therefore do not need to go into them again here. Beyond this, however, didac-

1. E. J. King, *World Perspectives In Education*, London Methuen & Co. Ltd., 1962, page. 126.

tics also has the task of separating out certain essential features and corresponding characteristics of the present manifestation of this complicated reality and drawing pedagogic conclusions from them.

A basic feature of this kind would for example be the fact that technological processes nowadays take place more and more shut away inside casings, and therefore are no longer directly discernible. Another characteristic would be the "plastics breakthrough" into all spheres of life. Ought not schools to show that nature lies behind plastics as well?

The question of the realities of the child's life must also be asked in the perspective of children as the grown-ups of the future. Two examples will show where notice should be taken of tendencies to future development and how they should be made a part of didactic considerations.

1. A clearly perceivable movement in technical development is heading in the direction of cutting out *man* more and more in the servicing and direction of technological apparatus and plants. *Automatic* is the magic word. It is not yet possible to see what influence this technical principle of automation will have on the soul of man. For the time being the school has the task of making this technological principle comprehensible, and to bring it within the child's intellectual grasp.

2. The atom is the source of energy of the future; of this there is hardly any doubt. Our school children will have to "live with the atom" even more than we do, and with all its possibilities of supporting or threatening life. Schools therefore are faced with the task of helping children out of their anxious insecurity and of making life in the atomic age possible for them. Didactics has the task of thinking

out ways and means of doing this.¹

The teaching of science in the context of technology has to be done in such a manner that the following fundamental laws are understood and made a part of life:

1. Physical science is a particular and limiting way of understanding nature, a viewpoint from which nature can be considered.

This statement also covers the fact that this viewpoint is bound to a particular methodical procedure, namely the experiment. One of the most extraordinary and amazing facts about nature is that it yields to this method, and is prepared to answer questions posed by experiments. "The most incomprehensible thing about nature is its comprehensibility", said Albert Einstein.

A second fundamental insight which a young person should gain is as follows:

2. Nature allows itself to be asked questions with the help of the experimental method, and it answers them.

In connection with the first two a young person will then be brought to a third fundamental insight:

3. Nature is arranged in accordance with certain laws.

If science teaching succeeds in making these three fundamental insights strikingly clear by the end of a child's primary school career, then young people are seeing their world in a new light, they are understanding it in a deeper sense, they have been educated.

1. *Report of the Education Commission, 1966, pages 125-126.*

4. Natural laws and exact arithmetical procedures fit together.

The particular insight resulting from the following thoughts would also be an educational one: So-called modern physical science is still to a large extent only a science of models and pictures, of visual comparisons: electrical and magnetic lines of force, protons, electrons and neutrons are common concepts; everybody knows them. Here again it is an astonishing fact that nature allows itself to be understood in this way even though we are well aware that the full reality cannot be grasped like this. The extent to which a primary school child should acquire an interest in this world of models is, of course, an open question. Perhaps, however, with a few examples one could bring him to the following fundamental insight:

5. Certain natural phenomena are only interpretable with the help of presentation by models (which do work, but which may not be considered as realities.)

If we are of the opinion that technology is to a large extent educationally effective, we must also ask what its educational content is.

Here we can again turn first of all to Wagenschein. In his Tübingen Referat he defined the following aim: *"A child should learn to distinguish between exploratory and inventive thought."*

If a child really feels this distinction, he will also be able to distinguish between "created" and "made", between nature and technology. At the same time he will understand that there is at the basis of every invention an idea which is determined by the goal, by the task and by the purpose, and to which

the invention is subordinated. With this the child has gained a first fundamental insight.

In his article, "The Pedagogic Dimension of Physical Science", Wagenschein adds another three aims to this first one. I should like to quote them here.

1. Physical science is an aspect of nature; technology is the means of physical control which can be developed from it.

To pin things down more exactly he then says:-

2. Technology is (therefore), not the subjugation of nature, but a clever self-adaptation to the laws of nature within certain constructions (machines). Subjugation is nothing more than the keeping of a constant watch over this adaptation.

3. Technology is (therefore) not witchcraft.

With this we finish our reflections on the educational content of the subject in the sense of its fundamentals, in full consciousness of its being very much only an introduction, and turn now to the question of the educational subject-matter involved.¹

9 A New Way of Thinking

The impact of technology on education is most remarkable from the point of view of our approach to problems of life. In those countries where science and technology are applied to teaching in a judicious manner a new way of thinking has developed, and has re-emphasised a method of examining and solving problems. How this new method of thinking and solving problems works is described below: *

1. One recognises that an indeterminate situation exists, obscure or conflicting, which demands clarification.

1. Education, Op. cit., pages. 128-130.

2. One states the existing problem in manageable and understandable problems that are specific enough to allow action.

3. A plan of action is devised. It may include hunches or hypotheses before the data are gathered and appraised. The plan may use controlled observation, library research and/or experimental evidence.

4. The data are collected and classified, with perhaps some preliminary and informal appraisal taking place.

5. The data are reviewed and evaluated.

6. Statements, conclusions and/or recommendations are formulated from appraisal and evaluation of the data.

7. The conclusions may be tested against reality or, in other instances, by theoretical means.

8. The conclusions are modified if necessary on the basis of what is revealed in the seventh step.¹

The impact of technology on education has been beneficial to the extent that it has encouraged a scientific outlook and an objective approach to problems of life. But it has its limitations also. Too much emphasis on reliance of this so-called objectivity may be detrimental. Indian thinkers like Sri Aurobindo

1. R. I. Miller, *Education in a Changing Society*, Ludhiana; Lyall Book Depot, 1969, p. 24.

have warned us against this danger. Science and technology are useful within a limited framework. According to Sri Aurobindo:

"... Science has attempted to move towards a control of mind and life processes by a knowledge of the material instrumentation and process of our normal and abnormal mind and life functionings and activities; the spiritual is ignored as only one form of mentality. It may be observed in passing that if this endeavour succeeded, it might not be without danger for the existence of the human race, even as now are certain other scientific discoveries misused or clumsily used by a humanity mentally and morally unready for the handling of powers so great and perilous; for it would be an artificial control applied without any knowledge of the secret forces which underlie and sustain our existence."¹

The above statement of Sri Aurobindo highlights the importance of establishing harmony between science and spirituality. Any technological progress is meaningless without a spiritual base. Hence in India, while we are inclined to use modern technology for economic progress and are also using it even for instructional purposes, due care has to be taken to develop a harmonious relationship between science, technology, education and spirituality.)

A VISION OF THE UNIVERSE IN THE PERIODIC TABLE—II

Ram Ratan Agarwal

EVOLVING THROUGH THE PERIODIC TABLE

The pattern of the universe began with the formation of the first element, hydrogen, to represent the first universal phenomenon (period 1): nothingness. The elements following hydrogen represent successive phenomena or periods. Present time is shown somewhere in the lanthanide series. It is interesting to see how past phenomena confirm corresponding past elements in the table and how future phenomena are predicted from the positions and properties of their corresponding future elements.

Nothingness

Nothingness is still an undigested concept. From the study of quantum mechanics we know that both matter and energy could be described as either particles or waves depending on the circumstances under which they are observed. What is permanent in the "ultimate" particles of matter is their shape or organization. They appear to be pure shape without any material substratum. Shape and organization are nothing but the *forms of nothingness*. It is really hard to subject such things as shape and organization to scientific study, because they are difficult to "take hold of" by tests and measurement.

I think the universe began with nothingness and will end in nothingness, completing a grand cycle as if attaining its ultimate goal. The possibility of nothingness being a starting point of the universe could be shown in the following way: From the cosmogonist's conventional expansion theory, everybody now knows the universe started from a highly compressed and intensely hot homogeneous material. But the cosmogonist never goes beyond to ask from where that material came. There must be something before that. The searching process may end by finding such a thing before which no other thing can at all be possible. Such can only be "nothingness". Nothingness must therefore be the starting phenomenon of the universe. Incidentally, steady state theory assumes that new matter is being continuously created from nothingness.

Let us look at period 1 or the first universal phenomenon—nothingness—with the help of the periodic table shown on pages 26 and 27.

Nothingness—Hydrogen and Helium

The beginning element, hydrogen, should represent the beginning phenomenon, nothingness. Hydrogen is here placed in group IA of the alkali metals and group VIIA of the halogens, although in its chemical properties it is not closely similar to either group. Hydrogen is, in fact, the most individualistic of the elements; is even unique, being the only element that cannot conveniently be considered a member of a group. Similarly, nothingness resembles the invisible active energy and "mental" properties of a superhuman existence, but in its properties it is not closely similar to either energy or a super mentality. Nothingness is in fact unique and is the most individualistic of all things in the universe. As hydrogen is the lightest of all elements so nothingness is the lightest of all periods.

There was only nothingness at the beginning of the universe. Now the question arises, what nothingness was doing in its own atmosphere. The answer may be given by the properties of helium, the only other element present during the period of nothingness. Nothingness was in a state of deep concentration to find out what to do next. The state of concentration is inactive and inert resembling the chemically inert property of helium.

The Origin of Energy and Matter—Lithium

The second period, energy, does not mean there was only energy without any matter, but during the first 2.5 thousand million years of the universe's evolution, the density of radiant energy was so high it exceeded that of ordinary matter; so energy was more important than matter then. As the expansion progressed the density of radiation dropped faster than that of matter and it made matter gravitationally more important than radiant energy. That began period 3, the period of matter.

When energy with matter came out of deep concentrated nothingness, thermal reactions of 150 million degrees centigrade might have occurred, representing the highly reactive property of lithium in comparison to properties of the preceding element, helium.

The Origin of Life—Potassium

Periods 4 and 5 are of plants and animals respectively. The properties of potassium, their starting element, are found resembling the origin of life in plants as follows: Potassium ions are absorbed by the soil much more readily than other ions, such as sodium, which were washed away to the seas. Soil becomes barren when potassium compounds (potassium chloride is an important fertilizer) are exhausted. Potassium is important for the nutrition of plants and its compounds are contained in most plant and animal tissues.

Again, during the period of plants it does not mean there were only plants. Actually, plants and animals evolved almost together and interdependently, with the role of plants more important than that of animals during the plant period and vice versa.

Deep Concentration After Exhaustion—the Noble Gases

At the completion of each period we find the six noble gases: helium, neon, argon,

krypton, xenon and radon (group 0 in the far right column). Their inert property may resemble deep concentration after exhaustion at the end of each cycle of evolution. When the universe was "exhausted" at the end of the energy period, it went into deep concentration in the form of the balance of energy and mass. When it was exhausted after the formation of heavenly bodies, the condensation of earth resulted in a calm atmosphere for the birth of life. And when it was exhausted in the period of plants and animals, changes in the earth's geography and climate yielded grasses and grazing mammals with teaching and learning possibilities; that is, the foreshadowing of the birth of the human mind.

The Origin of Mind—Cesium

Period 6 regards human beings who are characterized by mind. Cesium, its starting element, emits electrons when illuminated by visible light and thus is widely used in photo-electric cells and pick-up tubes of TV cameras. It is not usable in the earth's atmosphere, but one pound of cesium in outer space will theoretically propel a vehicle 140 times farther than any known liquid or solid fuel. These properties of cesium suggest qualities like rapid exchange and wide facile movement, which are associated with the growth of mental properties.

Present Time—Lanthanides

The lanthanides comprise the fifteen metals from lanthanum to lutetium (57 to 71 near the bottom), all having virtually the same electronic structure. Consequently they are so similar to one another in physical and chemical behaviour that their separation from a similarly complex mineral mixture took more than a century. This reflects the present state of scientific, political and religious knowledge, which is varied as the fifteen are, and yet is so similar and interdependent in the binding purpose of realizing truth: the lanthanide series closely resembles the present times.

Into the Future—Period 7 (A Few Predictions)

With the increasing knowledge of science and philosophy, human beings may be able to establish on earth the ideal of one state, one world—the unity of all. This will help in understanding the earth, the moon, the planets and solar system in a full manner. By that time we might meet some other life in space with which to confirm our results. At this juncture a deeper concentration might occur resembling the property of the inert gas, radon; and then the period of superhumanity would follow.

The heads of superhumans may have evolved into a larger shape and their hands and feet may have become smaller, in accord with decreasing use. This might result in superhumans being largely of round shape, consisting mainly of the head portion.

Superhuman beings will mainly be moving in spacecraft to study the stars, galaxies, and the universe as a whole. To achieve a complete understanding of the universe, various theories will be developed by these beings. Such theories will be extremely interdependent,

PERIODS 1-7		Group IA	Group IIA	THE UNIV IN THE PERIOD						
1	Nothingness	1 H Hydrogen Nothingness								
2	Energy	3 Li Lithium Origin of energy	4 Be Beryllium							
3	Matter	11 Na Sodium Formation of galaxy	12 Mg Magnesium							
				Group IIIB	Group IVB	Group VB	Group VIB	Group VIIB		
4	Plants	19 K Potassium Origin of life	20 Ca Calcium Precambrian	21 Sc Scandium	22 Ti Titanium era	23 V Vanadium plants	24 Cr Chromium and	25 Mn Manganese animals	26 Fe Iron	
5	Animals	37 Rb Rubidium	38 Sr Strontium	39 Y Yttrium	40 Zr Zirconium	41 Nb Niobium	42 Mo Molybdenum	43 Tc Technetium	44 Ru Ruthenium	
		Paleozoic era fishes, amphibians and reptiles								
6	Human mind	55 Cs Cesium Origin of mind	56 Ba Barium Cenozoic era	57-71 * Lanthanides	72 Hf Hafnium	73 Ta Tantalum	74 W Tungsten Complete	75 Re Rhenium study	76 Os Osmium of plants	
7	Super humanity	87 Fr Francium Complete	88 Ra Radium study of	89-103 ** Actinides universe	[104]	[105]	[106] N	[107] O	[108] T	

*Lanthanides (present time)	57 La Lanthanum	58 Ce Cerium	59 Pr Praseodymium	60 Nd Neodymium	61 Pm Promethium	62 Sm Samarium
Similarity and interdependabil						
**Actinides (future)	89 Ac Actinium	90 Th Thorium	91 Pa Protactinium	92 U Uranium	93 Np Neptunium	94 Pu Plutonium
Artificial						

extremely similar in nature—resembling the similar and interdependent properties of the actinides (the fifteen elements from 89-103 at the bottom of the table).

There are eleven trans-uranium elements which, as we noticed earlier, are made artificially by man (Uranium, 92, to Lawrencium, 103). Similarly, the proof of complete understanding of the universe will be evident by artificially creating matter and life out of nothingness.

After understanding the universe completely, there remains nothing more to be attained, and superhumans would be equivalent to gods. So everything would be reduced to nothingness, completing the grand cycle of the cosmos. From this phenomenon, the fate of new elements beyond the 103rd, lawrencium, could be predicted. These new elements may be possible, but their time of existence (half-life period) would be equal to non-existence; that is, negligible, as there is nothingness after the 103rd element. Such elements may run up to 118—fifteen elements more—completing the final period in the periodic table, the period lying beyond the mind.

REVIEW

Choose Life: A Dialogue, by *Arnold Toynbee* and *Daisaku Ikeda*. Madras: Oxford University Press. £9.50 (in the U.K.).

In confutation of the claim in the celebrated couplet, "Oh! East is East and West is West, and never the twain shall meet", two typical men, Toynbee and Ikeda, representatives respectively of the best in the West and in the East, met and discussed a number of topics of interest and importance to the whole of mankind.

Toynbee has earned the homage of the world as an international sage. Ikeda, a Mahayana Buddhist, is the leader of a lay organization, with millions of members, devoted to the promotion of education, culture and peace. The dialogue between these two outstanding men, presented in this book, discusses many of the issues which confront contemporary man, both in the West and in the East.

Man is in peril. His predicament is examined by these two eminent men in all its aspects. Considered in the book are man's personal and social life, his political and international life, and his philosophical and religious life. The specific subjects dealt with range from individual issues such as suicide and euthanasia to national and international problems posed by population increase, pollution and dwindling natural resources. The stress throughout is less on abstract answers than on the impact of developments on the individual human being.

The dialogue and discussion pose the choice: "Will solutions of the problems lead to subjugation to totalitarian regimes, or can a human revolution in thinking and morals enhance mankind's destiny?"

Considered by these two remarkable men, in addition, are not only the immediate problems affecting human affairs in the present era, but also "the perennial ones regarding the nature of man, his relation to other creatures, to nature, and to the universe".

The two seers agree that mankind is menaced by man's ability to destroy his natural environment and by "the imbalance between his moral immaturity and his technological prowess."

But they are confident that man-made "evils can have a man-made-cure". They draw comfort and hope for a secure future from "the essential oneness of mankind and the universe."

The Industrial Revolution in the West has enabled it to take the lead and play a dominant role in modern times. Toynbee believes—and he gives the reasons for his belief—that in the future, leadership is going to be taken over by Eastern Asia. Mankind has already been

united on the technological plane by West Europeans' world-wide activities. The authors hope that in the next chapter of mankind's history, humanity will succeed in unifying politically and spiritually.

Ikeda is more hopeful than Toynbee that this great change can be brought about voluntarily, on terms of equality between all sections of the human race, without further domination of one section over others—"an evil that has been the price of political and spiritual unification in the past on a less than world-wide scale". Toynbee, on the other hand, fears that "mankind will have to pay a high price for bringing about the profound changes in attitude, objectives, and conduct that are indispensable conditions for the survival of humanity".

Toynbee is more pessimistic than Ikeda, probably because he is particularly conscious of mankind's tragic failure, hitherto, on the political and spiritual plane of human life—a failure that is accentuated by its contrast with the brilliance of mankind's achievements in technology.

Toynbee and Ikeda believe that religion is the mainspring of human life. They agree that a human being should overcome his innate propensity to exploit the rest of the universe, and "put himself so unreservedly at the service of the universe that his ego becomes identical with an ultimate reality which is not a human-like divine personality". They accept the doctrine of karma: "You reap what you sow". "But the karma-bearer can change the balance, for better or for worse, by his further acts: he is thus, partially at least, a free agent.

The authors agree that a human being's supreme spiritual task is "to overcome his egotism by expanding his ego until it becomes co-extensive with the ultimate reality from which it is, in truth, inseparable". The Hindu says, "Tat Tvam Asi"—the ultimate reality is what a human being is. But this statement of the identity of "Thou" and "That" is only a proposition: it must be turned into a practical reality by strenuous spiritual exertion. This spiritual exertion, say the authors, on the part of individual human beings, is the only effective means of social change for the better.

The authors, in their psychic probes, have found that elements of human nature are the same in all human beings always and everywhere, in virtue of being the offspring of the ultimate common ground of existence that is at the root of all phenomena. Our times are fortunate, say the authors, in witnessing the birth of a common worldwide civilization that has originated in a technological framework of Western origin, but is now being enriched spiritually by "contributions from all the historic civilizations".

This extraordinary book is a friend, philosopher and guide to man. It emphasizes the importance of man who "himself must choose." If man chooses rightly and acts accordingly, he can establish peace and goodwill in this world. This is the message of this book.

[COURTESY: *The Sunday Standard*, 12 June 1977]

FOCUS

IMAGINE ALL THE PEOPLE—A. B. PATEL IN EUROPE

*Imagine there's no heaven,
It's easy if you try,
No hell below us
Above us only sky.*

*Imagine all the people
Living for the day.*

*Imagine there's no country,
It isn't hard to do,
Nothing to kill or die for
And no religion too.*

*Imagine all the people
Living life in peace.
You may say I'm a dreamer
But I'm not the only one,
I hope some day you'll join us
And the world will be one.*

*Imagine no possessions,
I wonder if you can,
No need for greed or hunger
A brotherhood of man.*

*Imagine all the people
Sharing all the world.
You may say I'm a dreamer
But I'm not the only one,
I hope some day you'll join us
And the world will live as one.*

John Lennon

I wish I could play this song of John Lennon's for you; the words will have to do for now. It was played in Pondicherry recently as part of a taped interview of M. P. Pandit from a California radio programme called "New Dimensions". And the experience of an Indian house vibrating with a former Beatle's musical plea for oneness in the style of American pop was an experience of oceans—of the East and West, of the wise and the young—coming together in an awesome felicity.

Now, with A. B. Patel soon to return from an extraordinary trip to Europe, it becomes easier and easier to "imagine all the people"; for it appears that he has done just that in a practical way. As you may know, he participated in two great assemblies: the World Constituent Assembly and the World Citizens Assembly in Innsbruck, Austria during the last half of June. As their names imply, the two world assemblies are the most recent part of a sustained and rather comprehensive non-governmental effort to create a constitution for the coming of a world government and to generate a group of world citizens as the core of the people a global constitution is to serve.

After years of more limited meetings and circulating drafts of this constitution around the earth for legal thinkers' emendations and suggestions, this constituent assembly was the final coming together for deciding whether to adopt the finished text of the Constitution for the Federation of Earth. Voting delegates were literally elected by their own natural constituencies in different parts of the world, with 400 persons attending from twenty-two nations. A. B. Patel writes us that welcome and keynote addresses were delivered by participants from each continent of the planet.

But, according to his letter, it was also a very hard working and well disciplined assembly which organized itself into five working sections:

1. Draft of the World Constitution
2. Ratification Campaign
3. Preparations for the World Parliament
4. Provisional World Government
5. Proposed Legislation on World Problems

The steering committee of these working sections met at the beginning of every morning for an hour, and the working sections met immediately afterward for the morning's remaining three hours and for four hours in the afternoon on most of the fourteen days of the assembly. In addition, plenary sessions (full sessions of all 400 delegates, volunteers and observers) were called several times to adopt reports made by the working sections. Further education of the delegates usually absorbed the hours of eight to ten P.M. when panel discussions were organized around these subjects and others: (i) How to Obtain Ratification of the World Constitution; (ii) How to Obtain Disarmament Under World Government; (iii) Requirements for a New World Economic Order; (iv) A Five Year Plan, Including Organization and First Actions of a Provisional World Government. And finally, there was a joint plenary session of the World Citizens Assembly and the World Constituent Assembly on the last day of the two assemblies, 29 June.

One of the most important, and already historical, results of these gatherings is the successful adoption of the Constitution for the Federation of Earth, which will be printed and circulated as soon as possible. Among others who went to their home countries to work for its ratification on a national level were fifteen Indian delegates, who appointed five among them as an ad hoc committee to undertake this task.

Other important achievements of the fourteen and five day gatherings will be sent by A. B. Patel in his next communication, but we can already see something of the shape and magnitude that this trip and these assemblies project. As far as we are aware, this is the first somewhat large-scale, sustained, sophisticated laying of the constitutional foundations for the dream of centuries: representative world government. It flares up into the words of Sri Aurobindo's 15 August 1947 message we have been half-knowingly repeating for so long:

The third dream was a world-union forming the outer basis of a fairer, brighter and nobler life for all mankind. That unification of the human world is under way; there is an imperfect initiation organised but struggling against tremendous difficulties. But the momentum is there and it must inevitably increase and conquer. Here too India has begun to play a prominent part and, if she can develop that larger statesmanship which is not limited by the present facts and immediate possibilities but looks into the future and brings it nearer, her presence may make all the difference between a slow and timid and a bold and swift development.¹

The prominent part that India has begun to play, and through her the spiritual force is contributed to by what has just happened at Innsbruck. World Union as a movement, we remember, exists on the truth of the work in its statement of purpose: "A world union based on the fact of human unity realising the truth of the Spirit". It is the concentration on the Spirit by A. B. Patel that has moved him, and through him World Union, into a remarkably prominent role in the work of the World Constitution and Parliament Association of Colorado, U.S.A., which sponsored the World Constituent Assembly. Not only was our A. B. an inaugural speaker in both assemblies, and a several times chairperson of working section sessions and of some planary sessions and panel discussions, he was also catapulted to the frontline collective leadership of the association itself. Mr. Reinhart Ruge of Mexico had been re-elected president of the World Constitution and Parliament Association for many years, but on this occasion A. B. Patel and he were unanimously elected co-presidents.

1. *Sri Aurobindo on Himself*, Sri Aurobindo Birth Centenary Library edition, volume 26 (Pondicherry: Sri Aurobindo Ashram Trust, 1972), page 405.

This is an opportunity for not only the general secretary, but all World Union members, and World Union itself, to contribute toward the movement into an active consciousness of world government, one of the reasons for which World Union took birth. Most of us now are attentive to local news, at most to national—or international items connected with our nation—when we read the papers or listen to the radio. Our horizon, our sympathies, our interests, our information, our mental formations, our avocations and service and projects are invited to take a global bearing in the new, active role of World Union, to “imagine all the people sharing all the world” in each gesture of this work.

FUTURE CHILD

From the small wilderness town of Salmon Arm (in British Columbia), Canada, has come an invigorating new periodical, *Future Child*. Its recently received first issue is heralded by this poem on the inside cover:

But yield who will to their separation,
My object in living is to unite
My avocation and my vocation,
As my two eyes are one in sight.
Only when love and need are one,
And the work is play for mortal stakes,
Is the deed ever truly done
For Heaven and the future's sakes.

Robert Frost

Some additional excerpts, which are taken from the opening pages, illuminate the character of this new publication.

“Future Child has the great disadvantage of being written under the stress of a multiplicity of practical projects and problems. It has the great advantage of being integrally related to life, for this is a farm and a work center, complete with children, rather than a meditative cloister or a sheltered academic environment.

“For this reason, Future Child has taken long to make its appearance, and may have to struggle hard for its existence. In any case, we will continue our work here, and everything will come to pass in its own time. . . .

“Future Child is concerned, not with quantity but with quality. Concerned, that is, that we intuit the true potential of the child and take steps to develop it on all levels, not as the schools do now, but with an approach that is at the same time more free and more integral. . . .

“It is not only the schools, it is all of us that are at fault. Small children are unimportant to us. Sometimes we see them as cute, sometimes as a nuisance, sometimes as an empty jug to be filled with our superior wisdom, but seldom as individuals to take seriously. It is

easy not to understand their language, to fail to respond with the word, gesture, or vibration that will help their healthy blossoming. . . .

"There is an allegorical legend coming from the East, quoted by Professor Robert Bainbridge. It is told as follows:

For many years in a particular countryside each evening at dusk a brilliant golden disk appeared in the sky. Its nearness to the ground and rich beauty and magnetism tempted many from far and wide to come in hopes of touching it, for as the legend was told, any who might succeed in this effort were assured a life of unending joy and abundance. But although some came very close to reaching this supremely luminous disk, it always remained just out of reach of all who tried. One day, observing the attempts of those who had gathered, an ancient mendicant suggested to the crowd, 'Since none of you seems able to make the contact yourself, let us lift up this little child here above our own reach. In such a way, perhaps she will receive the blessing.' Whereupon all of those present, responding to the suggestion, pressed the little child skyward until her tiny hand contacted the disk in a blaze of white light. And, lo, the supreme grace which each had so ardently sought flowed through the essence of the child, transforming everyone present who had thus aided her.

"The time has come to heed this legend and to create centers to 'hold up the child'. Centers of information and materials, of creative experimentation and innovation. Centers bright with national spirit but wide and strong in international outlook. Centers consciously participating in a rapid evolution towards a challenging future. Centers of fresh air.

"*Future Child* is written by people with the dream of creating such a center in Canada. A center with films, sound recordings, library, creative learning materials of all sorts, and a laboratory school. But, most of all, and regardless of the quantity of material paraphernalia which is gathered, a center for a new consciousness and integral approach to education.

"*Future Child* is an expression of this dream. But it is not planned as a mere philosophical journal. Succeeding issues will bring reports of pioneers already at work, concrete suggestions, usable ideas, specific know-how."

Horst and Dorothy Bohmé, the editors, are the formers of the Canadian center which is also their and their four children's home near Salmon Arm. A professional puppeteer and filmmaker, Horst Bohmé is complemented by Dorothy with her teaching experience in American schools. They are people with that indomitable spirit often read of in fairy tales and myths.

A homey periodical, *Future Child* contains not only revolutionary articles on education

and educational ventures, but informatively nutritious and attractive recipes, informal reviews of unusual books, experiential descriptions of physical play and education devices. Four issues are planned per year. The address is:

Discovery Train
Box 1419
Salmon Arm, British Columbia
Canada V0E 2T0

ORGANIZATIONAL ACTIVITY

World Union Centres

Bangalore In a lecture meeting held this summer, Dr. P. R. Brahmananda, professor of monetary economics at the University of Bombay, spoke on "Economic Distance between Countries". He indicated this distance is growing in a striking way: in 1938, rich countries had 31% of world population and 76% of world income; twenty years later, they had only 28% of the population but 83% of the income!

Other aspects of the situation he commented on are: rich countries are pooling their interests defensively; poor countries need to develop economic and technological cooperation and stop eyeing the rich as models. Some other beneficial initiatives Dr. Brahmananda explored that poor nations could take are: using discrimination in receiving what often turns out to be obsolescent technology; establishing a stable peace which will free military funds—defence and domestic—for development; replacing competition by cooperation; and restraining population growth.

Bangalore reports a lively, informative discussion after the lecture. (Chairman: Sri Sri Thandaveswara.)

New Alipur A member of the Sri Aurobindo Ashram, Rajan Ganguly, was a special guest of the centre and spoke about Sri Aurobindo's and the Mother's ideas and work for world unity during the monthly meeting. New Alipur Centre also arranged an *aikya sammelan* [unity gathering] for the two days of 21 and 22 May in Nabadwip, West Bengal. It was organized by Sri Sukhumar Mukherjee, chairman of the centre, to encourage a coming together of a large number of centres dedicated to Sri Aurobindo's and the Mother's work in West Bengal. Sri Aurobindo Pathamandir of Calcutta responded to the occasion with its full cooperation and valuable suggestions, and the large number of delegates present were unanimously positive about the gathering. Dr. Mukherjee there stressed the Mother's statement on the importance of what he called "spiritual unity": "We must replace competition and strife with collaboration and fraternity".

United Kingdom We have just received a new publication from World Union United Kingdom Centre, a monthly "page" containing a short and very lively essay by the chairman, Mr. J. I. Patel, and a newsletter section. Modestly cyclostyled (mimeographed), it has some interesting information which goes beyond reports of the centre's meetings and activities. Included are addresses, names of leaders and descriptions of organizations and movements kindred to World Union—most of which the centre, incidentally, has established affiliations with; announcements of existing and forthcoming periodicals and publications; and notices of talks and gatherings around noted visitors passing through London. The publication is convenient, fresh, and brief—containing about two or three pages.

The centre itself reports that World Union now has about sixty members in the United Kingdom, with twenty-five of these as life members. Some are in Scotland and Wales. The newsletter comments: "It is hoped that in the year to come members will increase in numbers and the need may arise to coordinate the work in the U.K. There is a great potentiality for expanding work. Any member can take steps to foster get-to-gethers and meetings of cross sections of the society to discuss themes of common interest or arrange for study groups to think on the noble ideal of human unity. Cultural programmes can be arranged to foster understanding."

Uttarpara Their monthly seminar for June was titled, "Why a New World Order?" The two speakers, Sri P. K. Banerjee and Sri S. K. Gupta, said the old world order had proved to be futile in bettering socio-economic and socio-political conditions; hence the necessity for a new world order. (Presiding: Sri S. K. Gupta.)

July's seminar, "Rishi Bankimchandra and Rishi Sri Aurobindo" was led by the speech of Professor Buddhadev Chakrowarty. He evaluated Bankim's entire life in the light of Sri Aurobindo, and threw rays on previously unknown aspects, to many, of Bankim's literary genius—which was keenly appreciated by the audience. (Presiding: Sri S. K. Gupta.)

In the June seminar, Sri Samar Basu was sent off to the Innsbruck, Austria assemblies and related Paris meetings with wishes for successful work there; in the July seminar, he submitted a brief report of his participation in these European assemblies.

New Life Members

- | | |
|-------------------------------|--|
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Building Fund

Acknowledged in the last "Focus"	Rs. 1,45,899.67
Sri S. K. Rattan	125.00
Total	Rs. 1,46,024.67

Ronald Jorgensen
23 July 1977

EDITORIAL

Coordination of New Age Communities

One of the most encouraging experiences that I had while in the United States was of the quality of the consciousness that some of the spiritual communities and New Age groups have attained. There is a distinct advance over the general temper elsewhere and what is more, each welcomes collaboration from others in as many areas as possible. Very few groups feel superior. There is a broad recognition of the truth that each has its role to play and all together can build up a new world-harmony. It is in this context that I wish to share with our readers a letter just received from a valued friend in America. Mr. John White is a former Naval officer who is conversant with the potentialities of nuclear power and is engaged in creating a climate discouraging the proliferation of nuclear weaponry. He has just set out on a tour to meet friends. He writes:

My intention is to share with them the need for beginning to make very solid links around the globe with other spiritual communities and New Age groups so that the physical foundations of an alternate economy can be started. Such groups are already one in spirit, but there is need now to begin a system of trade and barter which will function outside the monetary sphere that is, from my perspective, likely to suffer worldwide depression and collapse in the 1980s. Such an event would only be part of the still larger movement of forces within and outside the Earth that are bringing humanity to a new phase of evolution. The end of this century, I foresee, will be a time of enormous upheaval—human and natural—with attendant pain and suffering. Spiritual communities, having made the transition in consciousness, will be major centres of succour and support for damaged humanity. But only if the communities have achieved relative self-sufficiency and have worked out a system of relations with other communities so that the necessities for living can be provided among themselves without resorting to the madness of the marketplace.

This is a major need of the hour: to study and coordinate the results of the various experiments in new life-patterns aiming at the establishment of a new Consciousness. These groups are at present operating in different spheres of human interests, at different wavelengths. There is much that each could learn with profit from others. World Union, and movements like it, will find it a rewarding programme to organise study teams in the different regions of the globe and later to pool together their researches and thus promote a highly meaningful synthesis. The time is ripe. Exclusivism, elitism, "groupism"—enemies of human integration—no longer vitiate the atmosphere in this field.

Decentralization

The call for decentralization always catches the popular ear. It is indeed the right step in the political evolution of the human society towards its eventual goal of stateless, individually self-governing peoples. But it is usually forgotten that it is a right step only under the right conditions. And one of these conditions is whether the members concerned are sufficiently mature to exercise their rights and use their opportunities in the right manner. In India, at any rate, the political education of the people has to proceed much further before they can be trusted to be responsible custodians of decentralized power. Ever since the linguistic division of the country took place, we have seen how narrow and provincial the political consciousness of the peoples—of their leaders—can be. Provincial rivalries hold up the national progress. Individual states hold the nation at ransom. Primitive theories like the *sons of the soil* ruling the roost come into premium. We have had enough lessons to benefit by. Till the general consciousness attains a certain level of national integrity, it is dangerous to push the principle of decentralization too far and in every field.

Education and the Concurrent List

The question of deleting Education from the concurrent list and leaving it entirely to the States must be considered from this point of view. Recent history has shown how the leadership in each state tends to play to the gallery and ignore national interests in its educational policies. Education is a powerful factor in shaping the national character and the Centre cannot afford to leave this important subject in the hands of regional parties with sectional goals. The way that the Sanskrit language has been practically eliminated from the curricula of some of the States, despite its crucial place in the evolution of Indian languages, is a warning.

Public Schools

The Union Minister for Education did well in rejecting the suggestion to

abolish the institution of Public Schools on the ground that they foster snobbery. It may have been so at a time in the past when the non-rich could not share in the benefits of the special facilities provided in these schools. But now that special scholarships are made available to the deserving (by merit) that objection cannot hold water. In a vast country like India all schools cannot provide the multiple facilities that a public school can by virtue of its greater resources. Not all can benefit even if they are offered the facilities. It is only those students who are so fitted by nature and environment that can profit by such provision and utilize the opportunities for the greater good of the nation. Certain features of the Public School system may need to be revised and changed but to seek to do away with the system altogether is pernicious logic.

Presidency in the Indian Union

It has always been a matter of controversy in India whether the President is to function only as a figure-head or as an elder statesman who should make himself felt when the occasion demands. Some cite the example of certain countries in Europe where the President is a father figure—a scholar or thinker or a retired dignitary—and advocate a similar approach in India too. The Indian democracy, however, is still young and forming. The parliamentary system is not yet established with firm traditions. Under these circumstances it is wise to keep the office of the President invested with an undefined moral authority and for this purpose the choice has got to be made from among those who have attained high political maturity and are capable of influencing events by their mere presence and stature.

Zoos: A Viewpoint

Did you visit the zoos in the United States? This was the question. I replied NO. And behind that no is a story dating back forty years.

I had come to Madras from my distant home town. And to provide some entertainment for his young guest my host took the trouble of taking me to a famous zoo in the city. As he took me round we stopped at a cage in which a tall animal—I cannot recollect which it was, an elephant or a camel—stood in the sun, forlorn, its eyes open but looking nowhere in particular. It seemed to me there was a little moistness in its eye. I felt a sudden sadness. My mind wandered away. I thought of the cruelty of man in imprisoning the animal, depriving it of its natural freedom and his callousness in leaving it exposed to wind and sun. Its helplessness stirred some deep emotion in me and a spiritual query on the purpose of life raised its head. I told my perplexed host that it was enough and I wanted to get back. Thereafter I have never visited a zoo.

For a long time I thought it was my personal idiosyncrasy and kept it to myself. One day, years later, someone was describing to the Mother how a circus that had come to the town had fine lions and leopards which had been trained to

perform extremely well. The Mother did not respond. There was an awkward silence. Gravely, she asked the enthusiast: How would you feel if some superman had taken you captive and made you perform?

Birds and animals are children of Nature as much as men are. They have got their own habitat and are happy in their freedom to roam and flourish. Men in their selfishness intercept these creatures, capture them and keep them in slavery for their own amusement. They deny to their captives what they claim for themselves—freedom to live and breathe as they like. One may not be wantonly cruel to them. But even to keep them caged is an offence against God and Nature.

M. P. P.

SRI AUROBINDO'S INTEGRAL VISION AND NEILS BOHR'S PRINCIPLE OF COMPLEMENTARITY

John Collins

On November 24, 1926, Sri Aurobindo, an accomplished yogin whose reputation had spread throughout India, experienced the "descent of the Overmind" after a particularly long and intensive period of spiritual discipline. Early in 1927 Neils Bohr, a Nobel Laureate in physics, was suddenly struck, while on a skiing trip, with a solution to a problem in theoretical physics which had for years perplexed some of the best minds in the world of science.

Each of these events was highly significant in its own area of the human quest for truth. For Sri Aurobindo and his disciples the "descent of the Overmind" was understood to be a prelude to the "descent of the Supermind"—an event which will unite spirit and matter and which will radically change the nature of man's life on earth. Professor Bohr's insight was the foundation for his principle of complementarity, which has been widely accepted among physicists as the best tool for interpreting much of the data with which contemporary science is confronted. However, it is interesting, and perhaps significant, that these two events are not unrelated to each other. This paper will explore some of the similarities in the interpretation of the meaning of these events as they were understood by Sri Aurobindo and Bohr. It will begin by examining the nature of the problem with which both Bohr and Sri Aurobindo were confronted.

The Scientists' Paradox

By the end of the first decade of this century, physicists were confronted with a situation which brought into question the presupposition of classical, i. e. Newtonian, physics and which threatened to discredit the so-called "scientific view" of reality. Since the time of Galileo, scientists in the West had assumed that the objective world was made up of a few fundamental particles which had certain unchanging characteristics. For example, it was assumed that the elemental "building blocks" of nature occupied a certain position in space at a given time and possessed a definite mass. The goal of science, then, was to discover the nature of these fundamental particles and to describe, in rigorous mathematical language, the ways in which these particles interacted with one another.

From the very beginnings of modern science there were some obvious problems with this simplistic view of physical reality. There are many ways in which one can demonstrate the nature of these problems, but one of the easiest is to look briefly at the "scientific" understanding of the nature of light. During the seventeenth and eighteenth centuries,

scientists (influenced primarily by the work of Newton) thought of light as a packet of very small particles. There were a number of discrepancies in this theory; e.g., it could not account for the fact that light appeared to have no mass. During the nineteenth century, primarily due to the work of Maxwell, the theory that light was wave-like in nature rather than particle-like gained wide acceptance. This theory seemed at first to resolve the difficulties. It also appeared to introduce no new insoluble problems, so long as scientists could suppose that there was a universal medium through which waves of light could be propagated. However, during the last decade of the nineteenth century, a critical experiment clearly demonstrated that this universal medium, which was called "the ether", did not exist.

Due to this discovery, physicists were presented with a paradoxical situation to which they could give no immediate answer. Simply stated, the problem is: if there is no ether, how can light waves travel through space? And if one answers this query by abandoning the wave theory and returning to the particle theory, how can he explain the wave-like character of light, which has been clearly demonstrated? It seemed that scientists would have to choose between two definitions of light. It could be concluded that either light is a mediumless wave, a paradox, or that light is a particle which sometimes acts like a wave, another paradox.

Einstein's Contribution

This paradoxical situation which arose out of scientific inquiries into the nature of light was further complicated by the work of Einstein. One of the most widely publicized implications of Einstein's theories is that energy and matter are interchangeable. If this conclusion is true—and subsequent discoveries and experiments have certainly supported this view—then whatever is true of light is also true of all of what we refer to as "material reality". The paradoxical problem with which physicists were confronted in their research into the nature of light becomes then the paradoxical problem with which they are faced as they try to understand any part of matter. For if matter and energy are not two different things, then it can be concluded that whatever is true of light must be true to some degree of all matter. If light is a mediumless wave, (or a particle which acts like a wave) then so must be the electron—and so must be any other material "building block".

So by the end of the first decade of this century, physicists faced an apparently insoluble dilemma. There was evidence to support the theory that matter is wave-like in character; and there was evidence to support the theory that matter was particle-like in character; but there was not enough evidence to verify one theory and falsify the other—and, indeed, it appeared that there might never be.¹

The Yogin's Paradox

By the end of the first decade of this century Sri Aurobindo also appears to have been confronted with a paradoxical situation. Upon his return to India in 1892, (he had been living and studying in England for fourteen years) he began to feel that he must accomplish

two things: he wanted to participate fully in the growing political movement which was aimed at freeing India from British domination; and he wanted to explore more fully the meaning and significance of experiences and realizations which resulted from his opening himself to the inner spiritual life. He felt strongly that he must be active in both the political and spiritual arenas, and yet his understanding of the nature of yoga at that time led him to believe that he could not do both. He wanted to pursue the inner path to spiritual realization, but he didn't want to withdraw from the political sphere. This dilemma was partially resolved by his forced withdrawal from the political arena, brought about by his being imprisoned by the British for a year, beginning in May 1908.

However, this resolution of the conflict between the call to political activity and the call to the spiritual quest only served to focus his attention on another dilemma which had been presented to him by what appeared to be contradictory spiritual experiences. One experience which suggested a particular interpretation of the nature of physical reality is his vision on seeing a statue of Kali. He recalled that during the early days of his spiritual practices he felt a deep aversion to image worship both because he saw it as unsophisticated, and because it reflected undue attraction to the physical nature of things. But once, without any intention on his part, he found himself visiting a temple in which there was a statue of Kali. As he looked at the statue, he suddenly was able to understand the relationship of the physical form to the spiritual reality which it represented. He recalls that he felt a "Presence", a "Power", an inner vision of the "World-Mother".² He later described this experience in a poem called "The Stone Goddess".

In a town of gods, housed in a little shrine,
From sculptured limbs the Godhead looked at me,—
A living Presence deathless and divine,
A Form that harboured all infinity.

The great World-Mother and her mighty will
Inhabited the earth's abysmal sleep.
Voiceless, omnipotent, inscrutable,
Mute in the desert and the sky and deep.

Now veiled with mind she dwells and speaks no word,
Voiceless, inscrutable, omniscient,
Hiding until our soul has seen, has heard
The secret of her strange embodiment,

One in the worshipper and the immobile shape,
A beauty and mystery flesh or stone can drape.³

This experience had a profound effect on Sri Aurobindo. From that time on he was convinced that the Divine was present in all physical reality. From this time on, he recalls that he could never deny the ultimate reality of the material world, nor could he question the reality of the existence of individual things. To him there was no longer any doubt; the concrete and the real are one in the same: the world is the living body of God.

However, during this same period, a similar experience which appeared to have contrary implications regarding the reality of the physical world occurred when Sri Aurobindo was in Bombay. While standing on a balcony overlooking the city, he realized what he referred to as "the silent Brahman Consciousness". He says that as he looked upon the city, everything seemed suddenly to become a "mere appearance against the background of the silent Infinite which alone seemed real".⁴ This experience is remembered in the poem entitled "Nirvana".

All is abolished but the mute Alone.
The mind from thought released, the heart from grief
Grow inexistent now beyond belief;
There is no I, no Nature, known-unknown.
The city, a shadow picture without tone,
Floats, quivers unreal; forms without relief
Flow, a cinema's vacant shapes; like a reef
Foundering in shoreless gulfs the world is done.

Only the illimitable Permanent
Is here. A Peace stupendous, featureless, still,
Replaces all,—what once was I, in It
A silent unnamed emptiness content
Either to fade in the Unknowable
Or thrill with the luminous seas of the Infinite.⁵

In this experience all individual existence is denied; only the One is said to be real. The physical world, which in the experience described above was revealed to be the living body of God, is seen here to be an empty illusion. The outer world is annihilated by this experience; even individual subjectivity ceases as it is absorbed into the one universal Subject.⁶

The similarities between the paradoxical situation which seemingly faced Sri Aurobindo as a result of his spiritual experiences and the paradoxical situation which faced physicists as a result of data obtained from scientific experiments are obvious. Sri Aurobindo's experience of the world as the body of the Divine is analogous to the scientific data which supports the particle theory of matter. In both of these cases the concrete is said to be real. Both acknowledge the reality of the individual; both suggest that reality is discontinuous, that it is concentrated in definite segments of space at a given time, and that these different parts can be said to have some identity which is uniquely their own. In like manner Sri Aurobindo's experience of the "silent (Nirguna) Brahman" is analogous to the theory that physical reality is wave-like in character. In both cases genuine concreteness is denied. Reality is viewed as a continuous whole; there is no place for real individual distinction, as all parts are assimilated into a massless One. The yogin and the physicists are confronted with the same question—is reality discontinuous, individual, and concrete; or is it only apparently so?

Movement Toward a Resolution—the Physicists 1910-1927

Progress in science is always due to the collective efforts of the scientific community. It is true that now and then a genius will come along who contributes insights which had been apparent to no one else; but even the work of such men as Einstein could not have been accomplished without using what had already been established or at least suggested by others, or without relying on the constructive criticism of others within the discipline. Moreover, scientific progress does not always proceed at the same rate. There are periods of great discovery and insight; and there are periods when almost no progress is made. One of the most fruitful periods in the history of physics was between 1910 and 1927.⁶ During that period all the leading physicists in Europe and America focused their collective attention on finding solutions to the many technical and theoretical problems which had arisen out of earlier discoveries. It is neither possible nor necessary to describe here all the exciting developments which took place during this period of intense activity. Some of the most brilliant minds of this or any other century offered suggestions in an attempt to find solutions. Most of these suggestions are referred to collectively as quantum theory. By the end of 1926 many of the technical questions had been resolved; and quantum theory had been accepted by most physicists as an appropriate way of describing physical phenomena.

However, the technical success of quantum theory, i. e. the ability of the theory to explain the data of scientific experiments, was not matched by similar success at the conceptual or philosophical level. The picture of physical reality which was presented by quantum theory was not at all clear. The paradoxical problems mentioned earlier had not yet been resolved. Indeed, the success of quantum theory had confused the issue in a very specific way. Schrodinger⁷ and Heisenberg⁸ had independently and simultaneously arrived at solutions to the theoretical problems presented by early quantum theory. However, to the surprise and disappointment of all, the mathematical tools used by these two men to arrive at the same conclusion were based on entirely different assumptions about the nature of physical reality.⁹ Heisenberg came to his solution by using matrix mechanics. This "algebraic" approach emphasizes discontinuity in nature and preserves the individual existence of physical things; i. e. it is a modified particle theory. At about the same time Schrodinger arrived at his solutions by using wave mechanics. This "analytical" approach emphasized the absolute continuity of nature and suggests that physical reality is made up of mediumless waves rather than individual concrete entities. Thus, intense creative activity had not solved the philosophical problem. As far as the question of the nature of physical reality was concerned, the paradox remained.

Movement Toward a Resolution—the Yogin 1910-1926

The task of the yogin is different from that of the physicist. The physicist always works within a community of scientists; he is in constant dialogue with his colleagues, who criticize, modify, and accept or reject his suggestions. In sharp contrast, the yogin works alone. The dialogue in which he is engaged is an internal one. Of course he may discuss his insights

with others, and he may discover that others have had experiences similar to his own, but there is always something unique about the individual yogin's spiritual realizations. Scientific theories must be tested in the public world of phenomena; the yogin's insights are tested in the inner world of the soul.

Another way in which the task of the yogin differs from that of the physicist is in the scope of reality with which he deals. The physicist agrees to limit his investigations and conclusions to the physical realm. Reality to him is physical reality. But the scope of the yogin's explorations is boundless: everything that is real, or even claims to be real, must be investigated. Sri Aurobindo, particularly, insists that all dimensions of reality must be experienced and understood by the yogin. In his description of his inner experiences he traces the path of the soul through the realms of matter, life, mind, and spirit.¹⁰ Each of these spheres is experienced and explored, both for the purpose of knowing its own particular meaning, and in order to see how it is related to each of the others. Hence if we wanted to fully comprehend Sri Aurobindo's insights, we would have to look closely at each of these four realms which, he maintains, make up the totality of reality. However, in this paper it is not necessary to go this far. Here we are concerned only with physical reality; and a summary of Sri Aurobindo's understanding of the physical will be sufficient. For him, physical reality always has two complementary aspects—the "gross" and the "subtle". The "gross" aspect of matter is concrete; it can be experienced by direct contact with the senses. It is what we normally mean when we refer to something being "material".¹¹ A necessary product of gross matter's fundamental concreteness is its multiplicity. Gross matter does not fill all of space and time. It is collected into separate units, each of which has its own particular identity in a given space and at a given time. Obviously, this part of Aurobindo's experience of matter would support the "particle-like" theory of the nature of physical reality. According to him, matter is fundamentally discontinuous; individual things are real.

However, Sri Aurobindo's experiences did not stop with gross matter; he also came to know matter in its "subtle" aspect. The world of subtle matter is a realm in which the yogin discovers the non-physical archetypes of which all things in the realm of gross matter are only temporal representations. In this subtle realm it is revealed to him that non-physical essences stand behind and within all physical phenomena. The following is a partial description of what Sri Aurobindo experienced there:

To seize the absolute in shapes that pass,
To feel the eternal's touch in time-made things,
This is the law of all perfection here.
A fragment here is caught of heaven's design;
Else could we never hope for greater life
And ecstasy and glory could not be.
Even in the littleness of our mortal state,
Even in this prison-house of outer form,
A brilliant passage for the infallible Flame
Is driven through gross walls of nerve and brain,

**A Splendour presses or a Power breaks through,
Earth's great dull barrier is removed awhile,
The unconscious seal is lifted from our eyes
And we grow vessels of creative might.¹³**

In the world of subtle matter a different aspect of matter's reality is discovered. The yogin sees that subtle matter is not subject to the limitations of space and time as is gross matter. The principle of individualization still operates, but there is also discovered an underlying unity which makes all individual things appear to merge into the "Absolute One".¹⁴ In contrast to the realm of gross matter, the subtle is non-practical and atemporal; it is continuous and unified; it is neither concrete nor discrete. Obviously these experiences would tend to support the "wave-like" theory of the nature of physical reality.¹⁵

So we see that—in this particular way—the situation of the yogin is like that of the physicist. The yogin's spiritual experiences present him with what appears to be contradictory data in much the same way as the physicist is presented with apparently contradictory data by his experiments. Is gross matter real, or is subtle matter? Is physical reality particle-like, or is it wave-like? These paradoxical questions were faced by the scientist and, one presumes, the yogin during the period immediately after 1910.

Contribution to the Resolution—Niels Bohr

In 1911 Niels Bohr presented his doctoral thesis on the electron theory of metals. From that time on he contributed as much to the development of physical theory as any other single individual—a fact which was acknowledged when he received the Nobel prize in physics in 1922. However, in spite of all his accomplishments, he was never satisfied; he, perhaps more than any of his colleagues, could not be content so long as the theoretical paradox regarding the nature of matter had not been resolved. In early 1927, after months of dialogue with other physicists (out of which no resolution had come), he was exhausted. The events which followed are described in his biography.

He had to get away for a rest. He and Mrs. Bohr went off to Norway to ski. Bohr was an excellent skier. As he zoomed down the snow covered mountain slopes and felt the stimulation of the cold, crisp air, the concepts with which he had been struggling began to fall into place. The blockages disappeared. . . . He had the basic answers to the paradoxes quantum physics had posed for the scientific world.¹⁶

His contribution to the solution of this problem was ingeniously simple. He realized that the difficulty was in man rather than the data or its interpretation. The physicists as rational men who preferred that every definition be "clear and distinct", were uncomfortable with the paradox, but Bohr pointed out that this was not the case for physical reality—insofar as man was able to observe it. He insisted that the objective data rather than man's

subjective desire for a certain kind of order should determine the physicist's description of physical reality. Since the data clearly demonstrates that light has both the characteristics of a particle and the characteristics of a wave, it must be described as a wave-particle or particle-wave. One cannot choose one or the other. To do so would be to violate the demands of objectivity. The data revealed that man must choose the way of the inclusive "both/and", rather than the exclusive "either/or". Bohr called his assigning of equal validity and importance to both sides of the paradox the "principle of complementarity." Only by following this principle can the scientist account for all the data. Even though it may not be satisfactory to the rational sense of order to think of light as being sometimes a wave and sometimes a particle, and even though it may not be satisfactory to accept the fact that if one wishes to know the position of a small particle, he cannot precisely prescribe the time interval in which that position will be determined, nevertheless, this is what the objective data demands.

Contribution to the Resolution—Sri Aurobindo

Sri Aurobindo did not have to struggle with the theoretical paradox as Bohr did. Almost from the beginning of his practice of yoga he was convinced that the claims of both elements of the paradox must be affirmed as true. The suggestions for the resolution of the theoretical or philosophical problems, which he explains in great detail in such works as *The Life Divine*¹⁷ and *The Synthesis of Yoga*,¹⁸ are somewhat analogous to Bohr's contribution. Sri Aurobindo insists that inasmuch as both the experience of gross matter and subtle matter are received by the soul, the reality of both must be accepted. As Bohr established his principle of complementarity on the conviction that all objective data must be taken into account, so Aurobindo based his "principle of integration" on the conviction that spiritual man must affirm the truth of his contradictory experiences; he must not choose one revelation over the other—one truth over the other; he must stand in the middle between the two experiences and unify their separate truths into one integral truth. As Bohr maintains that the appropriate stance of the scientist, with regard to contradictory objective data, is to stand in the middle between and affirm the truth of both, so Aurobindo maintains that the yogin must stand in the middle between contradictory subjective experiences and affirm the truth of both.

However this theoretical resolution of the problem did not satisfy Sri Aurobindo. His preoccupations were practical rather than theoretical. From 1910 on, he maintained that the goal of his yoga practice was to actually experience the union of apparent contraries. He was convinced, for example, that spirit would actually be united with matter. As one of his biographers puts it: "He was engaged in the tremendous task of opening the physical cells to the Divine . . ."²⁰ The theoretical resolution must, for Aurobindo, have confirmation in actual experience.

Through over fifteen years of strict discipline Sri Aurobindo sought such a confirmation. At times his disciples became discouraged; at times he was accused of being a "failure".²¹ But finally on November 24, 1926, the expected realization came. This realization is called "the descent of the Overmind". It was not a final and complete

experience in itself, but it was enough to confirm what had previously been a philosophical conviction. On this day, Sri Aurobindo believed that spirit and matter were united—although somewhat imperfectly. The resolution for which he had been struggling had come. Now it could be said with the confidence of actual experience that the gross and the subtle are two aspects of the same material reality.

Implications of the Principle of Complementarity

The principle of complementarity had been suggested to Bohr as a result of his working on a solution to a paradoxical situation which arose in physics; but once he had a firm understanding of the meaning of the principle, he began to suggest that it could be applied to many other paradoxical situations. In a paper which was read at a meeting of biologists, he suggested that the principle of complementarity could be used to settle the argument between the mechanists and vitalists.²² He maintained that the description of life should be seen as complementary, rather than contradictory, i.e. just as the physicists must understand the phenomenon of light to be both a wave and a particle, so the biologists should understand the phenomenon of life to be both vitalistic and mechanistic. (There are of course, many obvious similarities between the wave description of light and the vitalistic description of life, and between the particle description of light and the mechanistic description of life.) If the vitalistic understanding is taken alone, only a part of the relevant data can be explained; and one is left with a partial understanding of the phenomenon. Likewise, if one accepts the mechanistic description of life, he must ignore much of the relevant data, and he is left with an incomplete description of life. The two descriptions of life must be taken together if all the data is to be accounted for and if the most complete account of life is to be presented. Seen from this perspective, the vitalists and the mechanists are not in conflict: the point of view and research of one complement the point of view and research of the other. Those who insist that the apparent contradiction between these two descriptions of life must be resolved by accepting one and rejecting the other are being led by their subjective sense of order and truth rather than the objective data.

Bohr also suggested that the principle of complementarity should be used to resolve paradoxical situations outside the realm of natural science, although his successes in demonstrating that this principle would be demanded by the relevant data in these cases was not as great as it was in his suggestion for applications to problems in biology and physics. In almost every situation where there is unresolved conflict between apparently opposite points of view, he found another opportunity to apply this principle. For example, he felt that the dispute between behaviorists and psychoanalysts in psychology could be resolved through a complementary understanding of the two. The conflicts between art and science, religion and science, work and play, capitalism and socialism, free will and determinism, justice and mercy, the culture of one country and the culture of another—all of these could be at least partially solved by the proper application of the principle of complementarity.²³

Implications of the Principle of Integration

Most of Sri Aurobindo's literary activity was devoted to showing how this principle of integration could be used to help resolve paradoxical situations which arise in many areas of human existence. In *The Life Divine*, he begins with the observation that all problems of existence are essentially problems of harmony. He goes on to show how these problems are being overcome in cosmic activity by the eternal evolution of matter into spirit and the complementary involution of spirit into matter. He further suggests that man should follow the example of the cosmos by seeking an integral harmony for the paradoxical problems which confront him, e.g. he discusses in detail the contrary conceptions of the nature of human existence which are offered by materialists on the one hand and spiritualists [idealists] on the other. He suggests that both of these schools of thought are expressing a partial truth. Hence man should not be guided by the one or the other but should respond to the insights of both. The ultimate meaning of man's existence is always a mystery to him. He is a creature of the dawn; there is no way he can finally resolve the conflict between these two apparently contradictory conceptions of the meaning and purpose of his life. He can, however, affirm the insights of both and integrate these complementary truths into his being.

In *The Human Cycle*,²⁴ various types of social structures are categorized according to their varying degrees of emphasis on individuality and collectivity. It is then suggested that the conflicts which arise out of the different aspirations of the individual and his society can be resolved only by the evolution of a "spiritualized society" in which these aspirations will be united in integral harmony. Likewise, in *The Ideal of Human Unity*,²⁵ the nature of the conflicts among nations is discussed and a similar solution for the resolution of these conflicts is given. In *The Foundations of Indian Culture*²⁶ the dominant theme throughout is a discussion of the apparently contrary differences between Western culture, which to Sri Aurobindo represents reason, science, and materialism at their best and worst, and Eastern culture, which to him represents intuition, religion, and spirituality at their best and worst. It is suggested in this book that a solution to the problems which have developed out of the interaction of these two cultures cannot be resolved by the domination of one by the other. A solution will be found rather in some sort of integral union of the two. And in both *Essays on the Gita*²⁷ and *On Yoga I: The Synthesis of Yoga*, he examines the various paths to spiritual fulfillment which have been practiced in India and suggests that one need not choose among these paths. He advocates an integral yoga which includes all the paths. Furthermore he claims that the goal of the spiritual quest should not be the liberation of spirit from matter as this has been understood by many spiritual teachers in the past. The goal of spiritual man is to become the instrument of the divine transformation of spirit into matter and the transformation of matter into spirit.

Conclusion

We have seen now how two events—which would appear on the surface to be totally unrelated—have led to similar results. It is prudent for us not to overstate the meaning of

these similarities. We cannot conclude that suddenly physicists and yogins are saying the same thing about the nature of reality. Not all physicists agree with Bohr's explanation, and not all yogins assess Sri Aurobindo's experience in his terms. Moreover, there are significant points on which Bohr and Sri Aurobindo disagree. We can conclude, however, that the physicist and the yogin need not disagree on some of the fundamental issues regarding the interpretation of the nature of physical phenomena. We may also conclude that in the principle of integration and the principle of complementarity we are given similar hermeneutical tools—tools which are not only useful to the physicist and the yogin, but which may also be useful to the sociologist, the political scientist, the philosopher, and to those engaged in many other areas of the human search for understanding.

Notes

1. For a more detailed summary of the problems with which physicists were confronted during the period see, Gerald Holton, *Thematic Origins of Scientific Thought*, Cambridge: Harvard University Press, 1974, pp. 115f. For a discussion of the philosophical implications of these problems see Milic Capek, *The Philosophical Impact of Contemporary Physics* (New York: N. Van Nostrand Company, Inc., 1974).
2. A. B. Purani, *The Life of Sri Aurobindo* (Pondicherry: Sri Aurobindo Ashram, 1964) p. 91.
3. *Ibid.*, p. 99.
4. *Ibid.*, p. 115.
5. *Ibid.*
6. See George Gamow, *Thirty Years That Shook Physics* (Garden City: Doubleday and Company, 1966).
7. *Ibid.*, pp. 87 f.
8. *Ibid.*, pp. 98 f.
9. See Max Jammer, *The Conceptual Development of Quantum Mechanics* (New York: McGraw-Hill, 1966) pp. 271-272.
10. Sri Aurobindo, *Savitri* (Pondicherry: Sri Aurobindo Ashram) pp. 107-344.
11. Sri Aurobindo, *The Life Divine* (New York: India Library Society, 1965) p. 232.
12. *Ibid.*, pp. 225-26.
13. Sri Aurobindo, *Savitri*, p. 122.
14. *Ibid.*, pp. 124-25.
15. These similarities should not, however, lead one to the conclusion that Schrodinger's "waves" and Sri Aurobindo's "subtle matter" are the same thing. Schrodinger's "waves" are not a dimension of physical reality; they are the totality of physical reality. Moreover, they are described in quantitative mathematical terms. In contrast Sri Aurobindo's "subtle matter" is a dimension of physical reality which is not identical with the concrete. Furthermore, his description is qualitative and non-mathematical. Therefore any attempt to suggest that the yogin's "subtle matter" and the physicist's "wave equation" are the same is certainly misleading.
16. Ruth Moore, *Niels Bohr* (New York: Alfred A. Knopf, 1966) p. 155.
17. Sri Aurobindo, *The Life Divine*.

18. Sri Aurobindo, *On Yoga I—The Synthesis of Yoga*, (Pondicherry: Sri Aurobindo Ashram, 1965).
 19. By "subjective data" I mean the experiences which result from a disciplined inner quest.
 20. Purani, *op. cit.*, p. 218.
 21. *Ibid.*, p. 219.
 22. Niels Bohr, *Atomic Physics and Human Knowledge* (London: John Wiley and Sons, Inc., 1958) pp. 3-12.
 23. *Ibid.*, pp. 23-31, 67-82.
 24. Sri Aurobindo, *The Human Cycle*, (Pondicherry: Sri Aurobindo Ashram, 1962).
 25. Sri Aurobindo, *The Ideal of Human Unity* (Pondicherry: Sri Aurobindo Ashram, 1962).
 26. Sri Aurobindo, *The Foundations of Indian Culture* (Pondicherry: Sri Aurobindo Ashram, 1959).
 27. Sri Aurobindo, *Essays on the Gita* (Pondicherry: Sri Aurobindo Ashram, 1959).
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The man of the future will make an important place in his life for solitude, for reflection, and meditation. This will come about for two very practical reasons. First, as the socio-economic evolution pushes man into earlier retirement, he will have to learn to live with himself to survive. He will face long years of existence beyond the occupation of work and the preoccupation of raising a family. Even as future astronauts may have to adjust to many months of inactivity in a space flight to a distant star, so man will have to relax his frantic rush to beat the clock and create broad oases of what Emerson calls "wise silence". And secondly, technological developments will increasingly deliver man from living "by the sweat of his brow", making him aware of the great truth that he is essentially a creature of mind and spirit, and that the key to vital living is not "go, go, go"—but "be still and know that I am God".

Today an increasing number of people begin their day with the mental-spiritual discipline of meditation. The time will come when this practice will be so universal that a person would no more think of facing the challenges of his day without this inner preparation than missing his morning cup of coffee. More than this, he will probably eat less.

Eric Butterworth

A TESTAMENT AND AN ASPIRATION OF A WORLD-UNIONIST

Today I am fifty complete, fifty years; half a century of life has gone by. From today, the son has embarked on his setting journey, to set and disappear completely when the Lord beckons, to merge with Him and lose one's identity. But this interval, the small distance of the journey from today till the final merger should be the best part of my life to shine and shed the blazing brilliance of the setting Sun. The best part of life, because it is now the opportunity to "live to give" unto the world, all that you have, before being consigned to the holy flames—having to make up for all the precious time, life and opportunities lost in the past fifty years of my earthworm life. What knowledge, money and power I have acquired so far must be shared and given away, so that even a drop should not remain, making this body and mind completely dry, fit for a quick "Bhasma" by the holy flames.

I have no complaints against anyone except myself for the problems and predicaments that I had to be scathed through in these fifty years. Each person and each problem has made me grow bigger than them, made me wiser, made me saner—so that I began to understand slowly the meaning of this existence and its relationship to the entire whole—the universe and cosmos. Each minute in this life has seemed to help me grow inwardly. Largely I seemed to have solved the problem of conflicting interests and needs in life. I felt I could fulfil myself in life by reconciling all these conflicting needs—conflict is only apparent but beneath I could see the stream of Unity with no dichotomy, no dilemma, no difference. The secret of a happy life is finding out the balance and harmony between Unity and diversity, independence and interdependence, the cog and the wheel, you and the Centre. You can be a small cog in a big wheel of cosmic evolution but you can still feel and share the movement of the wheel.

Thanks to the Lord of the Universe for all his mercy to this small cog, this insignificant speck, to be able to feel through his throb the entire vibrations throughout the spread and stretch of the universe—no longer a multiverse.

[from N. S. R's diary notes on his fiftieth birthday]

THE HUMAN BODY

H. S. Lakshminarayana

Man's world has always been centered in his body, from which he radiates into various realms of the universe. "Man know thyself" have been the wise words of our Rishis. "Yes, I am about all the science there is around here", said Sinclair Lewis. Aristotle's conviction, "Man has conquered his world", has been justified. The famous English poet, William Wordsworth, has said, "The soul that rises with us, our life's Star, hath had elsewhere its setting and cometh from afar, not in entire forgetfulness, and not in utter nakedness, but trailing clouds of glory do we come from God, who is our home". Dr. Dalton once said, "When you understand a great deal about the human body and its resources for health, you wonder why anyone is ever sick".

One day an elderly man with a ruddy fresh complexion stepped out from the kerb and was struck by a motor car. Taken to the hospital he died within an hour. His wife declared that he had never been sick in his life and was a most active person both in mind and body. During his postmortem he had healed tuberculosis of both the lungs, cirrhosis of the liver, chronic kidney trouble, hardening of the arteries and compensatory enlargement of the heart. Like a vessel's rudder damaged, he had a "jury rudder". Another example equally mysterious is the window in St. Martin's stomach. A young French-Canadian, Alexis St. Martin had a huge wound on his abdomen due to an accidental gunshot. A young

doctor, Dr. William Beaumont, thirty-five years old, was summoned to treat him. St. Martin had a big hole as big as a portion of a man's hand on the left side of his abdomen, from which a portion of his stomach was protruding. Dr. Beaumont declared that St. Martin would die in twenty minutes. Not only did St. Martin survive for another forty-eight years with his stomach visible through the wound, but also he sired seventeen children and at the ripe age of his death, he was chopping wood for his living. He outlived his doctor, William Beaumont, who wrote his famous and notable book, *Experiments and Observations on the Gastric Juice and Physiology of Digestion*.

The creator, that creates this "I", the human body, is an engineer unsurpassed either in perfection or efficiency. To quote the words of I. D. Ratcliff and Rutherford Platt, "We are familiar with the great diversification of activity in a large city. It does not seem possible that our own bodies could quietly and steadily be carrying on a more complicated and extraordinary process of manufacturing, storage, repair, communication, transporting, policing, waste disposal, administration, food production and temperature control. Yet that is the case. If anything this statement is conservative. The cells of our bodies are more like the population of a planet. But they are many billions in number. They normally work in harmony, each number of the complex

society contributing to the welfare of the others. They have two lines of responsibility, their own house-keeping activities and their community responsibilities. The first includes such functions as eating and waste disposal, the second includes the responsibility of each cell to others."

The human cell is a mysterious cell. It is a magic brick and a remarkable little bundle of life. Each human cell nucleus contains approximately forty-six chromosomes with the exception of egg and sperm cells, which contain half as many. Each chromosome contains genes—which are the seeds of inheritance and determine mostly what we are and how we are. DNA (deoxyribonucleic acid) is an astonishing structure—our marvellous inheritance machine—and produces blue prints and directs the building of all the cells and structures, and accurately and precisely directs the building of our body and its functions and codifies full information about us. This brick, the mystery cell, builds the organs by techniques foreign to the human mind. It is not made of extraneous material, like a brick, neither is it a cellular construction, a mere assemblage of cells. It is born from a cell, as if the house originated from one magic brick that would set about manufacturing other bricks. Those bricks, without waiting for the architect's drawing or the coming of a bricklayer, would assemble themselves and form the walls and metamorphose into window panes, roofing slabs, coal for heating, water for the kitchen and bath room. In every cell of our body we have bits of matter that are directly descended from "dawn man". Our ancestors are present in our chromosomes and reach down to influence the chemistry of every cell in our body. If this cell for some reason still unknown turns a prodigal son and defies the general rule, it

becomes a temporary menace. But he is soon made to realize his folly and brought back home—it is a benign tumor. If he is still uncontrolled and goes berserk and refuses to obey the commands he becomes malignant—a cancer, destroying his community the human body, and in the process destroying himself. Why this should happen is still a million dollar mystery.

When we ask ourselves the question, has the creator a blue print, a design and a pattern that we can understand, the answer is "Yes!" The design is to create a perfect, harmonious, benevolent and efficient functional entity, that is meant to preserve and not to destroy.

We find no organ is surplus in our body, nor waste in its function. The tonsils, which were at one time thought to be the "bloody tonsils" and were removed in thousands as useless organs, are now known as the vanguard of our body resistance and command respect. The "mischievous appendix", as it was termed, the target of merciless removal by surgeons of old times, is now known as an organ that deserves preservation as a part of the armoury of the human body. The unmapped portion of the brain that was supposed to have no function is now known as one that controls our character, our valour and our conduct.

All the human organs have multifunctions, but still there is no rancour, no jealousy and no competition amongst them. They supplement one another and function for the common good. The brain that sees, hears and smells facilitates a blind man's wading through heavy traffic, the deaf to reply to our queries so perfectly by reading the movements of our lips. The blood, which is mainly a nutrient, works as a sewer, a repairer and a brave defending soldier. Our digestive systems that are meant for us to get our nutrition in a

proper form, are a filter and a chemical factory producing enzymes and proteins from our symbiotic bacteria. The sex glands not only determine our sex activities and capabilities, but also control to an extent our mental and spiritual activities. Great generals, poets, artisans, and saints as well as great conquerors are strongly sexed. Love stimulates the mind when it does not attain its object. If Beatrice had been the mistress of Dante, there perhaps would have been no *Divine Comedy*! No eunuch has ever become a philosopher, a saint or even a great criminal. When the activity of these glands is lost a ferocious bull becomes a mild ox, a virile man a docile harem servant. The endocrine glands which are our human orchestra, have a perfect feedback mechanism, and perform silently but surely the most varied functions of our body. The pituitary, the master gland—the director of the orchestra—controls our growth as to whether we are to be giant, normal or dwarfish, our water metabolism and the power of our involuntary muscles. Other endocrine glands feed the tissue, manufacture new compounds out of old and stimulate our body functions like a catalyst. The liver, our storehouse, stores glycogen, regulates the sugar metabolism. Our bones not only manufacture blood cells but also support our frame. Thus the wonderful human body is a perfect example of a multipurpose and multifunctional unit.

The safety mechanism of our body is unsurpassed. We can live with 2/5 of our liver gone, 3 to 4 feet out of our 20 feet of intestine lost, hundreds of small blood vessels cut, the stomach completely removed. Life is still possible with only one lung and one kidney left. If all of our body cells had to be made to live outside our body, two hundred thousand quarts of nutritive tissue fluid would be necessary, but our body manages with

6 to 7 quarts of fluid. There is abundant sympathy in the creator to tolerate the erring human; he provides so much protection. Though the elements of the human body are of a transitory nature, the body itself is durable. Though the human body disintegrates in a few hours after death, while alive it accommodates itself to physical, economic and social upheavals to an astonishing degree and the body improvises means to face and combat these situations.

The body is meant not only for its normal working, but is geared up for abnormal and emergency situations. A loving sickly mother forgets her serious incapacitating disease and sustains herself to attend an ailing son all through his ailment, but gets bedridden immediately after the son recovers. A timid weekling confronted with a sudden fright jumps a ten foot moat, which performance he can never repeat. These are a part of our emergency and adaptive mechanism of the adrenocorticotrophic hormones of our body—the miracle performers. The stopping of furious bleeding and healing of a fracture are good examples of our adaptive phenomenon. Pregnancy is a glorious saga of this unique mechanism.

To forewarn is to protect. Fever is a warning sign, indicating the danger, the danger of heart disease, of brain damage, but helps to fight the disease. Pain is a speedometer, measuring damage to our tissue. Weakness and loss of weight are warnings which we cannot ignore for long.

The human mind has still to comprehend the mysteries and the riddles still unsolved. "The greatest mystery of the human body is the brain—a messy substance of 3 lbs.—shut in a dark warm place, receiving input in the form of messages from sense organs, organizing the input on the basis of past ex-

perience, current events and future plans, selecting and producing an appropriate output and action or series of actions. It is a great organ of adjustment. If we can imagine the magnitude of a telephone-telex exchange of the biggest city in the world, Tokyo, the human exchange in the brain is equivalent to thousands of times that of Tokyo, both in its magnitude and complexity of functions. This electro-chemical body knows no brain fog, no limit to its capacity and is a storehouse of wisdom and has supramental powers, which we still do not comprehend." Other mysteries, still unsolved, are: What induces our heart to beat two thousand million times and then stop? What induces the sudden change at the end of nine months to deliver a child? Why do stray cells go berserk to become cancer? Why do uterine muscles of many

women crampfully contract each month to cause distress? Why do muscles in blood vessels tighten to cause high blood pressure? How does the skin underlying the young retina in the foetus modify itself to become a transparent cornea and crystalline lens? What causes a tickle? How is it we are born with remarkable reflexes—the newborn puckers his lips to feed, curls his finger to grasp objects—when there is no memory? What is the genesis of intelligence?

When we will have solved these and many more riddles, we will have solved the supreme riddle of the universe.

Truly if we can realize the significance and meaning of the creation of this human body and try to understand the "I", we are nearer to the solution of achieving the union of minds and the union of the world.

SRI AUROBINDO: HIS PHILOSOPHY

A Talk *

M. P. Pandit

I have long looked forward to this day when I could meet members of Interface, with whose aspirations and activities I have considerable identity. When it was proposed that I could speak on the philosophy of Sri Aurobindo, I readily agreed because the philosophy of Sri Aurobindo is one of the essential ingredients in world thought today.

But before I speak of his philosophy, I would make it clear that Sri Aurobindo himself disclaimed being a philosopher. He said he was a poet, a patriot, but a philosopher—no. He said he did not mentally construct a system or speculate on the Reality. He underwent certain deep spiritual experiences, realizations, as a result of which he went into deep explorations of his own consciousness and at the end of a number of years of this work on his own consciousness, he stated in the terms of the Intellect his perceptions, his experiences of the Supreme Reality. And that is known as the philosophy of *The Life Divine*.

In this perspective, the Ultimate Reality in itself is unknowable, unknowable by the human mind. But it can be experienced, experienced in consciousness. The ultimate is the Absolute, it is ineffable, it can't be described; indefinable, it can't be put into terms. It escapes all definition. That is why it is called the Absolute. But when it turns towards manifestation, towards creation, it

reveals itself as a triple reality. First there is the absolute Existence which lends itself to be experienced as an infinite existence. But it is not an inert existence; it is a conscious existence, supremely self-aware and dynamically aware—not a static awareness but an awareness of power. And the nature of this Consciousness is Delight, Bliss. This triple reality of Existence, Consciousness and Bliss is the front of the Reality as it reveals itself, when it turns towards manifestation, and our universe is really a projection, a self-projection of this reality. Wherever there is existence, inherent in it, involved in it, is consciousness, and the true nature of this consciousness is bliss.

The fact that we do not see consciousness everywhere does not mean that there is no consciousness. The truth is that consciousness is not so organised at every level as to be cognizable by our mind. Similarly, because we do not experience bliss wherever there is existence, it does not mean that there is no bliss—we have not developed that sensitivity to feel the bliss that is throbbing in every form.

* At Interface, in Boston on 21 March 1977. Interface is a "free-form association supporting creative individuals and groups who reflect a holistic awareness of the evolutionary process".

Sri Aurobindo's perception is in line with the perception and the statement of the seers of India who have founded the tradition, thousands of years old, that in everything there is a consciousness, an element of consciousness. And this consciousness, which is there in every form, every object, is a developing one. It is trying to articulate itself, grow, acquire an entity. And this process of the development of consciousness that is involved in every form and object is the spiritual evolution of consciousness. This is the purpose of life, of this world.

This speck of consciousness, which is involved in every form, goes on goading, pressing from behind to come out, to manifest. And this nucleus of consciousness is the prime factor; the physical form is next. It is wrong to conceive that the physical formation takes place first, and the consciousness is the result of that form. Sri Aurobindo points out that it is rather the other way around. It is the speck of consciousness that struggles, that wants to come out, and it builds different forms, different shapes to house itself. That is why we see innumerable forms; the consciousness in Nature is trying to shape itself in suitable forms. Once it comes to the surface, becomes a little articulate, it merges into little life-forms, creeping life, becoming more articulate. In the plant stage also, the evolving consciousness develops into many different types of forms till it comes to the animal stage, and there are the first rudiments of what may be called the mind. There is not the thinking process, there is not the intellect, but still the rudiments of what have ultimately developed into the human intellect are there. So after the animal stage, the developing consciousness enters into a belt of human-kind. And in arriving at this human stage, evolution enters a new phase because con-

sciousness becomes self-aware. Till the arrival of man it is a kind of a mechanical consciousness that goes on. But in man it becomes self-consciousness.

Man directs himself—directs his own consciousness, directs his own evolution. He has a mind, he has a life-force, he has a physical body. He, being the first creature who could lift up his head and look at the stars, can also reach the stars. It is in his hands to speed up his own evolution, to determine at what pace he will develop. And he has shown, during centuries, how as a result of the development of his consciousness, new faculties appropriate to the levels of consciousness that he has developed are blossoming. In Sri Aurobindo's view the intellect, the faculty of reasoning, the logical intellect is not the last word nor the present organization of human consciousness the last term. He has in him many faculties, many areas of consciousness yet to be opened up.

There have been glimpses, in the lives of many mystics, in the lives of many poets, artists and even scientists, of faculties superior to the intellect waiting to be organized, to be fixed in the human consciousness. They are the faculties of inspiration, of intuition, of revelation, of spontaneous Truth-Consciousness, of unerring knowledge. Inspiration gives a truth audition; you hear the Truth. Revelation gives visual representations of Truth; you see the Truth. Intuition gives the actual Truth as it is without going through the labouring processes of the thought-mind. All these ranges of consciousness, of faculties are there waiting to be evoked, received, cultivated and fixed in our consciousness.

Similarly, behind the surface consciousness, within ourselves, there are deeper levels of being which have larger reaches, larger ranges of effectivity. We generally club them

together, saying that they are subconscious, but it is not so. Behind the waking consciousness, there is a zone of consciousness which is the subliminal, the lower end of which is the subconscient below which is the inconscient, and the upper end of which goes into the superconscient. But in between is that large belt of subliminal consciousness which reaches out beyond our physical limits of the body, the limits of the mind. It is there that our consciousness impinges upon the consciousness of others. Normally we see the results of this impingement through what is called knowing your thoughts, my speaking your thoughts, my feeling coinciding with your feeling—what may be called an identity of consciousness.

This again—the necessity of opening up the inner levels and regions of being so that man could have more control over his own life, direct his consciousness—is another dimension of man's life which calls for systematic development. This can be effected by a process of interiorization of consciousness, becoming aware of what are called the soul ranges of being, because it is a central truth of not only Sri Aurobindo's philosophy, but of all Indian philosophy that at the core of man's being there is a Divine Presence. There is a soul, a soul principle which develops into an entity, develops later, as it evolves, into a personality which is eternal, immortal and always Truth-aware, Truth-conscious.

Having developed man to his present stage, Nature has left him—the crown of her labours—free to develop these dimensions of his consciousness, of his being—his individual consciousness, his transcendental consciousness—and also Nature insists upon the enlargement of his consciousness, a sustained effort to cosmicize his being. It is possible, once one finds the true center of one-

self, from there to well out in consciousness, identify one's consciousness with larger and larger areas. With these three steps of finding the true centre of consciousness, the Divine centre in oneself, extending oneself so as to embrace the entire universe, opening up the higher ranges of being above the lid of the intellect, man can emerge into a new status of evolution—something above the normal humankind—develop a faculty of Truth-Consciousness—what Sri Aurobindo calls the Supramental Consciousness—a power of unity, harmony and love.

In his studies of the sociological and political development of humanity, he points out how the whole trend has been from the beginning towards the development, not only of the individual consciousness, but also of the group consciousness everywhere—towards this emergence of unity. But this unity is not a mechanical unity, but a unity in consciousness.

So this stress on the development of consciousness in oneself, culturing of consciousness so as to develop one's own being and personality, as also the collective personality in terms of higher and higher consciousness, is the central key to Sri Aurobindo's thought. It is not connected with any one religion or one occult tradition. Indeed, it includes all, it excludes nothing. It is one of his principles that everything developed by Nature in evolution has a meaning, nothing is to be rejected outright. Everything has a local and a temporary element and also a lasting and eternal element. The sum total of human progress consists in this assimilation of the permanent elements from all sides, in all ages, from all countries. A kind of synthetic approach, not an eclectic approach, a living synthesis is another feature of his philosophy. He believes in the emergence of a world

unity, but world unity based upon a spontaneous feeling of oneness; not one world-state with a number of members, but a family of nations loosely federated, functioning jointly in certain areas, developing common approaches in other spheres, each tolerating the variations of cultures, variations of expressions of culture, in the community of nations.

He analyses how the social development of man has passed through several important stages. First there was the intuitive or the symbolic age, in which man communed with Nature, with the higher powers of Nature, with a spontaneous perception into their existence. It was so followed by a conventional age in which men simply repeated the old forms, forgetting the truths that based them before. This conventional age naturally led, in course of time, to the revolt of man and gave rise to the individualist age—when man the individual claimed the right to decide what he would accept and what he would not. But the individual, who may be said to have started his age with the French revolution, has sufficiently messed up things. And an inquiry started among thinkers, as to what could be the direction of life. So they started probing into life, into thought, and you have the subjective age, notably patent in the writings of some of the recent novelists, particularly from Russia; in the art of people where they are face to face with certain chaotic movements behind the surface mental order. This is gradually leading to a perception that behind this chaotic zone there is the harmony of the spirit, a zone where all contraries meet—that is, the spiritual. It is in a spiritual consciousness that all disharmonies are resolved, all realms of knowledge, all fields of activity find their points of harmonization.

Science and spirituality are supposed to be opponents; we have never been able to understand why, because we have always taken it that science is an approach from one end, an approach of analysis probing the processes of Nature. Spirituality is from the other end, trying to comprehend things, to understand by identity. Also it comprehends the processes of Nature, individual and collective. So both approach the same Reality from two ends and it is in the consciousness of the individual that the two are going to meet.

While on the subject of consciousness, the connotation of consciousness, the contents of consciousness, the danger that the same terms are used by different minds to mean different things is to be kept in mind. When Freud and others speak of the subconscious, the unconscious, it is quite different from what we in India mean by the subconscious. When we speak of the subliminal, its meaning is quite different from what certain psychologists in the West mean by it. So a whole science has to be organized and developed to study the different approaches to the growth of consciousness. Though consciousness is one, the several dimensions that exist—the transcendent, the universal, the individual, the vertical, the horizontal—the various levels and strata of consciousness are to be studied. And Sri Aurobindo envisages that with the development of higher faculties, spiritual faculties, and realization by oneself of the soul consciousness, the psychic being within oneself, one will be in a position to enter into the objects of knowledge, not through the mind, but directly through consciousness. This, he says, is the highest form of knowledge—knowledge by identity. He speaks of as many as seven forms of knowledge, but the highest type of knowledge is knowledge by identity.

It is by the unveiling of these faculties of the truth-being in man, slowly or rapidly—left to Nature it would take millennia—that he can perfect himself, perfect his life, and since a perfect man cannot exist in an imperfect society, he has to exert himself simultaneously to develop a perfect society. How it is possible for man to develop himself spiritually, integrally, in all the parts of his being, integrate his development, level by level and at the same time translate his inner development in outer life, build up a society where these values can be progressively organized, has been demonstrated by Sri Aurobindo and his collaborator, the Mother, in the Ashram, the spiritual community that has grown around them during the last fifty years, and is attempted to be projected on a larger canvas in the planetary city called Auroville that has been founded about eight or nine years ago near Pondicherry, in India. Perhaps these could be the themes for our discussion tomorrow.

QUESTIONS

Question: *What methods did Sri Aurobindo suggest in terms of obtaining the goal of world unity? What were the paths that he spoke of?*

Answer: Internally, the cultivation and development of the consciousness of the Self, the Self that is one in the world. There is a level of being in each one of us where we feel one with all; that status of our being is called the Self. It is immutable. The Self in yourself and the Self in myself is the same. When by deepening my consciousness I arrive at that level, there is a spontaneous perception of my unity with others. I do not need to be told that all are my brothers. This progressive deepening of consciousness is the main method for first

arriving at an experience of unity with the whole world.

Side by side, as this process is on, one has to mentally comprehend the truth of unity, emotionally express and organise in one's day to day life this feeling for unity, live with others in harmony, mentally forget the distinctions of race, nationality, religion—things which have helped to create so many gulfs in consciousness.

He believes that though there are so many external means to promote the sense of unity, the real means is the spiritual—each person realizing that truth, and trying his best to live out that truth, to create that climate of truth in his environment.

Question: *In the light of the life and work of Sri Aurobindo and Mother, the descent of the Supramental, the existence of the Ashram, Auroville and the Matrimandir, what is the significance of this moment in history, this time in history?*

Answer: They are pilot projects demonstrating the viability of these programmes, the practicability of these movements towards development and perfection of consciousness and the achievement of world unity. Each individual has to work out these truths in himself and like-minded individuals pool their resources for focussing world attention, world thought on these possibilities. And that, I suppose, is one of the objects of organizations like this—Interface—to make the developed mind of humanity conscious of how the same problem is being approached and tackled from different angles. The object is the same, the development of a unitary consciousness based on love and harmony.

Question: *Can one do this without a guru?*

Answer: Absolutely, because this is basically an individual project. The teacher, the guide is within ourselves. We do not need to follow

complicated processes of any yogic techniques for this purpose. We have to become more conscious, develop our sensitivity on different levels, observe ourselves, correct ourselves, enlarge ourselves—now for all these

we do not need outside gurus. Each one of us has some faculty of light, some faculty of wisdom which can be activated, which can, by our constant dwelling upon it, be brought out of its secrecy and made a live agent in life.

REVIEWS

No Water, No Moon, by *Bhagwan Shree Rajneesh*. Poona Rajneesh Foundation. 246 pages.

A fascinating collection of Bhagwan Rajneesh's talks on ten Zen stories. The stories by themselves are profound, at times tantalizingly mystic, but the commentary upon them by the author is stimulating in its originality. His deep perceptions into the psychology of man, his devastating wit and merciless exposure of the countless hypocrisies that do duty for social norms and traditions are captivating. The central theme of the exposition is the necessity of mental disarmament, dissolution of the ubiquitous ego and an unashamed acceptance of the innate demands of one's nature. His arguments are studded with innumerable anecdotes and the famous stories of Mulla Nasiruddin which gain an added relish at the hands of this brilliant raconteur.

The Zen story which gives the title to the book is as follows: The nun Chiyono studied for years, but was unable to find enlightenment. One night, she was carrying an old pail filled with water. As she was walking along, she was watching the full moon reflected in the pail of water. Suddenly, the bamboo strips that held the pail together broke, and the pail fell apart. The water rushed out; and the moon's reflection disappeared—and Chiyono became enlightened. She wrote this verse: This way and that way I tried to keep the pail together, hoping the weak bamboo would never break. Suddenly the bottom fell out. No more water; no more moon in the water—emptiness in my hand.

And his comment: "Enlightenment: when emptiness is in your hand, when everything is empty, when there is nobody, not even you. . . emptiness cannot be frustrated. Emptiness cannot desire. Emptiness cannot expect anything. So it remains in Absolute Bliss."

Even when the reader cannot agree with the argument here and there, he cannot help admiring the novelty of the presentation.

M. P. Pandit

Golf In the Kingdom, by Michael Murphy. New York:Dell Publishing Company, Inc., 1972. 203 pages, \$2.95.

I never thought I would come to the point of making a connection between *golf* and The Kingdom, between the game of golf and the practice of yoga. And not because I'm unfamiliar with the game. On the contrary, my father has been for as long as I can remember a member of a golf club in California, and he was more enthusiastic about golf than anything else he did; during the time I was growing up he used to go to the golf course faithfully every Saturday and rarely missed watching the professional golf tournaments that were shown regularly on television. I'd been to the golf course plenty of times (I went there to use the swimming pool) and even walked around the course with him once and played a few holes.

But I never saw "the game's hidden but accessible meaning". Golf was for my father's generation a sophisticated pastime for well-to-do business men—not for seekers after the truth. Not that I gave it much thought, but I certainly had the assumption that the kind of person who plays golf is not the kind of person with much of an inner life.

Now I don't know, really, whether my father would like Michael Murphy's book the way I did, but the point is it is a simple, direct expression of the spiritual quest. In *Golf in the Kingdom* he narrates the story of experiences he had at a golf course in Scotland and his adventures with a never-to-be-forgotten character called Shivas Irons who taught him the secrets of golf, of life. Michael never tells us which parts of the story are true and which are fiction, but it doesn't seem to matter and, in fact, adds interest.

It must be evident, I enjoyed the book. It had the effect of widening me, showing me with a smile how pervasive and how ridiculous are our notions of what is "spiritual" and "unspiritual". Its simple, direct expression is the product of many different elements, but the most striking is its humour. Michael plays with the symbols and metaphors hidden in what seems like every aspect of the game, and sometimes his explorations seem pretty outlandish: "The Mystery of the Hole" ("To fill the hole with our ball is to reaffirm fullness"); "The Whitness of the Ball" ("It is like an egg, a symbol of our spirit's flight to the goal."); "On Keeping Score" ("a gracious acceptance of your place on the golfing ladder"). Nevertheless, by the end of the book I was convinced that humour is one of the best media for expressing the paradoxical truths of our life.

For someone who is not familiar with the game of golf, the book may have limited interest, but even then I wouldn't be surprised if it still would make good reading. Golf is admittedly an American and European favorite; it is probably saturated with Western culture; but humour has universal appeal. Anyway, I get the feeling that Michael Murphy enjoyed writing this book, and it's refreshing to find a writer who knows how to play.

Judy Ferris

Journal of The Helen Vale Foundation: A Quarterly Discussing Principles of Total Education, edited by Shri Vijayadev Yogendra. East St. Kilda, Australia: The Helen Vale Foundation, 1977, volume 1.

A compact, concentrated little quarterly of about sixty pages, the *Journal of the Helen Vale Foundation* confesses very wide aims which are already partially reflected by this second issue's contributors of Indians, Australians, an Arab, and an American Indian; and from law and philosophy professors, a psychological counsellor, a chaplain, and yoga teachers. The journal's aims are to offer a forum on guidelines for living from the diverse traditions of the world; and to "discuss the ideals and work of the Foundation in the field of total education".

"Total education": it is somewhat described in the editorial as an effort of the totally gathered mind to understand one's totality of being—where nobility, love, beauty and perfection summit the obvious and pedestrian parts of oneself. The concentration in this issue seems to be on the beauties of morality, which brings a number of interesting and illuminating moments to the reader; but I found the most compelling piece, by Rev. Dr. Ian Parsons, on self-development.

It's not that he skips morality, but gives it a different turn on the way to discussing self-development:

Knowledge of what is right is not enough. Pride in a great moral heritage is not enough. . . . Ideals that are held but not lived have no power within them. . . . Idealism may lead people into judging themselves by their ideals and their neighbours by their actions.

And his definitions are arresting:

The idea of purity usually makes people feel uncomfortable when it is raised, if, in fact, it is ever raised. Purity is straight living in human relationships. . . .

Then he comes to the centre of the problem of change and development:

How can men be made to think and act unselfishly? How can the human personality be changed? It all rests on how the will of man may be reset. . . . Most of us object to change in ourselves quite as much as we welcome it in others. We tend to hit back with criticism when other people put their finger on our need.

But change comes, nevertheless, when we allow a mighty transformation in the inner compulsions that control us. The essential element at the core of a man's life is his will. The strength of the will is

enormous. There is no such thing as a weak will, even though people tend to talk about it. People always go after what they really want, and nothing usually prevents it.

The editor must have been selective, for almost all the contributors have their moments of illuminating new nodes—like an unexpected electrical current—in one's understanding. An instance is Professor Peter Brett making the familiar point that students learn by what their teachers do, not say, with the unfamiliar example that whatever teachers do to help their students is "outraged by their attitude of striking to enforce their political demands", which shows any youth that his teacher is prepared to push students, lives aside to satisfy his own long range aims. The author says this is an ethical teaching the students will not forget.

"The Meaning of Discipline" is a modest gem by the editor, Shri Vijayadev Yogendra, which takes you inside the world of discipline to experience its beauties, its joy, its lift, and indicates how to live them physically, emotionally, mentally. It is a signet of the clarity, the attraction, and the moving relevance of this journal, which I welcome at the glowing outset of its career.

Ronald Jorgensen

FOCUS

A LITTLE BUFFETING

If thou wouldst have humanity advance, buffet all pre-conceived ideas. Thought thus smitten awakes and becomes creative. Otherwise it rests in a mechanical repetition and mistakes that for its right activity.

Sri Aurobindo

Consider with me, for a few moments, the next future of World Union. It has already undergone a great change of emphasis in A. B. Patel, our general secretary. In Innsbruck he publicly declared, on 25 June 1977, that he was dedicating the rest of his life to the formation of a world government, as part of his sadhana's offering to the Divine. Such an accomplishment will require, I believe, an entirely new way of thinking about government that will be gentle enough to attract delicate national sovereignties to itself, strong enough to organize and discipline its body in the crucial first stage of existence, and wide and supple enough to integrate a West of mainly individualistic democracies stressing human rights and an East of mainly collectivistic systems stressing social duties. Much of what is familiar to us may disappear or reshape itself so powerfully it will seem new.

And in World Union, a movement that feeds the progress toward world government, expansive changes may be ready to happen. Up to now we have been organized into centres and dues-paying members of self-education on unity through meditating, reading and talking, with some of the more adventurous among us initiating cultural, educational and economic activities as means of finding unity outside these centres with other parts of the society. This is about the same approach as many other movements take, that want to serve humanity as it is. To bring about a world union and a world government, humanity cannot stay as it is (or it will be like magnifying the faults of local and national governments into a global eyesore). Then can World Union's approach stay as it is?

Since World Union includes the entire world in its meaning and its goal, while most other movements have boundaries with their members placed inside them, perhaps the next future of World Union will not be so much dues-paying members as of informal collaborators in India and elsewhere with financial contributions flowing in a more unstructured and more

generous mode than is possible with members' dues. Perhaps the current of work will be not so much in meetings of World Union centres but of collaboration with New Age groups and communities everywhere in the world—there are so many of them which are so active that each World Union centre would have its hands full of unpredictable, live contacts with only one "sister group" in matters like their mutual educational work and activities, their self-government styles and efforts, their setting up of barter or trade links, their exchange of cultural and spiritual resources, the arranging of funds to enable occasional live-in exchanges of persons between the New Age group and the World Union centre, and the naturally developing links growing to other groups and communities and other World Union centres as the network intensified, multiplied, became more abundant in its life lines. Perhaps our inbred talking and reading in meetings of the present will leap to the world framework of World Union as we become familiar with the greater movement's work through exchanges of cassette tapes—and books, periodicals, films, speakers—with these other New Age groups everywhere.

*Transform the divided individual into the world-personality; let all
thyselves be the Divine. This is thy goal.*

Sri Aurobindo

Some might ask how we can move to such a large horizon when the small one at present is still so un-unified, so fragmented. It is like the workers in the U. S. peace movement of the 1960s might have asked A. J. Muste, the grand old man of the American peace movement, just *how* they were going to establish peace. "There is no way to peace. Peace is the way", he said. In every situation it seems to be also true of establishing unity: There is no way to unity (with one person or group or another). (Being always there beneath the surface of things and people), unity is the way.

ORGANIZATIONAL ACTIVITY

A. B. Patel in Paris and England

During and after work with the world assemblies in Innsbruck, Austria, A. B. Patel writes—in letters dated from 18 July to 5 August—that he has been occupied in meetings and in giving addresses. Even before the world assemblies began he was asked by the Sri Aurobindo centre in London, on the 11th of June, to tell them about the upcoming Innsbruck gathering. And almost immediately after Innsbruck, on 2 July, he spoke to the same centre on what had actually been accomplished in the world assemblies.

Closely related was the meeting in Paris. There the World Federal Authority Committee heard about the Innsbruck assemblies from co-president Reinhart Ruge, whose report was supported by co-president A. B. Patel. Other reports, including that of a World Citizens

Assembly in Paris, led to the establishment of an institute to do research in the forming of a world government.

Back in London on July the 8th, A. B. Patel discussed the "Birth of a New World" at the Welsh Methodist Church. The meeting was organized by Sri Aurobindo Society of Great Britain. Then on the 15th he held forth in Gujarati, on "The Future of Man", at Battersey Town Hall under the auspices of Gujarat Samaj. Two more meetings in Gujarati, with talks on "World Unity" and "The Need for Spirituality in Life", were convened in the Sanatan Dharma Mandir of Leicester town on 18 and 19 July. "The Future of Man" was his theme at Rugby's mandir, in Gujarati, two days later. Bharatiya Vidya Bhavan in London had him in English, "Sri Aurobindo, His Ashram, His Teaching and World Government", on the 26th. A. B. Patel's last two meetings in July—on the 30th and 31st—both involved talks in Gujarati: "Social Problems", sponsored by Patidar Samaj at Sardar Patel Hall in Wembley (London); "Sri Aurobindo, Sri Aurobindo Ashram, World Union and World Government" at Birmingham's Krishna Temple.

Before leaving in August for India, he complied with a request from Witham to speak to an English audience on "Sri Aurobindo Ashram, Sri Aurobindo, World Union and World Government". This was on 5 August, the last reported day before A. B. Patel arrived back in Pondicherry.

World Union Centres

Bangalore On August's first Sunday morning at 9:30, a public relations professional spoke on world unity. He is Sri V. Babu, the Coffeeboard's director of propaganda and the honorary secretary of the Public Relations Society of India. After considering and rejecting the political and economic paths to world unity, Sri Babu developed the idea that "the only sure way is the spiritual path". And he began in a fresh way with that frequent touchstone of speeches, the individual, by musing that "perhaps the word *oneness* means the one or the individual". In conclusion he testified that "world unity will be a reality, but whether it comes as a result of understanding, evolution, or revolution is a hard thing to imagine". A long discussion followed his stimulating presentation. (Presiding: Sri Thandaveshwara.)

For their observance of World Union Day, which will have been sent to October "Focus" after this September issue has gone to press, Bangalore has organized a symposium with five distinguished men in the professions of economics and politics, philosophy and religion, literary writing, social work, and psychology. The objective of the theme, "The World As a Family", is intelligently and elegantly phased into four steps: to project the world as one, to renew the commitment for its practical realization, to consider the conditions, problems and approaches involved, and to interchange these ideas with the general public. Then, in the symposium's preparatory outline, cogent use is made of quotations from, besides the Mother, Saul Mendlovitz, Rajni Kothari, Lester Brown, and the recent Mankind at the Turning Point seminar in New Delhi. Following that, each of the five invited symposium participants is given suggestions on major points in the sub-theme of his field. Here are some examples.

"Economic and Political Problems": the key importance of the new thinking on Asian development to world harmony.

"Social and Cultural Imperatives": Can the existing filial sense (and our cultural and social mores) be widened to the embrace of mankind, or do we need a complete cultural revolution?

"Philosophy and Religion for One World": Does Hinduism's *dharma*, which is intended to express the individual's participation in the total universe, have elements which can be made to work in the present context?

"Intellectual Exchange for World Union": How can the cultural imperialism or hegemony of the West be changed so that the minds of men communicate freely among all nations and cultures?

"Psychology of the Universal Man": Most persons' psychological equipment is used for achievement for oneself and one's family; but if the *world* is a family, what psychological characteristics should persons have in order to live this unity?

With such a perceptive, provocative, and through preparation outline for World Union Day, we are most eager to receive the report of Bangalore centre on the events of the symposium. Whatever happens, the outline document is an event in itself.

Burdwan The centre's fourth monthly meeting was held on a July Sunday at 5:00 P.M., when a reception of bouquets was given to Sri Samar Basu, who has recently returned from productive participation in the Innsbruck, and Paris, assemblies. Following that he spoke on "World Government", commenting on the receptivity to Sri Aurobindo's views of world unity in these assemblies. (Presiding: Sri Samar Basu.)

Butwal A discussion of experiences, involving several persons, was opened by Mr. N. D. Gupta in the centre's July meeting when he asked why people do not enjoy peace of mind despite the availability of all life's amenities. After a lengthy exchange, Sri S. N. Bhende contributed to the exploration in his speech, "Soul and Body". Then a further series of exchanges flourished, which ended in members' unanimous satisfaction with the evening's good discussion. (Presiding: Sri S. N. Bhende.)

Calcutta Talking on the development and progress of the World Union movement in the light of *The Ideal of Human Unity*, Sri Samar Basu was the main speaker of the Calcutta centre's meeting. In this context he referred to the world parliament movement and a re-organization of the United Nations Organization—both subjects that were worked on very energetically and practically during the recent world assemblies in Innsbruck and Paris which he participated in as a delegate.

Dr. Subodh Maitra and Sri Purnendu Prasad Bhattacharya spoke on the religious and spiritual dimension of World Union. Sri Bhattacharya, in distinguishing between religious and spiritual vibrations, quoted Sri Aurobindo's compact statement:

I may say that [it] is far from my purpose to propagate any religion, new or old, for humanity in the future. A way to be opened that is blocked, not a religion to be founded, is my conception of the matter.

Sri Bhattacharya said that the Mother, in furthering this vision, declared in 1957:

**In the supramental creation there will no longer be any religions.
The whole life will be the expression, the flowering into forms of the
divine Unity manifesting in the world.**

He concluded by saying this kind of spiritualism, of unity, should be realized by individuals.

Two friends from the U.S.A. were introduced at the meeting by Sri Jagadish Chandra Saha: Mr. T. G. Goodbody, who plans to travel around the world by boat from Indian shores; Mr. Michael O'Connor, who came to this country for the study of Indian music and instruments—particularly the sarod. Both highly appreciated the idea of World Union and gave their best wishes for its progress and success. Afterwards a slide show on the life at Sri Aurobindo Ashram, created by Sri Brojen Dhar, was narrated by Sri Kumar Mukherji. (Chairman: Sri Purnendu Prasad Bhattacharya; devotional song: Sri Robi Ghosh; vote of thanks: Sri N. B. Mukherji.)

International Upon the return of A. B. Patel to Pondicherry on 12 August, a co-sponsored meeting with Navajyoti was arranged for the afternoon of the fifteenth when he spoke of the work accomplished by the world assemblies in Austria and France. The approach he took was a historical one, attempting to show how—from Sri Aurobindo's 1915 beginning of the *Arya* through the Russian revolution, League of Nations, clusters of world order organizations in the 1950s and 60s—the process developed that produced the world constitution adopted at the Innsbruck assembly in June. Two of the constitution's new features were described by A. B. Patel. One is its three houses, instead of the ordinary two: the House of Nations with representatives elected by each nation, the House of Peoples with representatives elected directly from 1,000 districts throughout the world, and the House of Counsellors with representatives nominated by university faculty and students of the same transglobal districts. Another innovation is the notable emphasis on distributive justice or righting the balance between the present rich and poor. He declared unequivocally that there will be a world government in twenty years, whether people like it or not.

Sitaram Jayaswal spoke of the uniqueness of World Union with its spiritual basis of unity. He led off with an interesting remark that we are seeking a human unity, not an in-human one of a forced coming together and conformity—a very contemporary remark when one looks at current human affairs in many parts of the world.

Then M. P. Pandit said that Sitaram played the right note when he mentioned *human* unity, for if you scratch the surface of the present average person you find, where his or her interests are concerned, the same barbarism as our ancestors' of thousands of years ago. We're not human yet, he said, despite our species' possession of the noblest potential. While in Boston, a questioner asked M. P. Pandit if the ideals of world unity are actually only ideals. He answered with the example that nations used to battle to settle their differences, now they talk. And, whenever a crisis emerges, say of famine in northern Africa, study and action are

taken not only for the relief of that area but of its relation to spots all over the earth—it is a developing global consciousness. For although the UN is politically quite inept, it is a growing potency in the planetization of relations in food, education, technology, finance, culture, resources of the seabed and ecological matters, to name a few.

Sri Pandit said constitutions like the one we are discussing, meetings, seminars create a mental climate for union, but the dynamism is spiritual. The Mother, he recalled, said the walls of the ego must come down before the supramental can be there. And with the soul contact, love pours out identifying me with all those around me. After that, the gestures and life of unity are automatic.

He declared that India has no monopoly on sages and seers, and without seeing God in others how can we say we're spiritual? Here (or wherever we are), like spiritual batteries in the unity in each of us toward all around us, we can make our contribution to the global electricity of unity.

New Life Members

- | | |
|------------------------------|--|
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Building Fund

Acknowledged in the last "Focus"	Rs. 1,46,024.67
Bangalore Friends	150.00
Sri Rambhai N. Amin	1,001.00
Mr. Harshad D. Patel	420.00
Total	Rs. 1,47,595.67

Ronald Jorgensen
26 August 1977

EDITORIAL

PIPEDREAM?

Ideals are truths of the Reality seeking to realize themselves. For a long time these ideals live in the realm of the ultimates which man hopes to attain one day. Those who pursue these ideals in the faith that they can be made facts of their lives are dismissed as idealists, which is a euphemism for impractical-ists. Still it is the way of Nature that there will always be idealists in every field and it is their labours that slowly narrow the gulf between the ideals and the actuals. More and more minds begin to think of these truths and idea-forces are generated which express themselves in literature, in movements of life, in an unmistakable manner. It is so that a favourable climate is prepared for the realization of the ideals. One such ideal that has beckoned humanity for centuries is the ideal of human unity. After long ages of distant glow on the horizon of man it has taken a concrete form in the present century and institutions are taking shape in tentative forms to embody this ideal of the unity of the race. Particularly after the Second World War more and more minds are actively engaged in giving practical formulation to this noble truth and every year, in some part of the globe or other, there is some collective effort to add one more brick to the emerging edifice. Each effort at such concretization, however impracticable it may seem to the utilitarian mind, is a step further in the direction of fulfilment. Occultists have looked to 2000 A.D. as the watermark for great changes in the life of this planet. Political prophets and far-seeing statesmen have an almost intuitive feeling and perception that something definite will be achieved in the progress of the ideal of human unity towards its realization on earth by the end of this century. It is not a fixed calendar date, to be sure. No one can be certain of the time element in these matters; it is the direction and the pace of events that are significant. Each thought that is helpful to this end, each collective effort to fix the idea in the earth-consciousness, hastens the advent of this long awaited age of Oneness. It may have been a chimera at one time. But we know by experience that

Earth's winged chimeras are Truth's steeds in heaven

Sri Aurobindo: *Savitri*

October 1977

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THE HUNGRY PLANET

This is the theme of a discussion that took place recently in the United States under the auspices of New Dimensions in San Francisco. The director has been kind enough to send us cassette recordings of the proceedings for circulation among the members of World Union. Our colleague, Barbi Dailey, who has listened to the cassettes, says:

The most basic, and common, question that is asked is: How can the individual help alleviate the problem of hunger and starvation in the world? Of the answers put forth—to educate oneself about the problem and to encourage self-support, to raise one's consciousness and the consciousness of the one in need—the consensus was that each individual must first educate himself about the problem and then become conscious of his own potential within so that he will indeed realize that he can do something worthwhile about it, while at the same time, supporting the utilization of government institutions and private corporations that address themselves to this problem.

What would your answer be?

An incident that took place in the Ashram in the sixties comes to my mind. Owing to an acute food shortage in the country, the then Prime Minister Lal Bahadur Shastri appealed to all to economize and conserve as much food as possible and as a gesture announced that he would be fasting on every Monday evening. Zealous officialdom prevailed upon eating houses and catering establishments to close their business doors on Monday evenings much to the inconvenience of those who depended upon public canteens for their food. Someone raised the question in our Ashram where we have a central kitchen (and dining room) where food is prepared for nearly two thousand persons—children, adults, old people—every day. Were we to close the kitchen on that evening every week? If so, what about meeting the urgent needs of the old and the sick members? The Mother was asked and her reply is still fresh in my mind. She said that if only we all took just what we needed and desisted from wasting food, that would save much more than what could possibly be done by such dramatics.

In our country, in India, so much goes to waste in homes, so much more is rendered unusable for want of proper storage facilities, so much is unused due to the faulty distribution system. Each person has a responsibility to the society and he must become conscious of it. It is only in the measure in which each man becomes conscious and raises his effective consciousness that he can contribute to the solution of the general problem. The challenge is to be met both on the individual

and the corporate fronts by intensifying one's consciousness and applying it to the situation with a social conscience.

During my last visit to the United States I was pleasantly surprised to note how in a university the student community was working to extend help to some of the needy sections of the local population. They had worked out detailed figures of the costs of each meal at the community kitchen and what it would mean to the needy if one individual forwent a meal. Names were invited, through the columns of the students' paper, of those who would like to support the scheme. And the response was more than encouraging.

TOTAL EDUCATIONAL IMMERSION

Aaron Stern, a wreck of a survivor of the Gestapo terror during the Second World War, "unemployed and unemployable", started his Edith project the moment his daughter Edith was born. He called a press conference and announced that he would make his daughter a genius. He forbade all baby talk, switched to classical music on the radio, fashioned special picture-cards of letters and animals which were moved before the slowly focussing eye of the infant. He did not allow a single moment to be wasted. As she grew up, every walk became an exercise in visual education. No wonder, by the age of five the girl had read the entire *Encyclopaedia Britannica* and by 15 she was teaching math at the college. Her I. Q. at 24 is 200 whereas 150 is considered that of a genius. Aaron Stern has succeeded in his project.

Narrating this success story, a writer asks if that is the right way to raise children. Is it not better to let them grow naturally and pick up things at their pace instead of involving them in a "total educational immersion" which Stern swears by?

As in all such opposing viewpoints, the solution seems to lie in their reconciliation. There are periods in the growth of the child when the total immersion technique can be used with benefit, especially when the child wants constant attention. At other times a freer regimen would be helpful. All along, however, there has to be an unseen and unfelt application so that the brain muscles and the mind faculties develop in healthy directions. The responsibility of the parents is great in these matters, much more than that of the teachers in the classroom.

FEAR

We all know of the story of Mr. Plague rushing to the city where he had an appointment. He was asked on his way back how many people had died on his mission. His reply was that five thousand had died of plague and ten thousand due to fear.

Fear is a sure killer, whether it acts swiftly or slowly. It demoralizes the mind, agitates the heart and weakens the body. Its role is negative. In fact fear

is an intrusion of the Adversary. In this growing manifestation of the Divine Consciousness fear is an alien. It is born of ignorance, supported by falsehood and it is always

hastening
Towards that of which it has most terror

Sri Aurobindo: *Savitri*

Fear betokens lack of trust in the Divine, want of confidence in one's own self. Fear, says the Upanishad, comes where there is division from Truth. Where there is the *other*, fear arises. To the extent one arrives at unity, unity with one's own truth, with the truth of others, with the truth of the world, one becomes free from fear. Speaks the rishi:

When the spirit that is within us finds the Invisible
Bodiless Undefinable and Unhoused Eternal his refuge and
firm foundation, then he has passed beyond the reach of Fear.
But when the spirit that is within us makes for himself even
a little difference in the Eternal, then he has fear.

Taittiriya Upanishad 11.7

BALANCE

Where should one be flexible and where firm and fixed? Firmness can easily turn into rigidity which is the enemy of progress. Progress implies movement and movement calls for a certain mobility of consciousness. The truth of the matter seems to be a judicious combination of both, a happy balance between both the elements. The aim, the goal has to be fixed, its vision unaltered. But the process, the way or ways to achieve the object must be kept flexible, changeable according to changing conditions. Life is a field of possibilities and new factors go on coming into the situation. This necessitates constant vigilance and readiness to modify, if need be, the means according to circumstances.

UNITY

It is a mistaken notion that unity is something to be acquired, to be built. It is not. Unity is a truth that is self-existent, only it is covered by veils of ignorance, egoism and apparent self interest. As one grows in consciousness, as one evolves, one begins to realize that at a deeper level of being unity is spontaneous. There is a flow of unity from the core of the heart. One no more needs to impose the concept of unity on oneself and restrain the atavistic, divisive impulses. One perceives that

unity is substance of the heart
And not a chain that binds.

Sri Aurobindo: *Eric*

REPORT ON THE 1977 WORLD CONSTITUENT ASSEMBLY

Gregory Alexander

Chairman, Publicity Commission, World Constitution and Parliament Association

*Conscious that humanity is One . . . and that the
principle of unity in diversity is the basis for a
new age . . .*

From the Preamble

With a warm letter of welcome from the President of Austria, the World Constituent Assembly began its work at the Kongresshaus in Innsbruck, Austria, on June 16, 1977. Participants from all five continents, with nations Japan and Australia, were in attendance.

The assembly was the culmination of endeavors that began with the founding of the World Constitution and Parliament Association in 1958, and international meetings in Inter-laken, Switzerland, and Wolfach, Germany, of that year. Work was initiated on "A Constitution for the Federation of Earth" which has been intensively rewritten and redrafted since then, with input from over 100 individuals of twenty countries. During the assembly, the constitution was again revised with care and methodical deliberation. Equally important, detailed plans for implementation and ratification of the constitution were made by working sessions on provisional world government, world parliament, the ratification campaign, and proposed legislation on world problems.

While a number of constitutions for world government have been written, there are many features that are unique to this revision of "A Constitution for the Federation of Earth". It is the only world constitution that has received and incorporated input from people of many countries over a sustained period of time. It has thus had an organic growth, with roots in the peoples of the world. It is also the only world constitution which has stages of implementation built directly into the document itself. Therefore, it serves not only as a blueprint for a democratic, federal world government but as a guide for the implementation of that government, beginning with the first and second operative stages and proceeding to a full world government.

At the core of the proposed world government is a three part World Parliament, consisting of a House of Nations (about 300 members), a House of Peoples (about 1,000 members), and a House of Counsellors (200 members). Members of the House of Nations would be appointed or elected according to procedures designated by each national government. The House of Peoples would be directly elected, in proportion to population, from world

electoral and administrative districts. The House of Counsellors, to be nominated by teachers and students at the universities and colleges and elected by members of the other two houses from each region, would have important functions of nomination and tie-breaking powers. It is similar in concept to a "house of wise people", so often discussed as essential to balanced and enlightened government.

The structure and composition of the envisioned world government is unequivocally democratic, with ultimate authority residing in the hands of the world's people. Thus, the World Executive, with a five member rotating presidium, is at all times responsible to the World Parliament. Elaborate and careful safeguards against authoritarian usurpation of power are delineated. In addition to being democratically based, the constitution provides for a federal structure, with a grant of specific powers to the world government, but with all other powers being reserved to the member nations of the federation and to the people of the world. However, the constitution is truly a document for our day in that adequate provision is made for the world government to have the needed powers to address and resolve the multitude of interrelated world problems afflicting the people of the world. For example, a great deal of emphasis is given to the implementation of distributive justice—specific powers and organs of the World Government are designed to achieve the goal of equitable and just use and distribution of the resources of the earth.

Another primary goal of the proposed federation of earth is the total immobilization and dismantling of all military weapons and equipment including, of course, all weapons of mass destruction. A long debated and carefully thought out step was taken when the constituent assembly decided on a first operative stage of world government in which all weapons of mass destruction would be transferred by the ratifying nations to the World Disarmament Agency (WDA), which would dismantle and destroy these weapons. The nations comprising the fledgling world federation would be allowed, however, to retain armed forces equipped with so-called conventional weapons until the second operative stage. At this point, all weapons and military equipment would be transferred to the WDA by the ratifying nations. At each stage of world government, a major portion of funds saved from military expenditures would be used to fund the work and projects of the World Economic Development Organization.

In addition to the above decisions on stages of disarmament within a forming world government, the constituent assembly also strengthened provisions for distributive justice, expanded and elaborated the Bill of Rights for the Citizens of Earth (Article XII), and established procedures for a constitutional convention to review the constitution at least every ten years. It was decided that the constitution will be translated into five languages within the coming year, and that a synopsis of the document and some "federalist papers" explaining its implications would be written as soon as possible.

The constituent assembly further clarified and elaborated plans for ratification of the constitution. The goal is to achieve the first operative stage of world government by 1982, although it was realized that this timeline may be somewhat fluid. A "Call for Ratification", addressed to all people and nations, was written and will be used in an action program for ratification. This program consists of twelve "spearheads", including ratification by

colleges and universities, by mundialized communities, by non-governmental organizations, by referenda, by regional federations and on other fronts. A ratification commission was set up to carry forward the ongoing work. It was also decided to set up a nominating committee to make advance nominations for the provisional World Parliament. Finally, in order to develop a strong, broad-based movement for ratification of the constitution and creation of the provisional World Parliament, a strategy for mutual cooperation and support among the diverse world government groups was agreed upon. This would involve the principle of "complementarianism" of these groups—support for each group's unique contribution to the world government movement while at the same time commencing a major effort to develop a united working coalition and a coordinated strategy. During the meetings at Innsbruck, tangible progress was made in this direction by the involvement of Political World Union (with headquarters in The Hague, Netherlands) and of the World Citizens Assembly, which met in joint sessions with the constituent assembly.

All of the above plans are integral parts of an overall five year plan for ratification and implementation of the constitution which was adopted by the assembly. This is seen not as a fixed schedule but as a convenient frame of reference to accomplish the necessary work and objectives. Additional features of this plan include the following:

- A. Immediate launching of a financial campaign to attract the money needed for this work. The goal was set at 1 million U. S. dollars per year, to be obtained by pledges averaging \$20/year from 50,000 persons.
- B. Concentration of the campaign for ratification in five countries, five world electoral and administrative districts (to be defined by a World Elections Commission), and five universities during 1978.
- C. Convening of the next World Constituent Assembly in Sri Lanka in 1978 to, among other actions, formulate and plan a shadow world cabinet. The shadow world cabinet would develop a comprehensive legislative program to tackle critical world problems.
- D. Extension of the campaign for ratification to more countries, world electoral districts and universities, and organization of regional assemblies in Asia, Africa, Europe, Latin America and North America.
- E. Convening of the provisional World Parliament by 1980 and the first operative stage of world government by 1982.

The constituent assembly also accomplished some fine advance thinking on proposed legislation on world problems. Guidelines on the development of a universal currency, equitable distribution of energy, abatement of pollution, and new educational systems were detailed, in addition to other areas of world concern.

The climax of the endeavors of the World Constituent Assembly came on June 27 at a formal signing ceremony of "A Constitution for the Federation of Earth." Mr. A. B. Patel, newly elected co-president of the World Constitution and Parliament Association, declared

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at that time his conviction that world government is inevitable and *will* be a reality before the close of the century. The world is changing rapidly, he said, and the forces working to-day will compel nations to come together and give up their unlimited national sovereignty. He stated that the adoption of this constitution by the assembly was a major step in the evolutionary development of humanity. With these words, 140 persons from twenty-five countries were called from the podium to sign the constitution. At the close of the ceremony, Mr. Prem Chand Malhotra, convenor of the Gandhian Study Group of India, and Mr. Puran Singh Azad, editor-in-chief of *National Solidarity* weekly, awarded the Gandhi Peace Medal to Mr. Philip Isely, secretary general of the World Constitution and Parliament Association, in recognition of his tireless efforts on behalf of world government and world peace.

The World Constitution and Parliament Association (headquarters at 1480 Hoyt Street, Suite 31, Lakewood, Colorado 80215, U.S.A.) was entrusted by the assembly with the responsibility for implementation of the five year plan and all other work decided upon by the assembly. These efforts *cannot* succeed without the committed energies of thousands of people worldwide who have the vision and courage to labor for the survival and well-being of humanity. Objective events warrant immediate and concentrated action. We invite you to write for copies of the constitution and succeeding "federalist papers", and to join us in consecrating your efforts to achieve this noble and crucial task.

EVOLUTION AND THE FUTURE OF HUMANITY

John White

The human race is quickly coming to one of history's great divides—perhaps the most critical ever. It will be upon us by the end of the century. If we are to survive it, people must see that the situation is not simply political or sociological or cultural. It is biological.

All life on planet earth is threatened with extinction from a number of sources. There is the threat of nuclear and chemical warfare. There is the threat from pollution of the air, land and sea. There is the threat from wasting of nonrenewable resources. There is the threat from drought and famine due to human interference with the terrain and atmosphere. If these are unchecked, even the planet itself could end up as nothing more than another asteroid belt.

All of these threats are manmade. All of them originate in the minds of people. Our behavior is a manifestation of our thinking and emotions, and in turn our thoughts and feelings are dependent upon our state of consciousness. We recognize the threat to life that these forms of behavior contain, yet we persist stubbornly in our ways.

It is not that we lack the knowledge of what is threatening our existence. It is simply that the problem goes deeper than intellectual knowledge. Our present world situation is one in which we exhibit life-threatening irrational behavior. That in turn is due to what we might call "a crisis of consciousness".

If this is so, the solution can be stated

very simply: *change consciousness.*

Survival demands a change of consciousness. Not only survival, but also evolution. As I survey natural and cultural history, I see ever more complex forms of life coming into being in order to express more fully the consciousness behind existence itself. The grand theme of history is evolution, and it is a story of ever more refined forms of consciousness emerging into physical being.

Evolution is always at work. That means now, today. And what I see today, in addition to the threats to life, are signs that the life force is mobilizing its resources to resist physical extinction in this part of the universe. The signs that point in this direction are many. Although the media tend to make them look like confusion, upheaval and strife, I see them otherwise.

The growing restlessness among people as they search for new answers and new understanding is basically taking the form of exploring their own consciousness—and that, to me, is a very healthy sign indeed. Of course, these explorations often take a naive or violent pathway. The strident, angry voices of many so-called liberation groups are to be expected as the disenfranchised come to mature awareness. The mainstream of exploration, however, is an increasing interest in psychic and spiritual development. As I see it, this is an indication of a deep impulse to health working beneath the obvious symptoms of sickness

In the body of humanity. And these approaches are being taken by young and old alike in the interest of expanding their consciousness. They are signs of a great awakening going on around the globe.

That great awakening is the way nature will resist man's irrational behavior. Nature will resist the extinction of life here by evolving lifeforms to replace *Homo sapiens*—lifeforms that are suited to the new conditions on earth, lifeforms that know how to live in harmony with the planet and its creatures. They will know how to live this way because their consciousness will have changed.

I call this survivolution. And I see it happening most dramatically at the human level. Many of the events in the news today are, from my perspective, preliminary signs that *a higher form of life is emerging*, just as the Cro-Magnon superseded the Neanderthal race.

What is coming to pass today, as you read about it in the news, is not a generation gap or a communications gap, as some media commentators say. Rather, it is *a species gap*. A new species is making its way onto the planet and asserting its right to life. This inevitably brings it in conflict with the dominant species. And that dominant species is a dying species.

Archeologists tell us that during the age of dinosaurs, little lemming-like creatures lived. They stayed small and under cover because the great lumbering dinosaurs would easily crush them to death otherwise. So in order to survive, they remained small and on the fringe. Then, when the dinosaurs died off, these small creatures emerged from cover into the open and began to grow, to evolve into primates—in fact, into the first manlike creatures.

But evolution didn't end there. And so

when life reached the level of human development, one of the earlier races, the Neanderthal, was surpassed by the Cro-Magnon. The Cro-Magnon spelled doom for the Neanderthal. Cro-Magnon people were apparently a higher form of life. Their cranial capacity was clearly larger than the Neanderthals. Their physique was more massive and taller. They had superior tool-making ability.

I see the world scene in terms that parallel this. The chaos and confusion and social unrest around us are what we might call signs of "moral evolution". Sri Aurobindo described it as the journey toward perfection; Teilhard de Chardin spoke of noogenesis and a movement toward the Omega point. Whatever the name, there is a rising chorus of voices around the globe demanding political reform, educational reform, nutritional reform, medical reform, ecological reform—social reformation in general beyond racial, ethnic, religious and national concerns. These events and the greatly accelerated interest and exploration in psychotechnologies and spiritual disciplines are manifestations of a new, more intelligent species coming into existence, with resistance from the dominant species.

There is a mighty leap forward in survivolution occurring, and the result is a vast sorting-out process among people. They are trying to discover what species they belong to. Granted that the larger dimensions of this process are not recognized at present by most evolutionary forerunners, or only dimly intuited. Nevertheless, higher intelligence is working through them, calling them to self-recognition of their role.

Now, this can be terribly painful and anxiety-provoking—to stand with one foot in the old world and one foot in the new. But the marvelous and hopeful thing is that nature, in its infinite wisdom, has given us the

means to take conscious, voluntary control of our own evolution. We can systematically work on ourselves in a safe, reliable manner that can help us to make a quantum leap over the species gap.

That is what meditation and other spiritual exercises are all about. The test of their value is whether they are in tune with the biological imperative to evolve, to advance the entire fabric of life in refinement and intensity of consciousness.

The perennial argument against utopia, against the development of the New Age, against the coming of the kingdom, has been human nature. We are forever flawed, the argument goes. But my reply is this: *human nature is changing*. There is an evolutionary advance taking place in the world today as a new and higher form of humanity takes control of the planet. "Control", of course, means living in respectful recognition of intimate interdependence. It means living harmoniously with the planet—and therefore surviving while the older species dies out from a massive overdose of irrationalism. Outwardly, these mutant humans resemble the earlier form. The difference is inward, in their changed mentality, in their consciousness. Quite simply, the new breed is psychologically adapted to the altered conditions nature is imposing as it restores the balance that *Homo sapiens* ignored for so long.

Homo noeticus is the name I give to the emerging form of humanity. Noetics is a term meaning the study of consciousness, and that activity is a primary characteristic of the new breed. Because of their deepened awareness and self-understanding, the traditionally imposed forms and controls and institutions of society are barriers to their full development. Their changed psychology is based on expression of feeling, not suppression. Their

motivation is cooperative and loving, not competitive and aggressive. Their logic is multilevel/integrated/simultaneous, not linear/sequential/either-or. Their identity is embracing-collective, not isolated-individual. The old ways don't satisfy or fulfil them. The search for new ways of living concerns them.

Homo noeticus, I have said, is the name I give to the new form of humanity, to the offspring of man. But there is another name given to it two millenia ago when Jesus walked the earth.

When Jesus spoke of himself, why did he always use the term "Son of Man"? Others called him the Son of God, but Jesus referred to himself as the Son of Man, the offspring of humanity. Moreover, he told those around him that they would be higher than the angels and that those things which he did, they would do also, and greater.

Can you not see that Jesus was aware of himself as a finished specimen of the new humanity that is to come, that is to inherit the earth, that is to establish the kingdom, the New Age? Can you not see that his mission and his teaching have at their heart the development of a new and higher state of consciousness? Can you not see that his unique place in history is based upon his total realization of the divinity incarnated in him?

Jesus did not say that this higher state of consciousness was his alone for all time. Nor did he call us to worship him. Rather, he called us to *follow* him, to follow his example and learn from him. He called us to share in a new condition, to be one in Christ, to be one in the supramental Christ consciousness which alone can dispel the darkness of our lives and renew our very being.

The kingdom is within us. Divinity is our birthright, our inheritance, nearer to us than

hand and foot, but the eye will not see and the ear will not hear. Jesus called on people to awaken, to change their ways, to repent. But notice that word: repent. Over the centuries it has become mistranslated and debased, so that today people understand it merely as feeling sorry for what they conceive to be their sins. In its original sense, however, as Jesus used it and as it comes to us in the Greek word *metanoia*, it means something far greater than merely feeling sorry for misbehavior. *Metanoia* has two etymological roots. *Meta* means to go beyond, to go higher than. And *noia* comes from *nous*, meaning mind. It is the same root from which Teilhard de Chardin developed his term, *noosphere*, and from which the word *noetic* comes. So the original meaning of *metanoia* is literally "going beyond or higher than the ordinary mental state". It indicates a change of mind and heart—even more, a change of behavior based on fundamental insight into the cause and effect of one's previous actions. *Metanoia* in its best sense, then, means a new state of awareness, a new state of consciousness.

That state of consciousness is the supramental Christ consciousness, the peace that passeth understanding, the direct experience of divinity dwelling in us, now and forever, creating us, preserving us, urging us on to ever higher states of being and ultimately returning to the godhead which evoked us in the first place.

The organized Christian churches tell us that Jesus was the only Son of God, that he incarnated as a human, that his mission was salvation from sin. But that is not the full story. The significance of incarnation and resurrection is not that Jesus was a human like us but rather that *we are gods like him*—or at least have the potential to be.

The significance of Jesus is as a model of

perfection, not a vehicle for salvation. Jesus showed us the way to a higher state of being. He demonstrated in his life and explained in his teaching that we all have the potential—the God-given right—to enter the kingdom, to be healed of our sense of separation and alienation, to become whole and holy. He showed in his life, his death and his resurrection that we are eternal celestial beings whose home is the universe. He showed that the death of the body is not the destruction of our consciousness, that the Christ consciousness which embodied itself in the man Jesus was, is and ever shall be present among us, faithfully calling us to reunion, world without end.

The Son of Man showed us the way to a higher state of being—the same state that other saviors of humanity have showed us at other times and other places. We have been guided by Buddha and Krishna and Lao Tse and many others. We have the teachings, we have the technical instruction, we have information of the most advanced sort—but we have not put it into practice.

This hardness of heart has brought us to what I see as the most critical juncture in our history. The name of the game is *survivolution*, but no one is guaranteed a place in the kingdom. Nature is pitiless with regard to the individual. It is the species that counts. That is the way evolution works. Many trials and tribulations are ahead for us as we learn to play the cosmic game of evolving in consciousness. There will be many casualties among those who are slow to adapt in these accelerated-learning times. It has always been that way. The species that doesn't learn to adapt to new conditions goes the way of the dinosaur. But what comes afterward has always been an evolutionary advance.

If we destroy planet earth, from the cos-

mic perspective it will be only the loss of one planet around a minor star in a remote part of a medium-sized galaxy among billions of galaxies—just an evolutionary experiment that failed. There are billions of other worlds, exobiologists calculate, where the evolution of conscious lifeforms is going on. Many are probably well beyond our state of development. Some people even say that they are visiting our planet in UFOs in order to awaken us to our cosmic destiny and bring us into galactic civilization. The ascended masters of earth, it seems, are getting help from the space brothers.

In a more general sense, however, the source of our being is always calling to us through innumerable forms and channels—through nature and through enlightened teachers—calling us to awaken to our true identity and to carry that knowledge forward in the emergence of a higher form of life. Salva-

tion *as liberation or enlightenment* is possible for us at every moment—and that is the key to avoiding species suicide.

But the choice is always ours. We can listen to nature in its many forms and learn—or we can shut ourselves off from the information and warnings that the universe is always giving us. Nature is pitiless, but not unloving. Like a stern but compassionate parent who wants its children to grow up strong and wise, nature gives us hard lessons. But they are always intended for our benefit.

We live in a benevolent universe that nourishes us far better than most realize. But real learning can only take place in a condition of freedom. School is nearly out for Homo sapiens. If we survive the coming holocausts, it will surely be a better world, a New Age. And we *can* survive. We are free to survive and evolve. Nature wants us to survive and evolve. But the choice is always ours.

THE MOTHER AND HER WORK

A Talk *

M. P. Pandit

After our discussion last evening, someone asked me a question about the Mother. Though I have spoken about the Mother at another place in Boston, I agreed that I would speak of her again today in combination with the scheduled theme, "Spiritual Life and Practice: The Sri Aurobindo Ashram and Auroville". To speak of the Mother in this connection is especially relevant because it was she who organized these spiritual communities to practice the gospel of divine life, an idea of which was given yesterday.

She once wrote that there should be on earth a place where people could live without owing allegiance to any particular government or state as free citizens of the world. A place where children could receive an education which would put them in contact with their soul and bring out their inner potentialities, not just receive training in order to secure degrees and diplomas to equip them to earn their bread. It should be a place where people would work for the sheer, creative delight of it, and not to earn a living; for in such a place money would not be the master. It should be a place where extra capacity and power would be exercised not in rivalry to gain dominion over others, but to conquer the difficulties of one's own nature and to meet collective needs. It should be a place where opportunities to participate in the arts would be limited only by capacity, not by factors of wealth or status. It should be a place where men and women would forget their social distinctions and work for a common destiny, for the realization of the ultimate reality.

The Mother observed that she recognized humanity was not yet ready to translate this ideal into practice—that is why she called it a dream. But all dreams have a way of realizing themselves, and with that end in view she organized the Sri Aurobindo Ashram on this model. And behind that is a story.

The Mother was born a hundred years ago in France. Even as a child, she had intimations that she had a spiritual mission in life. She became conscious at the age of five of a guiding light constantly above her head. At ten she was conscious of a number of spiritual teachers coming to her during sleep and shaping an inner life, which her child-brain could not understand. She was favoured by circumstances so that by the time she was twenty she attained a constant awareness of a divine presence within herself, and she organised her

* This is the second of two talks given at Interface in Boston, Massachusetts on 21 and 22 March 1977. The first one appeared in the September issue of *World Union*.

life around that divine centre. A number of seekers were drawn to her, and they told her that they would like to follow her in her quest for the Reality, but they were weighed down by family responsibilities. They had to spend so much energy in earning their livelihood that by the time the day's work was over, they had very little energy left for the more serious quest.

It was at that time that the Mother felt that if an environment could be created in which people who really wanted to find the reality of themselves could be freed of having to devote their energies to earn their creature needs, they could devote themselves exclusively to the pursuit of the Divine. And she looked for an opportunity to do this. When she came to India in the middle of her life and met Sri Aurobindo, she got this opportunity, to organize a spiritual community, an ashram, where seekers from all over the world gathered in order to pursue the development of their consciousness, to realize the divine consciousness and replace by it their human, limited consciousness. She accepted from 1926 onwards those who had this sincere aspiration to devote themselves to the quest for the Divine. A life was organized in the ashram by which each person was assured a decent standard of living, and each undertook to participate in the collective life seeking the ideal of human unity and an optimum development of consciousness, which implies a total change of human nature.

Life was so organized that there was a simultaneous self-discipline, pressuring the energies and the consciousness to convert, to transmute themselves into their higher terms. Thus, for instance, the mind. Methods were communicated—meditation, prayer, and concentration—by which the mind could be quietened, silenced, and brought under control so that instead of restless thought-activity the mind could open to the workings of a larger and higher consciousness that extends above the mind. A systematic attempt was made to open the ranges of the being above the mind, receiving in answer to one's aspiration and effort, the descent of the higher workings of consciousness—more and more true, more and more luminous charges of consciousness.

Similarly an earnest attempt was made to purify the emotions; to examine oneself and to eliminate all elements of calculated kindness, altruism, love, and elements of selfishness and impurity. Encouragement was given for the flow of the higher emotions of love, of the sense of harmony and union with others, towards the Divine in others, so that the true soul-powers within each person increasingly found expression in day to day life.

So, too, attention was given to the working of the life impulses, the desire force, by engaging each person in the work of the collective without personal motive. Each one was given work of about six to eight hours per day and was expected to give his best in a spirit of consecration to the Divine, doing work disinterestedly, without friction with others, since the background of competition and rivalry was absent. It was an environment of cooperation, voluntary collaboration. So this continuous exertion of oneself in a spirit of disinterested service purified the work impulse. Normally people work out of a motive of desire, for the fulfillment of desire. Here that desire motive was eliminated; one worked to express oneself and to offer oneself to a higher ideal.

Similarly, the physical body also was given its due importance. The body was recognized as a temple of the Divine and, as Sri Aurobindo said, "You must keep the temple clean if you wish to instal there the living Presence." So the physical body was disciplined

to become more and more conscious of its movements, more rhythmic in its action, more beautiful and elegant in its form. For, as the Mother explained, the Divine manifests as knowledge in the mind, as power in the life-energies, as love in the soul, and as beauty in the physical.

The entire movement in the ashram was directed toward this fourfold fulfilment of the Divine in man. After fifty years there are today in the ashram about 1700 people from twenty countries or more, each trying to arrive at the realization of this ideal. There are students there from the age of three to ninety-six, since the whole community is looked upon as a spiritual school. No one considers himself or herself to be perfect, and life there is quite actually a continuous school of experience.

The central fact behind all this life activity is a willed development of consciousness, which is arrived at by a triple process of aspiration, rejection and surrender. It is an aspiration to rise above one's present limitations and to grow into a new dimension, into a new stature exceeding the present formulation. This aspiration is accompanied by rejection; rejection of all that is foreign to the ideal, of all that obstructs, of all that prevents the fulfilment of the aspiration. Third, inner surrender to the divine power of consciousness which is invoked and prayed to to help the individual in this difficult endeavour. So aspiration, rejection and surrender are the three terms on which the daily life of the seeker in our ashram is based.

Combining the processes of meditation, concentration, self-observation, disinterested service, and catharsis or self-purification, one enters into oneself more and more till one begins to open and to feel the influence of the soul within. And the influence of the soul is felt through the working of the qualities of love, compassion, and purity. One begins to feel more and more of these elements in one's thoughts, emotions, and life-activity. It is the duty of the seeker to be sincere at this stage and recast life in terms of these soul powers. In the measure in which one does this, the soul may be said to emerge from its inner chamber and govern one's outer life. With the full flowering of the soul, man becomes a saint, he is imbued with a divine love, with an endless compassion, and has an incandescent purity. Whoever approaches such a person feels uplifted, purified, elevated. One with this realization doesn't have to talk or preach, he becomes a centre of the radiance of divine sweetness. That is the first major realization, the psychic realization, leading to a psychicization of nature—casting daily life in the mould of the psychic truth.

The second movement is to recognize that one does not live in isolation but in a collectivity and in the universe. And so begins the second step of enlargement—of one's mind, emotions, life-impulses—a gradual universalization of consciousness which is affected through a growing identity of consciousness. I identify myself with the interests of others, learn to think and to feel at one with them, and to flow with their lives. Thus I arrive at a certain unity with my fellowmen.

Thereafter there is the opening of the higher dimensions of my own being above the mind. And that is done by an ascent of consciousness, through prayer and a willed effort to break through the lid of the restless mind, quietening it, allowing the higher consciousness to settle down in one, and oneself rising above by effort and by aspiration.

This triple movement is the feature of the spiritual life that forms the backbone of life in the Sri Aurobindo Ashram, aiming at the development of a Truth-Consciousness which is to slowly replace our present mental, limited consciousness. The Mother has not only given the opportunity to seekers to practice this integral discipline of transformation of life, but has also started a centre of education in the ashram in order to imbue these values in young minds when they are still fresh. Children are admitted from the early age of three or four and given an education on rather unorthodox lines. The education that is offered is child-centred; it is the child and not the teacher who is important. The teacher has first to be a spiritual seeker as well as one who can become a useful friend to the child in helping it to discover its identity, its capacity, and to develop its intellect. It is an interesting process, though a laborious one, which a teacher will not undertake normally in the usual pattern of education. But in the ashram, it is seekers who have dedicated themselves to a higher cause who give their time to this type of teaching, helping the children to develop their personalities and their consciousness. We have about 150 teachers and 700 students from all parts of the world. The Mother wanted each child to be educated in his mother tongue, but practical limitations have not made it possible. So the main language is English, and it is in English that the general instruction is imparted. There is no religious or moral instruction; the example of a thousand adults pursuing a spiritual life is enough to stamp upon the young mind the necessity of living an elevated life. And there are no student problems of unrest in our centre of education, no disturbances or disorders such as we see elsewhere in educational institutions.

Women have been given absolute equality and freedom. Long before the women's liberation movement took shape in the West, the Mother worked for the freedom of women and established a status of equality with men. She said, however, that a woman will be truly free when she fulfils three conditions. First, when she overcomes her admiration for and dependence upon masculine strength. Second, when she is able to get over her sense of need for the security of a home. Third, when she is able to overpass the desire for motherhood. It is not that these three things are wrong, but a woman must not be a slave to them—they may be a part of one's life, but as a result of a free choice. This was the content of the liberation of women as Mother conceived it.

So she worked for the liberation of all men, of women, and of children. After developing the ashram on these lines for nearly half a century, she projected the same principles on a larger canvas in Auroville, the City of Dawn, a few miles from the ashram. To what may be called a planetary city, people have been invited from all over the world who would become members of a collectivity trying to create a new pattern of life. It is not based upon the existing economic systems; in this community, nobody is expected to own private property, to keep personal possessions. Each member is provided for by the community, but each one also contributes his talent, his work for the development of the community in the line in which he is fit. There are to be no monetary transactions among the residents of the city. Money is a factor only in transactions between the city and the outside world. All property is owned by the township. The city as planned has been divided into four zones: residential; industrial; cultural, including educational facilities; and international, where the nations of the world

are invited to open pavilions representing their respective cultures so that the town's citizens will have direct access to the different civilizations that have been developed in history. The four zones will be surrounded by a green belt largely devoted to agriculture, and by a ring of craft villages.

All told, an attempt is being made there to develop a world consciousness, a composite world-culture, with each individual free to develop his talents and his consciousness in the field to which he is drawn. Each one gives about six to eight hours per day in work for the township, and is given freedom to utilize the remainder of the time as chosen without interference by anyone. The citizens of Auroville regard themselves as citizens of the world. Technically, since the international community is not yet ready to recognize this, individuals may keep their respective nationalities, but in their consciousness they belong to the world.

These are the two projects that have been developed by the Mother in translating the philosophy of Sri Aurobindo into practice.

If there are any questions, they are welcome.

Is the city in operation now?

Yes. It was founded in 1968, and there are already about 550 people in twenty or so settlements—some primarily agricultural, others educational or cottage-industrial, and so on.

Is it separate from the ashram?

Yes, it is separate. The ashram may be considered the mother institution, and Auroville as launched by the ashram but developing independently.

You were speaking of rejection of the lower nature as one of the three movements; how does one deal with rejection of certain thoughts, feelings, and specifically negativity?

One has to observe oneself and reject those thoughts, movements and emotions which are limiting, constricting, opposed to truth and the verities of love and harmony. Whatever goes against the chosen ideal is to be rejected firmly and persistently. These are a legacy of the past and they will not be easily negated. A persistent attempt to reject them is part of the personal effort expected of the seeker. One has to refuse to participate, to indulge in those movements. Movements of anger or greed or untruthfulness are unspiritual and they pollute the consciousness.

We speak so much of ecological, environmental pollution, but we rarely think of the psychological pollution that takes place day-in and day-out within ourselves. Spiritual discipline demands that this pollution be stopped. Our consciousness in itself is pure, but there are so many deposits of impurities due to our thoughts and feelings that a film is formed over our soul. That has to be dissolved.

Is the holy name spoken of in Vasanti's introductory hymn of invocation the common bond and guiding force in your community, or is it more of an intellectual ideal that's being created to bring people together?

The concept of the divine consciousness that we want to realize within ourselves, and to embody and express, is the common link, the common ground. The Mother and Sri

Aurobindo are the teachers, the guides, and we are grateful to them for showing us this path, for helping us with their spiritual grace, but as they themselves insisted, our loyalty must be to the Truth, our source of inspiration must be the ideal of an integral consciousness. This vision and the practice to realize it is the common ground on which all meet.

Wouldn't each individual seeker have a different concept of this ideal?

The concept is the same, but the practice varies with the individual according to temperament and nature. And care is taken to see that my practice does not impinge upon your liberty to pursue your practice. You may be an intellectual who believes in study and discrimination, enlarging the content of knowledge in yourself, and thereby arriving at the Reality. I may be an emotional person who believes in and who finds it easier to concentrate upon the heart, to develop the emotions and to purify them of all elements and strains of selfishness and littleness, to reach out to God in humanity and inwardly to God in my own heart. So your way is different from mine, but the ideal is the same. Thus freedom is given to all individuals. Our master said that the goal is the same, the path is the same, but the way each one reaches or treads it is different.

Could you say a few words about joining the community and how people are selected?

Till about four years ago, the Mother—the founder of the ashram and Auroville—was present and she had the spiritual capacity to know whether a person was fit for this particular type of life, and she used to decide. But now that she is not physically there a small board of individuals has been constituted, who have known something of her mind, to screen people who want to come and to admit them. But nobody is admitted straightaway. Each one is given a period of trial in which he can see for himself how far he is suited for this life, and the collectivity can see whether it is right for the person concerned and for the community. This period of trial may extend to a year, during which the individual is expected to meet his own expenses. Thereafter, if he is confirmed and if he chooses to stay, the community takes responsibility for his needs.

Up to what age are the ashram children educated?

Usually, the higher course is completed by the age of twenty-one. At that time each student chooses whether he or she wants to join the community or to go into the world to find a place for himself.

What sort of changes have you noticed in your unity since you don't have the living presence of the Master with you at this point?

We have not felt the lack of the presence because the pressure of the Truth which is being manifested there is taking care of it. People are learning to live together; people from different countries, cultures, and social strata are all working together. We may have small problems arising out of the rigidity of human nature, but everyone takes it with good humour and understanding. A collective consciousness, or in a small way a group consciousness, is slowly forming itself with its own character.

IN QUEST OF LOVE

M. P. Pandit

23.6.77

She approached with a shy, tentative smile. There was a certain sadness and appeal in that expression.

Could she speak to me for a moment? Are you Mr. Patel? When I said I was not she almost broke down, "Oh!"—a poignant sigh.

I said it did not matter, but she could talk to me and perhaps I could help. She brightened a little and said apologetically, "But it may take a little while".

"You can take your own time", I assured her.

Tears welled up in her eyes and she started sobbing. I helped her to steady herself and then slowly, with a far away look she told me why she had come.

She is an English lady with three children, well settled in life. Always she had felt that there was something she was missing, and at some point she started reading books in the hope of finding it. She did not know what exactly it was, but all the same she hoped the books would help her find it. She read all kinds of books. One day, a few years ago, she was reading an Upanishad. She did not understand it but felt like going on. Suddenly she heard these unexpressed words: Don't think. She put the book down and remained silent. The thoughts slowed down by themselves. She became aware that her breath also had slowed down and very soon it looked as if

breathing would stop and she would die. She did not panic, she remained quiet. All of a sudden waves after waves of LOVE invaded her and engulfed her. It was something totally new: a universal Love. She was bathed in tears and a feeling of newness. Her eyes fell on a plant growing in a pot in the room and she felt an unmistakable oneness with its life. She does not remember how many hours passed in this state. She could not move. After some time she felt a bit exhausted and wanted to prepare a cup of tea. As she got up and proceeded to the kitchen, she casually looked into a mirror in the passage and was astonished to see her face completely changed: it was radiant, full, joyous.

The experience continued day after day. She was melting with love, love for all, for all life. All her values changed. Her habits disappeared. At times she would see dazzling Light around her, even her little daughter saw it.

One day a young Communist who swore by Mao was talking to her ardently about the Mao way of changing the world. After he had spoken, she quietly told him that there was another way of doing it. What way? he asked. The way of Love, she replied. And on his insistence she explained to him her experience. He asked her to communicate it to him. But she was hesitant. Still, on repeated requests, she said she would try. They sat in

the drawing room opposite each other. She just concentrated and directed the Love towards him. After a while, the young man who had been sitting with his head down till then, lifted it up and lo! he had changed completely. His face was bright, lit up and brimming with joy. "But I cannot allow myself to feel this, you are a married woman", he exclaimed. Obviously he thought he was experiencing love for her individually. She tried to explain to him that it was not so. But he had no patience to listen and he got up abruptly and went out. After a while he came back with a smile and said she was right. It appears that as soon as he stepped out, he was accosted at the door by the postman—a man above 50—and he felt the same flow of love towards him—a man!

This experience continued for about two years. Then it ebbed away. She felt unhappy. She moved from the city (London) to the country and lived there for a year and a half. But it was no use. Then she thought of India, so she sold her mansion, invested the money in securities and came to Delhi. From there someone directed her to Kashmir. She lived there with her two sons—her daughter having chosen to remain in England—for more than a year, hoping to meet someone who could help her to regain the lost experience. None turned up. One day she asked her houseboat driver whether there were any gurus in the neighbourhood. He replied that there was one he knew, but the holy man did not know English. The driver, however, offered to interpret for her. She thought for a moment and told him: Go and tell the guru that I had something which I have lost and I am looking for it.

The good samaritan came back and reported. The guru had replied: Tell her that I too

had something. I have lost it and am looking for it!

"No help from this source", she thought, and left for Ceylon where she went from place to place till she came to a Buddhist monastery. She went there hoping to find somebody who would help her. But she found the atmosphere too hard, and decided to leave. Then on the last day she met a young American monk who told her that she could go to South India where there was an ashram where he had done a course of Hatha Yoga. But he warned her that the man who was conducting the course was difficult. She came to India in January (1977) and went to the institutions. True to reports, the person at the head was hard and she left within two days and moved to another place in the town. She asked person after person whether there was no one from whom she could learn, at whose feet she could sit and receive Divine Love. No one helped. Somebody directed her to Tiruvannamalai where there had been a sage named Ramana. She went there but found it was not her place, though she liked the face of the sage immensely. The people there were all busy. She went up the hill, tasted the waters of the spring and then left to return to Pondicherry. She went inside the Sri Aurobindo Ashram and stood near the Samadhi. She felt there must have been some great Love there. "Yes", (she heard a voice with a French accent), "there was a Great Love". Nothing more happened and she did not feel encouraged to go there again.

"Is there really nobody in this country who can help me recover the Love?" she went on wondering, all the while feeling that her time was being wasted. Someone told her to meet Pandit. She went to his office but the gentleman there told her that Pandit was out

and he would be coming back after some time.

"And, please, who are you?" she asked me.

"I am Pandit."

"Ah", she heaved a sigh of relief, "you are the person I wanted to meet."

"Who brought you here now?" I asked her.

"Nobody, I just walked in" . . .

THE SUPREME DISCOVERY *

One of the earliest works of the Mother which has won an immortal place in the spiritual literature of the world is undoubtedly *The Supreme Discovery*, which is the English title of the original in French, *Decouverte Suprême*. It is addressed mostly to those who are beset with problems, difficulties and see nothing but darkness around them, those who are on the verge of despair. Though primarily meant for such people, it is equally applicable to all because everyone, at some time or the other, is faced with difficulties when he feels let down by circumstances, let down by those on whom he had depended. The Mother calls upon people in such circumstances to accept and even welcome, if they can, such situations as possible openings to a great spiritual lead. These situations which are so common in life can be faced boldly if we have succeeded in erecting some kind of synthesis in our mind which will stand as firm as a rock against all the invasions, psychological and emotional, that overwhelm us. This synthesis of our ideas and our emotions—all grouped around one truth—starts in the mind, for man is essentially a mental being; our fears also start in the mind, our solutions come through the mind, our strength lies in our mind, so it is in the mind that the synthesis is formed; it acts as a constant point of reference when we are faced with any kind of difficulty. Naturally the more superficial the synthesis is, the weaker is the mental idea basing it. The strongest synthesis, we learn from the Mother, is that which is built around the central idea of the unity of myself with the self of the universe, for the individual I and the universal I are one. This has been recognized down the ages in all countries, in all traditions. My life should be organized on the basis of this truth of the unity of my soul with the souls of others. It makes a world of difference when we not only believe in this idea but start acting upon it, organizing our mind, our thoughts around it, and this means that we admit only those thought-movements which strengthen the rule of this idea, reject and eliminate all thought-movements like selfishness, narrowness, bigotry, which go counter to this truth. So also as regards emotions, we must open to movements of harmony, movements of love and goodwill which forge a strong link with all the rest of our fellow beings, and simultaneously keep out movements of hatred, of suspicion, of division which go contrary to the idea of the truth of unity cherished by us. It is a discipline which has to be kept up till the truth of the oneness of the individual I and the universal I becomes a ruling factor in our lives. Whatever inconveniences there may be, whatever sacrifices we may be called upon to undergo in cultivating this ideal, they are all worth it because they promote the growth of the soul truthward, Godward. They enlarge our consciousness, they extend our vision and they expedite our inner evolution.

* A section from the forthcoming book, *Dynamics of Yoga* (Second Series), by M. P. Pandit.

The Mother has pointed out that each experience of suffering gives us a blow inwards, forces us to look for support within ourselves rather than elsewhere and that brings us close to some hidden strength in ourselves which we are happy to discover. There is a great peace when we discover that the source of our strength lies within ourselves, the source of joy lies within ourselves. So this voyage of self-discovery or inner discovery is undertaken voluntarily by anyone who chooses to profit by the visitation of suffering or misfortune. As this idea of unity with the universal Spirit gathers force, we begin to be aware not only of some part in ourselves where we feel one with others, but we recognize the same divinity, the same consciousness, the same spirit in all forms around, not only human but animal and even material. Everywhere there is a spark that greets an awakened consciousness and that should be sought. That is what is meant by the discovery of the Divine in the universe. The discovery of the Divine within ourselves is not complete unless we discover the same Divine elsewhere, and the basic requisite for this recognition of the Divine around us in the universe is humility, humbleness. Unless we have that humility in the mind, there is always a reluctance in us to concede that what is within us is also in others. There is always a tendency in the human mind to claim a certain special prerogative; that is egoism. Even if we happen to have a special gift we must know that it is only a special Grace of God that has given it to us. We have to deserve it by expressing and feeling grateful to the Maker, a sure sign of which is humility. Read Einstein, and other advanced thinkers; with what humility they speak of God, of the many things still to be discovered, of the depths not yet plumbed! The Mother even goes to the extent of saying that the most powerful spring for soaring into higher glory is to touch the bottom. It is when we discover that we are nothing, that by ourselves we can do nothing and we appeal in prayer to the divine source of strength that we are raised up into higher celestial regions in our consciousness. That is why the Mother says, "Truly in humiliation lies the Divine Glory".

A small postscript: Many of us thought that a mistake had been made in the use of the word "humiliation". We felt that somebody had wrongly translated it from the French. So some of us looked it up in the dictionary and found it was correct. We then asked the Mother whether the word was meant to be humility. She replied that it was not so. Humility is different and she had deliberately used the word humiliation, humiliation of the ego. When the ego is convinced that it is nothing, that it has to look elsewhere for support, that is the moment of its deliverance, and that is the substance of *The Supreme Discovery*.

RELIGION AND THE MODERN PREDICAMENT

Pyarelal Shukla

Religion is a term for which it is difficult to give a precise definition. This is because religions have been many, ranging from the primitive religions of nature gods to godless early Buddhism of deep psychological insight. In between these, there are religions which have personal and impersonal concepts of God, prophets and incarnations and also differing concepts about human life and its aims. Therefore, it is difficult to comprehend all or even major religions by one definition. Yet to communicate what the word *religion* generally connotes, it can be said that religion is the inner voice of man about his individual self, its relationship to the world and to the ultimate reality. Religion is the saner element in man which elevates his life. It is a hidden faculty in his self through which he speculates, and experiences the mysteries beyond his knowledge and reason such as soul, God and life before birth and after death.

Religion has given discipline to individual and society. It has evolved a code of social and moral conduct which has brought unity and equanimity in society. In this, religion has been more powerful than law, because people follow religion with devotion whereas with law force is associated. Further, law can prevent the open crimes but not the root of crimes; that is, the sin present in the hearts of man. People have been following religious maxims with the faith that they would be

rewarded for this in this life and also in the life after death. In this mysterious world man has felt himself safe by following religion.

Religion has done some harm also. People never questioned or doubted religious sayings because it was considered to be sinful. Thus religion demanded unquestioned faith and silenced reasoning power. In the name of religion people have believed in many true as well as untrue things. With some religions the feeling of uniqueness is associated. Their followers despise other religions, try to convert the followers of other religions to their own, and sometimes fight with them. There has been much fighting and bloodshed in the name of religion. Religion has also been a means of exploitation of the common man by the religious authorities.

With all its merits and demerits, religion has had its influence over peoples all over the world. Its validity was never doubted in the past. The validity of religion has been doubted and denied only in the modern age.

The modern age has been known as the age of science. Although in the West science has been making progress for several centuries, since the nineteenth century its progress has been stupendous. There science came into direct conflict with some of the religious views. For example, religion believed that the sun moved around the earth whereas science proved the reverse to be the truth. The most revolutionary effect was brought about by

Charles Darwin's theory of evolution which proved that man descended not from Adam and Eve, but from apes. Wherever the religious beliefs came into conflict with scientific theories, science came out victorious because scientific theories are based on proofs. Religion, however, cannot give proof in support of its beliefs, it can only give the evidence of religious books. The scientific attitude is to examine everything by scientific analysis and to believe in what this analysis proves. Consequently, with the progress of science religion began losing its ground. Men with scientific bent of mind began to deny the validity of religion. Much has been written to deny and condemn religion since the eighteenth century. Some modern thinkers made profound logical analyses of religious beliefs and arrived at the conclusion that religious beliefs are inconsistent with intellect. According to them it is not justifiable to have belief in religion. It is better to lead a life of moral values without religious belief. It matters little in human life whether God exists or not.¹ There are thinkers who "confess frankly that human intellect is unable to find conclusive answers to many questions of profound importance to mankind but they refuse to believe that there is some 'higher' way of knowing by which we can discover truths hidden from science and intellect."²

In contrast to the opponents of religion many thinkers hold that the spirit of science does not contradict the spirit of religion. This becomes evident when we observe that many great scientists have been profoundly religious. Scientists like Sir Arthur Eddington, Sir James Jeans and Albert Einstein have had their religious sentiments. The vastness of the universe they probed into made them conscious of its Creator. The same is true of persons like J. B. S. Haldane and Aldous

Huxley. These scientists feel the limitation of science and are struck by mysticism mainly at two stages—when they try to comprehend the vast universe and when they try to understand what is life. From this it follows that the spirit of science does not necessarily contradict religion and that, with the progress of science, religion need not be eradicated. There may be the counter-argument that for many scientists and thinkers religion is inconsistent. But taking both sides into consideration, it can be said that on this point there is no unanimity. For some, religion is inconsistent with science whereas for others it is not so.

The right attitude is that the fields of science and religion are different from each other. Science is the study of the outer world whereas religion is the study of the inner life of man. The inner life of man can not be a subject for scientific analysis. Similarly the outer world is the domain of science and can not be understood or explained by religion. The anomaly arises when science or religion encroaches upon the field of the other; for example, when religion makes claims about the movement of the sun and other constellations and when science examines the relationship of man with God. If science and religion work within their respective domains, there need not be any conflict or inconsistency and both can supplement each other in enriching human life.

Apart from the theories of science, its material outcome also has had its effects. Science and technology gave material comforts and time and money to enjoy them. Enjoyment of material comforts became the aim of life. Religion demanded austere and restrained life. It asked a sacrifice of the joys of this world for rewards in the other world. As such religion failed to appeal to modern man.

Consequently religion has been at its lowest ebb these days. The materialistic outlook of life has contributed greatly to the decline of religion. Materialism regards matter as the ultimate reality and what is non-matter is important as far as it contributes to material values. Dialectical materialism is an important philosophy of materialism which sees the whole world as a growth of matter. Dialectical materialism is basically anti-religious. Consequently, in the communist countries religion has faced the greatest setback. Despite the attempts for its total eradication religion still remains in communist countries, although limited to a small number of people. No single philosophy, however important, can give complete answers to the problems of life, and it can be hoped that, in due course of time, dialectical materialism too, will give scope to other points of view. Further, man's aspiration for knowing the realities behind the phenomena of sense perception is too deep to keep him confined to materialism or dialectical materialism.

The question is—what is the relevance of religion in the modern age? This question did not arise in the remote past because those days religion was the guiding force in man's life. But now man's actions and thoughts are much more influenced by science than by anything else. Therefore, this question has become quite pertinent.

In its cradle science has brought material comforts, knowledge of the physical universe and also the conquest over nature. But with all these, modern man is restless and discontented. He does not have inner peace and he is losing faith in human values. Science has conquered physical nature but it has not been able to conquer human nature. Science is essentially the study of matter and the laws governing it. Therefore, with the stupendous

growth of science, wherewith man's physical powers and material comforts have enormously increased, his inner self is yet unharnessed and unregulated. Science has enabled man to make atom bombs, but it has not given the wisdom not to make such weapons. In spite of having achieved much through science, modern man finds himself wanting in certain important things. These are inner peace, realization of the self, understanding the forces at work beyond the physical world, and an aim for individual as well as social life. For these objects we have to turn to religion. Therefore, religion has its relevance even in the modern age.

Does religion supply these objects to its believers? Or, in other words, can religion supply these objects to modern man? It is difficult to give any universally acceptable answer to such questions, because religion by its very nature pertains to man's inner self and is not subject to scientific verification. Yet some answer is possible. The joy of the pudding lies in the eating. If a man lives a religious life and experiences its worth, then religious life is certainly worth living. It has been the experience of religious people all over the world that religion has a soothing and healing effect upon the mind. It makes man nobler. Whether religion gives a clearance from sins committed and a passport for heaven may be a subject of controversy, but it does give a pure conscience and inner peace. The explanation which religion offers for the pains and sufferings in the world may or may not be acceptable, but it gives strength to mind and heart to bear patiently with the pain and suffering which is inevitable in the world. In brief, when religion is lived with earnestness and patience, it makes man a saint. If this be so, then religion offers what man is wanting in with all his achievements in science, and

therefore, religion is the utmost need of modern man.

An important problem of the modern age is that man has lost faith in religion. What should be done to bring back the lost faith in religion? When scholars subject religion to scientific analysis they do not favour religion with a good judgement because religion is not a fit subject for this. On the other hand its believers are trying to justify the consistency of religion. It is difficult to convince a man on these matters with arguments. But what reason fails to do experience can do. It is a common experience that people leading a religious life are serene, self-sacrificing and benevolent. On the other hand, men without religion are generally Epicurean. Mental infirmities and crimes are found more in them. Although exceptions may be found, exceptions only prove the general rule. According to C. G. Jung the religious instinct in man is of overwhelming importance, and the unprecedented violence and cruelty which have been released in this deplorable century only reflect a deep psychological illness consequent on the loss of traditional religious values.³ He says, "Among all my patients in the second half of my life, that is to say over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost what the living religions of every age have given to their followers, and none of them has really been healed who did not regain his religious outlook."⁴ Taking these observations into consideration, the contribution of religion to the inner life of man becomes obvious. Therefore, for those who do not have religious belief in them, it would be worthwhile to come into contact with religious man and literature and see if they can acquire

religious experience.

When the question of faith in religion and God arises, two points deserve to be noted. The first point is that there are men whose truthfulness, sincerity and integrity is beyond doubt. I would like to give the example of Mahatma Gandhi. When Mahatma Gandhi speaks on any subject relating to life and the world, we take his words for their face-value. We do not doubt or bypass his statements. But when the same Mahatma Gandhi says that he always feels the presence of God near himself, we do not take his words for their face-value. We simply bypass his statements. My humble submission is, that just as we believe Mahatma Gandhi in all other matters, we must also believe him in matters of religion and God. That is to say we must accept that Gandhi's experience of the presence of God near him is real. The second point is that some people have mystic experiences. Such people are found in different parts of the world and in different religions. The mystic experiences which people have all over the world are strikingly similar.⁵ Therefore, the genuineness of mystic experiences is beyond doubt. Thus the religious experiences of saints like Mahatma Gandhi and these mystic experiences bear testimony to the presence of the transcendental power which is experienced in man's spirit.

The question is—which of the living religions of the present world offers these much-needed objects to the modern man? In the present global perspective the proper answer would be that although different religions have their distinctive virtues, to have the fullest understanding and self improvement, all the religions have to be studied with an unbiased comparative approach. Their similarities and differences have to be taken into account, a synthetic vision of religion has to

be made so as to suit the modern predicament and the essence of religion has to be assimilated in the self of the aspirant. Studying other religions than one's own gives a man not only a better approach to religion, but also a better understanding of one's own religion.

In his book, *An Historian's Approach to Religion*, Arnold Toynbee arrives at the conclusion that the higher religions of the world are based on the same essential truths. The points on which these religions differ from one another are non-essentials. The essential truth behind the higher religions is that "Man's goal is to seek communion with the presence behind the phenomena, and to seek it with the aim of bringing his self into harmony with this absolute spiritual reality. A human self can not be brought into harmony with Absolute Reality unless it can get rid of its innate self-centredness. This is the hardest task that man can set himself; but, if he accomplishes it, his reward will be far more than proportionate to the toil and pain of the spiritual struggle. In giving up self-centredness he will have felt as if he were losing his life; but in achieving this act of self-sacrifice he will find that he has really saved his life, because he will have given his life a new centre, and this new centre will be the Absolute Reality that is the spiritual presence behind the phenomena."⁶ The non-essentials in the religions should be separated carefully. These non-essentials are myths, theology, rituals and taboos.

Like all human endeavour religion also is dynamic. Although the religious texts are treated as sacrosanct and final, yet they have been interpreted and elucidated so as to suit the succeeding ages. These interpretations have brought in revisions in religious ideology and sometimes have revolutionized them.

Such interpretations are necessary to bring religion nearer to contemporary social life. The aim of all human endeavour including religion is human welfare. In the modern predicament we have come upon an age when it has become imperative to make some revisions and changes in religion so as to make it appealing to modern man. To begin with religion should be based on spiritual experience. The aspirant must be able to feel the religious experience through the study of literature and through the company of religious men. Religion founded on spiritual experience can not be irrational even though it may transcend reason. Religion should not ask belief in things which people are unable to believe. Like all branches of knowledge, religion also must provide room for doubts, discussions and enquiry. Nothing should be treated as final and inconvertible. Religion must improve the quality of life—individual as well as social. It should bring about unity of conscience and provide the basis for universal morality. It should illumine the individual's life and harmonize universal life. Religion should provide ethical force to social laws and even more so, to international law. Religion should be free from the non-essentials and narrow communal bias which man, in the course of history, has assimilated with it. This purification or purgation of religion is necessary to free it from the superfluities which go under the name of religion and which conceal real religion from perception.

The religions of the world came up in their own times and places. They fulfilled the needs of their respective times and places. With the present growth of knowledge and in the present global perspective there is much in religions that looks outdated. Consequently they fall short of the de-

mands of the modern age. In religion there are eternal values but along with them there are temporal and local elements. The future

of religion lies in carefully sifting the temporal and local elements and in evolving the eternal values.

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ON THE TOUCHING DOWN OF AUROVILLE—IV

Ronald Jorgensen

Looking toward the difficulties of the subtle beginnings of Auroville brings us to the Matrimandir—the spiritual centre of the city—because only from there is a chance to see any difficulty for what it actually is. That statement casts me back to a fresh vibration of some repetitiously-aged words of the Mother: *Let the Matrimandir be the living symbol of Auroville's aspiration . . . The Matrimandir wants to be the symbol of the Divine's answer . . .* As the becoming soul of the city, the Matrimandir is the only collective contact for the truth of solution to clarify in the turbidity of Auroville's persistent problems of conflict.

People here wonder if this can be true *practically*. For even though they know that spiritually a person's soul is one's only centre which feels and guides truly, and even though they feel that what is true of the soul for the person is true of the group-soul for the collectivity, it's hard in daily life to admit, and to live around, a concrete construction as the living soul of your community. And no one could prove it, only experience it by working there a little or a lot.

Is that the direction toward the solution—the *Divine's answer*, as the Mother says—to Aurovilians' problems with Sri Aurobindo Society and with each other: helping with the work on the Matrimandir? We remember her wanting everyone, in an old tape-recorded session with Aspiration to help with it as the central, the first work; not necessarily full-time, but at regular intervals of whatever time they could come, a rhythm of regularity. I do feel working there together is what she's waiting for, waiting for a greater clarity in consciousness and action of all of Auroville as persons give themselves more completely to the city's becoming soul. For what is love and unity and freedom, what's the result of work in transport, agriculture, and self-government until it collectively begins from there?

But why go on myself—Vikas has been at the Matrimandir for a long time, and it was something in him which Michael Zelnick drew out in a tape recorded interview that, although made far back in late 1974, has a compelling futurity in it. Vikas.

"It's always the most difficult question to answer: what the Matrimandir is, because I really don't know. Physically, it's a sphere, a sort of [slightly flattened] sphere which encloses a space, a chamber, a means of access to that chamber, and inside that chamber there is to be a crystal of some sort which I believe is supposed to work as a receiver for some kind of force, supramental force I suppose—but this is the big mystery for me. I mean, I've worked on the thing for two years now . . .

"Judging from my own involvement with it so far it's like some alchemical crucible, you

come into contact with it, you know, you jump into the crucible and it changes you—whether one needs such a crucible or not is another question, I suppose, because people seem to be changing very rapidly all over the world now—but certainly in this particular place the force working for change is very, very intense. One feels that in Auroville, at least, the Matrimandir is the centre of that force. It's like it's the source, somehow, the place from which it radiates out, almost in the way the force formerly radiated from the Mother's body. That is my own feeling about it: that it is a physical thing—as the Mother's body was a physical thing—which somehow receives and channels the supramental force into the earth's atmosphere. . . .

"All the time I have the feeling with the Matrimandir that when it is there fully completed, it will have the capacity to act—this seems presumptuous to say—but that it will have the capacity to act upon the whole of the earth consciousness with the same intensity that it seems to [have] upon those people who are involved in working on it now—which I might say includes some very hard cases.

"The experience of building this thing, the people who are involved in building this thing live and work together virtually twenty-four hours a day: it is the most intense collective situation I've ever been involved in. But there is like this one thing that everyone is relating to over and above his own little ego, one thing that we can all give ourselves to down to the very concrete level of physical work, and the measure of the perfection it is possible to achieve is the measure of how much you can unplug and give yourself to it. And it—what's 'it'? It's a really intangible thing, 'it' is the building, but it's also this whole process of giving, it's like a symbol of surrender. For example, the commonest problem which I face every day is the difficulty of seeing everything that happens as the action of a force—you can call it the Divine, you can call it the Truth, whatever you like—a force that works through many people, many things, and shapes itself. Now when one can see that, when one sees it, it's fine, the work is fine. But one can look at things on the level of: 'I'm having difficulty with so-and-so', this interpersonal problem level, where you have to work out your difficulties in this personal, psychological way. When you get stuck at that level the work simply bogs down with you; when you get out of it, the work starts to flow again—so that one has this constant, absolutely objective reminder, like a message that keeps coming, reminding you that the whole thing is under the direct guidance of the Divine.

"But I think this whole thing is rather more complicated than it might appear at first. For example, at times during the construction of the Matrimandir there has been a really beautiful harmony between the workers. During the excavation of the crater and when we were doing the pillars, it was a beautiful experience, a real feeling of brotherhood stronger, much stronger, than anything I've ever experienced before. And then, suddenly this incredibly beautiful thing, this warmth in which everyone knew they were working for the same thing, everyone knew they were children of the one Mother, suddenly this thing broke up: the spirit was gone, just like that, and all kinds of rivalries, conflicts, really the most petty things developed and lasted for a long time, until quite recently as a matter of fact. But I don't feel that this means we can't make it on this level, or rather, perhaps we can't make it on this level because we're not supposed to. It may be, I don't know, but it may be that this type of harmony, as beautiful as it is, and it is very beautiful, is still something of an

essentially vital character and that's why it had to break up. It had to break up because we're moving towards something higher and, one after the other we have to let go of everything that we come to on the way; no matter how nice it is, that isn't That. But of course we always forget and when something that seems really fine comes along we'd like to hold on to it. Then it just gets taken away from us—because Mother is not going to let us stop half-way—and it feels like a crisis. And I suppose it *is* a crisis, because disharmony is disharmony regardless of these periods' necessity in the larger movement. But let me say that I, at least, and I suspect most of us feel this, have never been so happy as I have been since I've been in Auroville. It is a hard experience but the hardness brings out things in one, if one can stand just a bit of it, things that are very beautiful. So the experience is both hard and beautiful at the same time.

"I read of other people's experience climbing Everest or living in a commune, something that requires a common endeavour, even I can think back to my schooldays which were something like that—I went to a boarding school—and obviously, they're all intense experiences; but I feel that this is something different. There's something here that penetrates so fully into your whole being, physically, you can just feel this incredible thing coursing through you when you work and even when you just sit and watch one of the big operations, like when they are concreting—it's like a heavenly shower . . . it's so intense . . . everyone is just moving around in this exquisite dance, going to exactly the right place entirely at the direction of this Force which is doing the whole thing. Really, if you just stand back and get into any type of meditative viewpoint, you *have* to see this, this *intense* Force working through many people, moving them around, moving all the materials, putting everything in the right place at the right time; and even when mistakes occur, again and again one sees in retrospect that they were inevitable in terms of the total thing that's unfolding, they were a very necessary experience to bash someone on the head and say, 'Here is imperfection, here is lack of care', or else that the 'mistake' was simply . . . a change of plans by the Force that's building the Matrimandir, or rather, a change forced on our plans to bring them into closer harmony with its plan."

Then Vikas begins to talk more intimately about what it is like for a harmony to be brought through such a differently tempered group of people, each one carrying not only his own, but his nation's ego too.

"In no place that I've seen has there been such a collection of people of different ages, different backgrounds, different . . . I don't know, just totally different, all brought together to work on a single project like this. To the extent that they stay in the consciousness of how different they are, there can be a lot of conflict. For example, a man who's been predominantly logical, rational in his work method, who has to work on a project with another man who's been more or less completely intuitive, impulsive, instinctive—they can look at one another and say, 'This man is an absolute fool!' But the truth is that for the thing to manifest, both of them are essential. This in fact is the very situation we have here at the Matrimandir: Piero [Italian], the executive engineer, is extremely functional, logical, rational in his

approach to things. Roger [French], the chief architect, is like impulsive, beyond belief, and both of them are so essential to the working . . . When they stand on their differences the work just stops . . . When they come together and realize their interdependence and see that they're just two points through which a thing has to come, a thing that for its own momentum, its own way of being . . . so long as they unplug from their egoisms and realize that both are essential, that it's their very difference that is the essential thing for the thing to manifest, then it does come and it flows so easily . . . the result is something that . . . it shakes you, it's so beautiful . . .

"I have the feeling that in essence one can have the type of experience I'm talking about anywhere, that what is unique here is the intensity of the experience; but I don't know, even that may not be true. So the egoism about 'We are the Matrimandir workers' is so ludicrous . . . It comes from a great narrowness. What I will say is this: to do this work a great discipline is needed; and to live together in such a tight situation where you're obliged every day, whether you like it or not, to go out there, however you feel, and work on this thing, and work on yourself—then there is a tremendous pressure generated. One is almost forced to move beyond the differences and conflicts and find and live in that part of oneself where there is love and understanding and feeling for one another, because if you don't do that the situation is intolerable. I mean, sometimes it's such a tremendous effort to go out there and do this work rather than just sort of withdraw and stay quiet within yourself . . . so that I feel that everyone who stays and does it for the next five years or however long it takes to complete the Matrimandir, is necessarily going to be deeply changed by the experience. Sometimes I feel *we're* the Matrimandir, that the Matrimandir *is the change* that's being made in us, that this whole outer construction project is just sort of something to keep us busy while the real work is being done . . .

"Auroville and the Matrimandir are for me somehow just a concentration of something that's happening everywhere: it's a microcosm, an intensive microcosm of something that's happening everywhere. And the people here are like very ordinary people, there's no one that's like a great enlightened being at all. They're perfectly ordinary human beings, except they have this one thing which is a will to be different, a willingness to undergo the process of being changed, however difficult it may be.

Then, musing, Vikas talks about what kind of Auroville is destined to come out of this process of building the Matrimandir.

"I had a very interesting experience not long ago; I went, just for a holiday, up to the north for two weeks. And it was most interesting because I saw that it was possible. One has to make a certain adjustment, a sort of shift of one's rhythm, or else you freak out and are back within twenty-four hours—but I made the adjustment and saw that it was quite possible for me to live someplace other than Auroville, quite happily. And this comes as a shock somehow, one realizes that one doesn't *have* to stay in Auroville. For me, at least, Auroville isn't a place; it's a state of consciousness, an attitude towards your life and towards the future and therefore also towards the present. It seems that there is a physical place

where this state of consciousness is centred, most strongly concentrated, where the greatest number of people are settled living, or trying to live according to that attitude; a place where you can live this attitude 'full time' rather than partially or as a background thing to a lot of other trips which don't have anything to do with it—but still this consciousness is not like absolutely tied to that spot. I suppose when one is finally a 'true Aurovilian', wherever one goes one carries Auroville with him.

"What is this attitude? I think it's not simply to become conscious of the Divine, but to try to serve the Divine and to surrender to the Divine and to do it in every situation of life. Also to express the Divine. Like, one can have spiritual experiences and get into states of consciousness that are very beautiful and fine: but I feel that the Auroville consciousness includes a drive towards expression and this is why Auroville is not only an attitude but also a physical place, it's a place that wants to be the site of an incredible *manifestation*, not only in the buildings and gardens and cultural activities, but in the contact between people in the course of its ordinary daily life. It's this idea, this possibility of every contact of daily life being a direct, living expression of the highest spiritual truth, that is the magnet for me. There have only been moments of it, glimpses, but they seem like glimpses of the future, glimpses of what the future will be like. That state—it feels like something absolutely miraculous, that beauty, that splendour; and yet, it's in the everyday process of living—making your bed, taking your food. It's that idea, to make the ordinary business of living a sustained expression of . . . the Truth—that, for me, is the promise of what the future will eventually bring. And one has these glimpses now to show one that it's being prepared and that that's the real thing, that everything else, all the difficulties, are simply the means of getting to that. But it's that that's the real thing."

I'm feeling I'll be going to help at the Matrimandir.

The world has three kinds of revolution. The material has strong results, the moral and intellectual are infinitely larger in their scope and richer in their fruits, but the spiritual are the great sowings.

Sri Aurobindo
Thoughts and Glimpses

REVIEW

Seeing and Sharing

The Tao of Physics, by *Fritjof Capra*. Berkeley: Shambala, 1975. 307 pages, illustrated, \$5.95.

'Nothing can be more remarkable and suggestive than the extent to which modern Science confirms in the domain of matter the conceptions and even the very formulae of language which were arrived at, by a very different method, in the Vedanta . . . And these in turn often reveal their full significance, their richer contents only when they are viewed in the new light shed by the discoveries of modern Science.'

Sri Aurobindo
The Life Divine

Most of Sri Aurobindo's biographers and those who attempt to describe to others his work and his mission call him a seer, a prophet, a visionary. These words could be interpreted to mean that there is an unbridgeable gulf between ourselves and him—on one side Sri Aurobindo, the seer; on the other side us, ordinary men. But his vision was not the kind that separated him—his seeing and his sharing were two parts of the same movement. What he wrote was written so that others could see what he saw. There is joy in knowing that the promise of his teaching is being fulfilled in the work of those who have come afterwards.

Sri Aurobindo then was not the last seer; the Force that enabled him to see has been opening our eyes. We are coming of age; there is confirmation of this, for example, in the work of a nuclear physicist named Fritjof Capra who studies and teaches in America. In a book called *The Tao of Physics* he describes how his work has unfolded, expanding his knowledge based on words, graphs and formula, to a higher form of knowledge, a "seeing":

I was sitting by the ocean one late summer afternoon, watching the waves rolling and feeling the rhythm of my breathing when I suddenly became aware of my whole environment as being engaged in a gigantic

cosmic dance... As I sat on that beach my former experiences in theoretical physics came to life; I "saw" cascades of energy coming down from outer space in which particles were created and destroyed in rhythmic pulses. I "saw" the atoms of the elements and those of my body participating in the cosmic dance of energy; I felt its rhythm and I "heard" its sound and at that moment I *knew* that this was the Dance of Shiva, the Lord of Dancers.

At the same time Fritjof Capra began to discover that his own scientific research and the work of many others confirmed his mystical experience. He noticed how similar were the concepts of modern physics to the basic ideas of Eastern philosophical and religious traditions. In a chapter entitled "The Unity of All Things" he shows how atomic physics and Eastern mystics have described their experiences in words which are almost identical. First he quotes two philosophers:

The material object becomes . . . something different from what we now see, not a separate object on the background or in the environment of the rest of nature but an indivisible part and even in a subtle way an expression of the unity of all that we see. [Sri Aurobindo, *The Synthesis of Yoga*.]

Things derive their being and nature by mutual dependence and are nothing in themselves. [Nagarjuna quoted by T. R. V. Murti, *The Central Philosophy of Buddhism*, page 138.]

Then he juxtaposes two quotes by scientists:

An elementary particle is not an independently existing unanalyzable entity. It is, in essence, a set of relationships that reach outward to other things. [H. P. Stapp, "S-Matrix Interpretation of Quantum Theory" *Physical Review D* 3 (March, 1971).]

The world thus appears as a complicated tissue of events, in which connections of different kinds alternate or overlap and thereby determine the texture of the whole. [Werner Heisenberg, *Physics and Philosophy*, page 107.]

Fritjof Capra writes that one of his aims in writing *The Tao of Physics* is to improve the image of science by showing that there is an essential harmony between Eastern wisdom and Western science. In his very complete and clear presentation he well exemplifies the qualities of precision and exactness so essential to scientific study. In one place he half apologizes to his readers for the fact that his discussion of modern physics, though consid-

erably simplified, may seem too technical or difficult to follow. But he is convinced of the value of scientific enquiry as a discipline and he is even aware that it can be taken as a yogic exercise, a path, leading to deeper awareness.

The "lower" knowledge *is* leading to higher knowledge; the scientist looking without and the mystic looking within are beginning to realize that they are exploring the same reality, one through technical apparatus and highly sophisticated machinery, the other with the machinery of his own consciousness and self-observation. Fritjof Capra asks if modern physics can be a "path with a heart". His work leaves no doubt that it can. *The Tao of Physics* is a book "with a heart"; it points beyond itself.

Judy Ferris

FOCUS

A Constitution for the Federation of Earth

The unification of the human race will have to come in a deeper and truer way from the inner truth to the outer forms. Until such time all approaches towards such unification and the formation of a world government will have to be encouraged and accepted, even mechanical means such as political and administrative arrangements will have to be used until the truth of the Spirit may step in and lead humanity towards the goal.

Sri Samar Basu, a Vice-Chairman and the Coordinator of World Union in the Eastern Region of India who attended the World Constituent Assembly held at Innsbruck, Austria, 16-29 June 1977, to draft the Constitution for the Federation of Earth, has sent us an appraisal of the event for inclusion in the "Focus":

World Constituent Assembly at Innsbruck An Appraisal by Samar Basu

When the people of India were busy in electing their representatives for forming governments in some States of India during mid-June of this year, delegates from thirty countries of the world assembled at Innsbruck, as a Constituent Assembly, to draft a Constitution for the Federation of Earth. Several organizations and persons, among them political leaders, economists, social workers, erudite thinkers, educationists, philosophers and scientists, who have been thinking seriously for a long time for finding ways and means to save humanity, that is to say the succeeding generations, from utter destruction on account of difficult world problems which have come into existence, participated. World Constitution and Parliament Association, a non-governmental organization, believed that owing to very rapid development in science and technology this planet earth has become much smaller than what it was in the beginning of the present century. And, therefore,

humanity is facing at present many problems which cannot be merely called national because they have become global in nature and character. These global problems cannot be solved by any single nation however affluent or powerful. If humanity is to survive, these problems have to be solved which makes the need for world government essential. No smaller machinery has the capability of getting these problems radically solved. Consequently, World Constitution and Parliament Association commenced thinking in terms of drafting a Constitution for the Federation of Earth.

World Citizenship

It is very interesting to trace how the movement of world citizenship has evolved after the Second World War. Several organizations came into existence for spreading the ideal of one world with an ultimate aim of world government.

On 25 April 1948, Mr. Garry Davis (author of *My Country Is the World*) abandoned his American nationality and placed himself under the protection of the United Nations. He declared himself a "World Citizen" and with a few of his companions printed the first World Citizen Identity Cards.

On 19 November 1948, during a meeting of the United Nations General Assembly, Garry Davis and R. Sarrazac interrupted the proceedings with a plea to the delegates to call a "Peoples' Constituent Assembly" to raise the banner of a government for the whole world. This memorable appeal of Garry Davis laid the foundation stone of a "New Era" which the seers and sages of the past chanted in their hymns, and poets and philosophers of ages have been longing for.

It was an important and historical event and therefore an extract of what Garry Davis declared in the General Assembly on 19 November 1948 is reproduced :

"Mr. Chairman and Delegates :

"I interrupt you in the name of the people of the world not represented here. Though my words may be unheeded our common need for world law and order can no longer be disregarded.

"We, the people, want the peace which only a world government can give. The sovereign states you represent divide us and lead us to the abyss of total war.

"I call upon you no longer to deceive us by this illusion of political authority.

"I call upon you to convene forthwith a World Constituent Assembly to raise the standard around which all man can gather, the standard of true peace, of one government for one world.

"And if you fail us in this . . . stand aside, for a Peoples' World Assembly will arise from our own ranks to create such a government.

"We can be served by nothing less."

In July 1949 the International Registry of World Citizens was established in Paris for the purpose of registration of World Citizens. Thousands and thousands of persons around

the world have recognized their responsibilities as members of the world community and registered themselves as World Citizens.

On 27 July 1949 the statutes of an association called International Secretariat of World Citizens for a world sovereignty were registered at Paris. One of the main statements of the Statutes in article number. 2 reads as follows:

"The aim of this Association is to make possible the organization of world peace, and to this purpose:

- (i) To gather all the men in all countries as World Citizens.
- (ii) To bring to life as soon as possible world citizenship, sovereignty and institutions.
- (iii) To prepare world elections to a Peoples' Constituent Assembly on the basis of a direct and proportional ballot in terms of one delegate for one million inhabitants."

Among the means of actions for materializing the above purposes, the important ones were:

- "(a) The registration of World Citizens.
- (b) The issuing of the World Citizen Identity Card."

Thereafter, organized effort has continued to realize the ideal of one world by enrolling persons of different walks of life belonging to several countries of the world, as World Citizens, whereby they became aware of the new level of consciousness and learned to think and feel in terms of the whole world and began to accept their new assignments as citizens of the whole earth.

It is worth mentioning a few of the important events as a consequence:

- (a) Setting up of the People's Congress in 1963.
- (b) Acceptance of World Citizenship by Pope Paul VI after his address to the General Assembly of the United Nations in October 1965.
- (c) An Appeal made on 3 March 1966 by thirteen eminent personalities of the world (after their becoming World Citizens), to all the peoples of this planet to register as World Citizens. Among the thirteen were:
 - 1. Lord Boyd Orr of Great Britain, Nobel Peace Prize winner in 1949.
 - 2. Josue de Castro of Brazil.
 - 3. Professor Alfred Kastler of France, Nobel Prize winner for physics in 1966.

4. Professor Linus Pauling of U. S. A., Nobel prize winner for chemistry in 1954 and for Peace in 1962.
5. Lord Bertrand Russell of Great Britain, Nobel Prize winner for literature in 1949.
6. Professor Ivan Supek of Yugoslavia.

This appeal got wide publicity and became popularly known as "Appeal by the 13".
(d) Holding of the first transnational election of the People's Congress in June 1969.

During the last thirty years of such world-wide movements, several questions have arisen for the appraisal of the future of the World Citizens and other organizations working for maintaining world peace when United Nations is functioning through its different agencies in more and more wider areas.

In answer to such questions the World Association of World Federalists, a world organization formed in 1947, stated in 1970 that though certain specialized agencies, notably the FAO and WHO, are helping efficiently the developing countries to break out of their deplorable situation—and though the Secretary General of the United Nations has more than once drawn the attention of the world to grave dangers and thus encouraged the action of member states, or the competent bodies, to act against these dangers, yet it cannot be gainsaid that twenty-five years after the Conference of San Francisco there are many who believe that the United Nations no longer carries out the task fixed for it in the charter—namely the maintenance of peace and international security, the development of friendly relations between the nations, the achievement of international cooperation to solve international problems for economic, social, intellectual or human development, the respect of human rights and fundamental liberties.

Besides this it further stated that the United Nations had not been able to prevent the out-break and continuance of numerous wars (either local or of subversion). It was not for any action of the United Nations that a third world war did not break out, but for the impact created by the balance of terror of nuclear weapons which Soviet Russia and the U.S.A. were in possession of.

The World Citizens Assembly, a non-governmental organization formed in 1974 at San Francisco, which held its first meeting in June 1975 and the second in Innsbruck and Paris in June and July 1977, states without any ambiguity that the United Nations in its present shape is nothing but the instrument of national governments which, by definition, are unable to rise above their own interests and attain the level of world interests. Moreover, within the United Nations there is a division of the world into groups that only think of crippling each other and doom the United Nations to powerlessness. So the World Citizens Assembly calls upon the peoples of this earth to become World Citizens with the following inspiring words:

"Beyond the movements and ideologies of our time,—above any frontiers of race, religion, of politics or of ideology, world citizenship must be able to welcome all women and men, enabling them to solve their common problems on the only effective level today — that of their country : 'The World'.

It has also been asserted that the powerlessness of the United Nations is so obvious that one scarcely needs to emphasize it. The armed conflicts since the Second World War can be counted in hundreds. Famine appears in many countries and malnutrition seems to be the lot of a good third of the human race. This misery is accompanied by an excessive growth in population of the countries in question. This population cannot be fed, clothed, housed or educated conveniently because the economic and political systems of many countries are based upon the privileges of small cliques belonging to the neo-colonial monopolists or to an all-powerful bureaucracy.

Then what is to be done?

All those who aspire for a more just and prosperous future for humanity are agreed on one thing—the solution can no longer be found within the limits of national sovereignties. Hence the necessity of world government.

But how to constitute it?

World Constitution and Parliament Association, a non-governmental organization, which was constituted in 1958 and met for the first time in Switzerland and West Germany in 1968, undertook the task of drafting a World Constitution. Mr. Philip Isely, the Secretary General of this organization, explained very clearly the powerlessness of the member states of the United Nations Organization and justified the necessity for a world government. Unequivocally he stated : "We are living these days in an epoch of great international anarchy on our planet earth. We call this 'national sovereignty' and the nations mean by this, that they have the right to do as they please within their territorial limits.

"This might have been a valid thesis at other times of development in human history, but certainly not at the end of the 20th century, when most of human activities of any consequence are *world-wide* and make the nations of the world a family of interdependent human beings who have to live together on our Spaceship Earth and solve the problems common to all, especially those related to overpopulation, pollution, depletion of resources and most of all, those related to armament, war and armies."

In appraising the scope of the United Nations in solving these global problems, Mr. Isely comments that although many of the specialized agencies of the United Nations are devoting their time and money to successfully solve some of humanity's troubles, the main political forum has been standing in dismay before the evermore threatening destruction of the human race—be it by hydrogen bombs which are lurking from every corner of our planet, be it by over population and slow starvation, or just by disease which overcomes humanity in an evermore polluted and degenerated biosphere.

He exclaims : "When we have municipal governments to solve our village problems,

state governments to solve problems of our provinces, and national governments for doing away with the problems of the country; why then are we reluctant to establish world government to solve global problems?"

So the World Constitution and Parliament Association undertakes the arduous task of constituting a world government to be established long before the end of this century, to save this planet from destruction, because it knows very well:

1. that the national governments cannot initiate any move for a democratic world government, although some members of national legislatures are ready to assist;

2. that the world government—particularly a democratic one devoted to the cause of universal human welfare and social justice—cannot be achieved by the amendment of the United Nations Charter, because the United Nations as it stands, is only the extension of foreign policies of sovereign national governments and each permanent member of the Security Council holds veto power over any amendments proposed;

3. that no progress in the area of solving global problems can be ensured by fragmented transfer of sovereignty to specialized international agencies;

4. that no one can depend on initial support by a widely based popular mass movements although this needs to be developed in due course;

5. and that the long-range educational programme cannot produce any tangible result in a foreseeable period, because most of the nations are still interested in educating their people for becoming nationalistic.

The first requirement of establishing a world government is the drafting of a constitution and the World Constitution and Parliament Association after its work for ten years appointed in 1968 twenty-two persons from eleven countries as a commission to undertake the task of producing a suitable constitution. Sri G. Murahari, the then Deputy Speaker of the Rajya Sabha of India and the present Deputy Speaker of Lok Sabha, was one of the members of the commission. The commission met as part of the first session of the Peoples' World Parliament and World Constitutional Convention at Interlaken, Switzerland, and Walfch, Germany. After that the drafting commission held long working sessions in 1972 and the first draft was completed in November 1974, called a Constitution for the Federation of Earth. The draft constitution was circulated to a large number of individuals and organizations for comments, and in the light of the comments received, a new draft was produced. Thereafter, the World Constitution and Parliament Association, with members in more than 30 countries, published "A Call for a World Constituent Assembly", and along with it circulated a draft copy of the revised constitution as widely as possible.

The World Constituent Assembly convened by the World Constitution and Parliament Association met at Innsbruck from the 16th to the 29th of June 1977 and considered the second draft constitution and adopted a revised Constitution on the 23rd and 25th June 1977, and the signing ceremony took place on 27 June.

Some of the salient features of the constitution are:

- (a) Provision is made for adequate power and means to cope with the multitude of inter-related world problems that must be solved to serve the needs of humanity today and for years to come, not merely to "maintain the peace of a status quo".
- (b) The World Government is empowered and equipped to deal with all problems and affairs which transcend national boundaries, leaving to national governments jurisdiction over their internal affairs of the respective nations.
- (c) The World Parliament consists of a House of Peoples, a House of Nations, and a House of Counsellors which has particular functions to represent the highest good and best interests of humanity as a whole.
- (d) *The Federation of Earth is non-military.*
- (e) The World Constitution is designed so that it can be implemented in stages beginning with a provisional world government and proceeding according to built-in constitutional provisions, from stage to stage to full government.

Now it is no more a utopian ideal: it has become as realistic as any affair of national governments.

Representatives from thirty countries of the world attended the World Constituent Assembly at Innsbruck, from 16 to 29 June 1977, actively took part in the deliberations, and finally adopted the constitution after necessary amendments and changes. On 27 June 1977 the signing ceremony of the constitution by the representatives took place in a very solemn and befitting function, which started after a recitation from the Upanishads and after a group meditation for five minutes.

It was a memorable day—the "Day of the New Age".

The meeting for the signing was presided over by Sri A. B. Patel, General Secretary and Treasurer of World Union International Centre, Sri Aurobindo Ashram, Pondicherry 605002, who in his address informed the people of the world that Sri Aurobindo elucidated long ago the inevitability of a world state in one of his famous books. *The Ideal of Human Unity*.

The assembly then drew up a five year plan for getting the constitution ratified by national governments and others so that at the end of five years a provisional world government might commence with a provisional world parliament by 1982. For carrying on this noble work in India an ad hoc committee of five members was set up, in a meeting held at Innsbruck on 28 June 1977 under the chairmanship of Sri A. B. Patel. Sri Puran Singh Azad of New Delhi was appointed the convener of the ad hoc committee. It is intended that the ad hoc committee along with others will meet in October 1977 at New Delhi with the intention to form an All India National Committee and Regional

Committees for World Government and to draw up a programme for obtaining the ratification of the constitution by the government and people of India. All interested in this unique work are advised to contact Sri Puran Singh Azad, Editor-in-Chief, National Solidarity (a weekly), 39 Northend Complex, Rama Krishna Ashram Marg, New Delhi 110001.

ORGANIZATIONAL ACTIVITY

World Union Centres

Bombay Sri A. B. Patel, who attended the World Constituent Assembly at Innsbruck from 16 to 29 June 1977 for drafting a Constitution for the Federation of Earth, returned to Bombay on 9 August morning. He attended a press conference the same day, circulated a press statement on the work done at Innsbruck and answered questions which received press coverage the next day. He addressed a meeting held on 10 August at Sahakar Building, Bombay, and during the course of his speech gave details of the work done by the constituent assembly at Innsbruck. He also gave information of the meeting of the World Federal Authority held in Paris on the 8th, 9th and 10th of July 1977.

On 15 August an exhibition on "Sri Aurobindo, His Life and Works" and on "Auroville" was organized at Sri Chinai College of Commerce, Seth L. U. College of Arts, and Sir M. V. College of Science, as part of the Mother's centenary celebration. The exhibition was inaugurated by Sri N. S. Rao, Vice-Chairman of World Union who spoke to the students on the occasion. Sri N. S. Amin also participated in the proceedings.

World Union Day was celebrated on 20 August at Sahakar Building, when the tape recorded talk of Sri Kireet Joshi, a member of the executive committee of World Union, on "Sri Aurobindo and His Yoga of Supramental Manifestation" was played. This talk was given by Sri Kireet Joshi on the 11th and 12th of July 1977 at the University of Bombay under Sri Aurobindo Endowment Lectures of the University. It is stated in the talk that the descent of the supramental, according to Sri Aurobindo, would have immense influence on mankind as a whole. It could bring about an uplifting and transforming change in the mind itself and, as an inevitable consequence, in the consciousness of man.

After the tape was played a symposium was held on "The Next Future", in which the members of World Union participated. Among the participants were: Sri N.S. Amin, Sri Jawahar Mehta, Sri Rajesh Vaishaiv, Sri M. N. Vepari, and Sri Shenoy. After the symposium the members of World Union decided to hold monthly meetings on the first Friday of every month for the purpose of further discussing the subject at the same place.

Tamil Nadu Sri A. B. Patel was in Madras on 11 August and addressed a meeting at Minerva Tutorial College, Egmore, held under the presidentship of its Principal, Prof. A. N. Parasuram. Sri Patel explained in detail the work done at Innsbruck and referred to the movements which had culminated in the drafting of the Constitution for the Federation of Earth. He explained the need and prospects for world government. He pointed out that the world was very rapidly changing and affirmed that such conditions and circumstances would develop as will compel national states to join together into a world union or world government for solving world problems, for prevention of war, for enforcing disarmament and developing the earth and ocean resources for the common good of humanity. Sri S. Sivakumar thanked the president of the meeting and congratulated Sri Patel on his being elected as the Co-President of the World Constitution and Parliament Association.

Zambia Sri Arvind Devalia, a member of the World Council of World Union, writes from Zambia that on 11 August he gave a talk to students of journalism at Evelyn Hone College, Lusaka, on Sri Aurobindo's yoga and philosophy, the ashram and Auroville. On 12 August he had a radio interview lasting for about twenty-five minutes which was broadcast twice. The subjects he touched upon were: the ashram, auroville, human unity, problems of human suffering and the practical approach in solving them. On 14 August he attended a meeting of Sri Ramakrishna Vedanta Centre. On 17 August he gave a television interview at Lusaka which lasted seven minutes.

Butwal During August 1977 the centre held regular weekly meetings on every Saturday. On 6 August the subject was The "Necessity of Meditation and How to Do It" when Sri S. N. Bhende explained the subject and Sri N. D. Gupta, M. C. Barali and Ramprakash spoke on the subject. The meeting unanimously resolved that in the beginning of every meeting there should be 15 minutes meditation instead of 2 minutes silence. On 13 August after 15 minutes meditation the meeting took up the subject of "How to Get Peace in Life" and there was a general discussion.

On 15 August Sri Aurobindo's birthday was celebrated in a simple manner and Sri S. N. Bhende spoke on the life of Sri Aurobindo. On 20 August the meeting was held at the residence of Sri Rajendram and the subject was "Faculties of the Soul". Many questions were put by Sri Mohd Kumar and the same were answered. On 27 August the subject was "Meditation and Difficulties and Resistances in Doing It". Sri S. N. Bhende spoke on the occasion and explained the subject elaborately. Sri Ramprakash, Sri N. D. Gupta and Sri M. C. Barali spoke on the subject.

Chandernagore The first monthly meeting was held on 22 May 1977 at the residence of Sri S. S. De Sarkar when Sri Samar Basu spoke on World Union and its past, present and future activities. The second monthly meeting was held on 7 August at the

French Institute, Chandernagore under the presidentship of Sri P. Laha. Dr. B. N. Baral reminded the meeting that it was the place where the relics of Sri Aurobindo were kept during its journey through the district of Hooghly in Sri Aurobindo's centenary year. Sri Samar Basu spoke on the subject of "Formation of World Government through World Unity". He mentioned the Conference at Innsbruck, Austria. He mentioned that delegates from 30 countries joined the conference with a positive determination of forming a World Government. The idea of a world state is, of course, mentioned by Sri Aurobindo in his postscript chapter to *The Ideal of Human Unity*. He gave information about the further work to be done in connection with the Constitution for the Federation of Earth. Smt. Esha Majumdar recited a poem of Tagore on Sri Aurobindo and the closing song was sung by Sri Barun Kundu.

Uttarpara A three day programme was conducted for celebrating the 106th birthday of Sri Aurobindo which was inaugurated on the 13th and concluded on the 15th of August. On the opening day, students—both boys and girls of different schools of the locality—read their self composed essays on India's struggle for freedom and on Sri Aurobindo. Sri Paritosh Mukherjee, Rector of Amarendra Vidyapith inaugurated the programme, Sri S. K. Gupta presiding. On 14 August, the subject for discussion was "World Union Day". Sri Samar Basu explained the significance of the three subjects selected this year for discussion in the historical day of 20 August 1977 by the members of World Union. He stated: "The Realization of oneness is something spiritual and hence Yoga is necessary to realize that truth". The first subject, "Yoga Is a Cementing Factor" etc., deals with that aspect of this movement. Sri Pradeep Panja and Sri S. N. Roy Choudhury, Konnagar, participated in the discussion.

On the third day, the day of India's independence as well as the 106th birthday of Sri Aurobindo, Sri Samar Basu spoke on the World Constituent Assembly held at Innsbruck and explained the necessity for playing a very important role in this noble venture by the members of World Union. The meeting opened with the song of "Vande Mataram" by Sanat Bodok and concluded with a tape recorded talk of Nolinida on *Savitri*.

The 49th monthly seminar of the centre was held on 10 September 1977 at the library hall of Amarendra Vidyapith, Sri S. K. Gupta presiding. As the 102nd birthday of Sarat Chandra Chatterjee—one of the most popular novelists in West Bengal—fell on 17 September 1977, Prof. Buddhadev Chakravarty was requested to speak on "Sarat Chandra—a Lover of Humanity". He spoke after Samar Basu's introductory speech on Sarat Chandra and Sri Aurobindo. Prof. Chakravarty elucidated, with quotations from his writings, the fact that Sarat Chandra felt deeply the tragic predicament resulting from social injustice to the helpless people of the land, especially the women-folk whose sufferings knew no bounds. His pen stood as a protest against oppression. His love towards suffering humanity was unique and has universal appeal. Sri Samar Basu read out self-composed

poems of the students, Sri Somnath Banerjee and Shyamlal Chatterjee, who could not attend the seminar.

Burdwan The fifth monthly general meeting of the centre was held on 16 August in Sri Aurobindo Bhavan Hall, Burdwan, Sri Samar Basu presiding. The meeting started with the recital of Vedic hymns. Sri Samar Basu took part in the discussion on the role of spirituality and feeling of oneness in our social sphere. He said that the sole objective of our community living should be the manifestation of the existing fact of human unity. He also spoke on "Sri Aurobindo and Present India", which was the subject of the day. He said that we should take the integral education of Sri Aurobindo for the entire mental and vital progress of the students.

Baranagar Sri Aurobindo Jayanti was organized by the centre from the 13th to 15 August and held on the second floor of Aesby Training Centre. There was a competition of the student members of West Bengal in (i) oration on community living as a factor of World Union, (ii) drawing of three successive stages of the evolution of continents out of an integrated land, an (iii) essay on "World Is a Family", (iv) recitation of two sonnets of Sri Aurobindo. In the oration, Sumit Goswami, Mantra Bhattacharya and Sankha Bhattacharya of Baranagar Centre stood first, second and third respectively. In drawing the break up of the integrated land, Dipankar Banerji, Abhijit Dutta and Swapan Kumar Das stood first, second and third respectively. In the essay competition Sankha Bhattacharya, Arijit Kumar Sarkar, Sumit Goswami and Arun Chandra Dey stood first, second, third and fourth respectively. In recitation Saibal Bose, Arijit Kumar Sarkar, Anindya Sarkar and Panchu Gopal Roy stood first, second, third and fourth respectively. The judges were Smt. Minu Roy, Sri D. K. Bhattacharya, Sri L. N. Dutta, Sri Saroj Kumar Dutta, Sri Parimal Chakraborty and Sri Radhu Goswami.

After the competitions on the 13th and the 14th of August a literary fair was held on 14 August. After meditation and Mother's blessing with good wishes received from Sri Nolini Kanta Gupta and Sri M. P. Pandit were communicated, student members Anindya Sarkar, Sumit Goswami and Panchu Gopal Roy and senior members Purnendu Prasad Bhattacharya, Smt. Krishna Mitra, Panchu Gopal Roy Sardar, Parimal Chakraborty, Radhu Goswami, Ram Krishna Goswami and Sudhindra Nath Bose read their poems.

The Sri Aurobindo Jayanti meeting was held on 15 August. Sri Arun Sil presided and distributed fourteen prizes to the competitors. Sri Purnendu Prasad Bhattacharya spoke on yoga for World Union. Recitation by Smt. Mandira Goswami and Smt. Chhandita Chanda, a dance by Smt. Keya Goswami and Sukomal Das, a vocal song by Sumita Goswami, Smt. Jolly Roy, Smt. Susama, a concert by the student Concert Group of Baranagar Centre and international songs by the East Bengal Choir Scout Group made the celebrations charming. Sri Chuni Lal Goswami proposed a vote of thanks.

Chakraberia High School Centre On 15 August this centre observed the birthday of Sri Aurobindo, the president of the management of the school presiding. After the devotional song by Sri Kalyan Das Gupta and meditation, the president garlanded the portrait of Sri Aurobindo. Sri Tripti Sinha spoke on Sri Aurobindo's philosophy and Sri Tushar Kanti Bose emphasized the need for inculcating the ideals of Sri Aurobindo and Swami Vivekananda among the Indian youth. Sri R. C. Chatterji spoke on Sri Aurobindo's philosophy on education and was happy to find the present headmaster taking keen interest in the activities of this centre.

Delhi In a meeting of the centre held on 15 August 1977, Sri S. K. Bhattacharya gave a well studied talk on "Nagarjuna". He stated the difference between Asvaghosha's approach to metaphysics which accepted two aspects of the soul and that of Nagarjuna who worked out a theory of pure phenomenalism or nihilism. Then the four gradations presented *The Pancakrama* of Nagarjuna were explained in detail in terms of technical terms. The talk was well received.

Pondicherry World Union Pondicherry Centre and the Government Law College, Pondicherry, celebrated World Union Day on Saturday, the 20th at August of the premises of the Government Law College, Pondicherry, when an elocution competition for school students on "Poverty Anywhere Is a Threat to Prosperity Everywhere" and a debate for college students on "The Future of Man Depends not So Much on Science and Technology, but on his Consciousness and Shared values", were held. There was also a seminar from 4:30 p.m. to 6:00 p.m. on "The Constitution for the Federation of Earth" which was adopted at Innsbruck, Austria, in June 1977. Mr. S. Sankarnarayanan acted as the moderator. There was a lively debate on the constitution and its provisions were examined from all aspects. Mr. Ralph Matthews proposed a vote of thanks.

Nanjangud The centre celebrated the World Union Day on 22 August at the Government Hospital premises when Prof. K.S. Vishwanathan gave a talk on "The World As a Family". He spoke on the philosophy of the World Union movement and paid tribute to World Union International for its role in fostering a world outlook. He referred to the fifth triennial World Union conference held at Pondicherry last January and said that it was a great success. He informed the meeting of the participation of Sri A. B. Patel in the World Constituent Assembly at Innsbruck and of the lecture tour of the U.S.A. by Sri M.P. Pandit, the Chairman of World Union. He spoke at some length on the message of Sri Aurobindo and the Mother. He mentioned the work of the United Nations and paid a glowing tribute to the work of its specialized agencies.

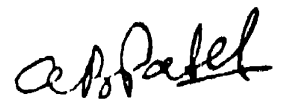
Dr. M. C. Krishna Murthy, Chief Medical Officer of the Government Hospital, Nanjangud, presided and spoke about international cooperation and collaboration in many

fields of life, especially in the field of medicine. WHO has been and is rendering valuable services to humanity. Many dreadful diseases have become things of the past. He said that all these medical miracles, which he described, were possible because of international collaboration.

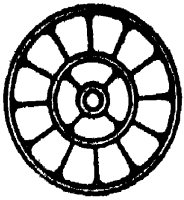
Earlier, Dr. R. N. Keshavamurthy had welcomed the gathering and Sri G. P. Subbadi proposed a vote of thanks.

Bangalore World Union Bangalore Centre celebrated The World Union Day on Saturday, the 20th August 1977 and held a symposium on "World As a Family".

The Bangalore centre held its meeting on 4 September and decided to hold a one day national seminar at Bangalore during January, 1978 on the subject of "World Union -- Converging Paths". A committee of eleven members with Sri Srithandaveswara as President and Dr. T. Prasannasimha Row as Organizing Secretary and Sri H. S. Narayan Setty as Treasurer, has been appointed for the purpose. They expect full cooperation from all World Union members. Further details will be given later on but all communications regarding the national seminar should be addressed to: Dr. T. Prasannasimha Row, Organizing Secretary, National Seminar 1978, World Union Bangalore Centre, 50 12th Main, 4th Block East, Jayanagar, Bangalore 560011, phone no. 66731, or to: Dr. H. S. Lakshminarayana, Secretary, World Union Bangalore Centre, 197 7th Main Road, 4th Block, Jayanagar, Bangalore 560011, phone no. 41721.



General Secretary
19th September 1977



14. 8. 68

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EDITORIAL

Doctrine and Practice

It is an old quarrel, at least as old as the Buddhist *Sangha*, as to what is more important, the statement of the Doctrine or the corpus of practice to translate that truth into life. It is a situation that comes up every now and then. A great truth is perceived and it is organized into a system of philosophy, a *darsana*. It becomes an ideal placed before man.

Now this ideal is to be realized. Its implications worked out in life. A code of discipline to effect this implementation follows. The human mind loves to catch at glimpses and logicize from those bases. Thus commentators and interpreters follow, giving their respective expositions of the truth that underlies the system of philosophy. Controversies rage, splits occur and dialectical warfare on fine points of the Doctrine thrive. All attention is devoted to the theoretical aspect, letting the practical suffer in the bargain. There are those who prefer to concentrate on the practice alone, treating the doctrinal aspects as academic.

Wisdom points to a way that reconciles the claims of both. The ideal indicates the ultimate goal. But this final goal is not arrived at by one stroke of effort. There are a series of intermediate goals which have to be traversed. And the doctrinal positions are academic and distant in application till many of these subsidiary transitions are effected. Practice plays a greater role in this part of the journey of evolution. Practice also undergoes modifications in keeping with the particular goals set before ourselves, but it brings about changes making higher flights possible.

For those who are earnest, actual practice, *sadhana*, comes first. Of course the broad content of the ideal is there to inspire, but the finer nuances, the ultimates, come into their own only when enough ground has been prepared.

Emergence of a New Consciousness

We are reproducing in this issue a topical article by Dr. Karan Singh analysing the various issues at stake in the present political and social situation in India. He strikes the right note in pointing out that the current developments are not "simply a routine disequilibrium but a major crisis of consciousness on a global

scale". He draws attention to the world-wide phenomenon of the fall of old standards and values. New values and ideals are trying to find expression—some successfully, some not so successfully—and there is a large-scale ferment. He pleads for a movement to promote a growing understanding of this aspect of the situation, to make the society aware of the need to undergo certain changes to facilitate the inevitable transition from the disappearing old to the emerging new. This movement has to be integrated with our national system of education. Mass media like film, television, and radio should be pressed into service with an inspiring vision and missionary zeal. A great Time-Spirit, *Kala*, is at work. All who keep pace with it and participate in its radiations will be eligible to be the citizens of tomorrow. Those who look back or seek to exploit the potential of the *Shakti* for their little ends shall be thrown mercilessly upon the wayside heap.

And what is the content of the New Consciousness that is spoken of by the frontier thinkers and seers of the far horizons? A consciousness that breaks its present bounds: in depth, in width, in height. Man is forced to recognize that he is something more than the surface ego-personality with which he has so far identified himself. He is waking to his own deeper self. Man has learnt that he cannot live alone, by himself, within the safe limits of his individual being; from all sides he is constantly subjected to the impacts of other minds, other bodies, other lives; and consciously or unconsciously, he is also making impacts on others. He is coming to feel that he can live fully only to the extent to which he can embrace and include others in his being, identify his interests with those of others. Life cannot be permanently dammed into artificial barriers of physical divisions. In other words man is learning to universalize himself, first in his thoughts, then in his feelings, and as a consequence in his activities. And last, the lid of man's mind of intellect is being steadily perforated by lightnings and flashes from higher realms of consciousness; the ends of Mind are being constantly rolled back and a Consciousness beyond the borders of the thought-mind is slowly infusing itself. Thus man is being pressured into growing on all sides. And this growth is releasing new faculties, new grades of existing faculties into the arena of life. Harmony, Peace, Love, Knowledge—with all their consequences on the body, life, mind and soul of man.

M. P. P.

THE NEXT FUTURE IN PLANETARY EVOLUTION

Howard John Zitko

It is probably a record of some consequence that I again appear before such a distinguished international audience as your keynoter for the thirtieth consecutive year*. Three decades have passed since that historic occasion at Los Angeles when I proposed the formation of a planning committee to research the possibilities of a world university. This is a long time for any one person, however willing, to sound the battle cry for a better order of life on our planet. I know that I have been but one of many who have attempted to hold high the flame of freedom as a brighter torch. This was our rallying call fifteen years ago when I made a dramatic appeal for a university of the highest learning. Last year when I spoke on the growing edge of the planetary crisis, I also sounded the call for enlightened leadership in a global society. Yet, in all this time, while there has been change, there has also been an augmentation of human suffering beyond all known precedents. What lies ahead appears even more traumatic than our present imagination dares to suggest.

It is not to be thought that we, who seek to lead the world into a new age of spiritual incentives and universal compassion, are necessarily a part of the disintegration about us. We see beyond the crisis of our time. We know what we ought to anticipate. But we must not forget that it is our prerogative, indeed our sacred duty, to enlighten the many who need to reach levels of advanced consciousness before they too can participate in the great work of the coming race.

A new world is being born. This has been our theme from the very beginning. It is the only relevant theme there is. Nothing else makes sense in these changing times. Either the world is about to take a quantum leap in the over-all reorganization of its civilization, or the human species will go down in total destruction. While the suicidal factors are indeed strong and persuasive it is difficult, if not impossible, to believe that a few willful and misguided individuals can thwart the planned evolution of the many.

We need only to look about us to realize that the old persists. The old ways dominate the consciousness of the average citizen. The same old fears and prejudices still shape outmoded military systems, obsolete economic practices, out-of-date political, social, and academic policies and values.

* The following is the keynote address of the thirtieth annual conference (a "Uni-Con Convergence") of the World University, held on July 29, 1977. The World University's International Secretariat is located at Tucson, Arizona, U.S.A.

But the new is coming, however slowly, however modestly, however imperceptibly to most people. It is coming; make no mistake about that. The momentum is building. The pace is quickening. The drive for recognition will someday become so irresistible that it will override the resistance of the old ways and lay the foundation for a totally new condition on our planet.

The New World, long prophesied by the most revered teachers of the race, is in motion; it cannot be stopped. This is the message of the end of our present age, the clarion call of the beginning of a new dispensation on the earth. What we are witnessing today as the birth of a new world is not a matter of observation; it is a matter of acceptance. To accept the New World as the outworking of a divine plan for lifting the consciousness of man to higher levels of spiritual perception is what this gathering is all about.

Today, this very moment, we are standing at the crossroads of history. We are embarked upon an adventure in consciousness unlike anything ever before known. If anything is to improve the enjoyment of our residence upon this planet it has to be a change in attitude, a new insight into the inherent integrity of the human person. It is not enough for us to recognize the goodness in man. We must see the divinity in man, and not only his divinity, but the divinity which is at the heart of his struggle to survive the disastrous effects of his own indiscretions. Perhaps we might go so far as to say that he must see the divinity even in his own failures, the failures to live up to his highest potentialities. Because even from failure comes that divine spark to ignite the fuel of a higher realization.

But what about the future—the next future? Must we not also see divinity in the ordained sequence of its own unfoldment? Can we not realize that all past is indeed prologue? That the past has made what the present is? That the future is but the inevitable culmination of everything that has gone on before? "The future," says the beloved seer Sri Aurobindo, "will be more and more seen as the growth of the godhead in the human being, which is the high fate of this race that thinks and wills and labours towards its own perfection." The coming of the supermanhood of man, the calling of the divine ideal to actualize itself in human form, the delivering of the power of the spirit into the hands of a race noble enough to use it with love and compassion; that is the dream and the inspiration of the great Sri Aurobindo, that is my dream also of the divine ideal and the future of man.

Perhaps it is redundant to state, as we have so many times over the past thirty years, that all the world's societies are in the process of transformation. Perhaps it is no longer necessary to remind ourselves that technologies and institutions are changing with the times. The two great superpowers, upon whom rests the future of the world—the United States of America and the Soviet Union—will no longer be recognizable as democratic and communist states, respectively, by the end of this present century. Everything, indeed everything, is in a state of flux, and that goes for long cherished beliefs, long sanctified goals, long justified attitudes and policies, all going by the board because they are no longer right, relevant, or workable.

We are all aware of the monumental problems which plague mankind on all sides: food production, population pressure, economic maladjustment, chronic unemployment, mounting violence, not to mention the desecration of Nature and the insidious pollution of the human

mind. We could as nations and societies resolve all these problems within man's present knowledge, ingenuity, and resources. But will we? And will we do it in time? That remains to be seen. Not that the continuity of the human race is necessarily at stake, but that the terminal destructiveness at the end of the present age might be minimized, lest by some form of chain reaction, human suffering might reach unbearable proportions.

I am not here to tell you that all is well with our world. I am not here to cry peace when there is no peace. I am here to say that we are on the threshold of a major reorganization of human life on this planet. The question is not whether we want this new structure in the divine mold, but whether we will permit its inevitable expression. Were it not for the restoration of this Plan for humanity's salvation, no flesh might survive. The problem is indeed that serious.

It is not easy to stir the metaphysical mind to action when the all too prevalent tendency is to reject the negative view and to withdraw into an isolationist complacency, believing that the problems of survival are the responsibility of a totally different class of people. I have known spiritual teachers to back away from any suggestion that they be concerned with the larger social questions of our time. Some of my best and most honored colleagues in the ministry look askance at me when I dare to remind them that the milk of today's religious philosophy is a far cry from the meat of that higher discipline fed to the Christian martyrs of the first century who went to the cross for their convictions.

In two thousand years have we grown so soft that we are all too inclined to tolerate the greed and the corruption of a civilization that deserves far more than we have been willing to put into it? Is there any reason why we should be satisfied with less than is possible for perfected man? Can we conceive of a new condition of the human race more in keeping with its inherent nobility? I say that we can and we must reach a higher plateau of mutual assistance and sacrifice if we are to fulfill the divine expectation.

Take a look at more recent history. It was not long ago that the two great superpowers, with their enormous wealth and influence, agreed to tolerate a stalemate in their bid for world supremacy by holding to the concept of peaceful coexistence. There was no intent to end the confrontation on either side, only to particularize the parameters within which they might operate without courting suicidal self-destruction in a nuclear holocaust. The emphasis could now be shifted by this tactic from open hostility to covert propaganda and subversion, no holds barred.

But then came new realizations. Action and reaction being equal but opposite, neutralized any possible benefits derived from such false hopes, and slowly dawned the idea that collaboration in the areas of science, culture, and trade might conceivably be a better way to go. Thus the emphasis shifted from coexistence to *détente*. Comprehension does come, but not too easily to minds that are not trained to think in terms of human values and human rights.

At long last a new concept of cooperation was born, the concept that perhaps it is better to work and live together in mutual trust, with a minimum of bluster and threat. A small step forward in the consciousness of the metaphysical mind, but a giant step in the thinking of those who can think only in terms of their own advantage.

Now we come to the last quarter of this extraordinary century, and we find that co-existence and détente—both—are as outmoded as the horse and buggy. Not only are they outmoded and obsolete; they are decidedly dangerous.

Whether we know it or not, the world has been moving during the past several decades from a national form of provincialism, with its relative unconcern for the welfare of the majority, to a global society that is struggling to survive as the human race. How did this frightening situation come about? What gave this change such catastrophic implications? What new elements have suddenly transformed our world from tolerating the luxury of war (and war is a luxury we can well do without) to fighting for our very lives and on our very home ground at that? And what is still more amazing is that we are doing so without the shattering roar of cannon or the lock step of marching armies.

What has happened is that new and more universal factors have displaced the traditional elements which hitherto had been localized within established boundaries. I have reference to rising populations, depleting resources, deteriorating environments, and the dangers of outer space exploration and utilization, particularly with regard to their military possibilities. All of these new developments, some of which are bordering on global disaster, have obsoleted national boundaries and have made the quality of the shared air, water, and soil the concern of all. Even if we did not need to be concerned with the world's burgeoning arsenals with all their fantastic weapons of mass destruction, we still would be faced with problems of frightening proportions.

Ervin Laszlo, professor of history at the State University of New York and project director to the Club of Rome, has said that "by the end of the 1970s, coexistence and détente will have to be committed to the dust heaps of history, together with bipolar politics and purely short term national interests. Détente," he says, "will have to be replaced by entente (mutual understanding) and coexistence by interexistence (mutual cooperation)." Human survival, I would add, depends upon this new attitude among, not only the super-powers, but the entire family of nations. What we are coming to—must come to—is a mutual commitment to a shared future. It is this new perception which will mark the beginning of a new era for mankind.

If our old age has had any marked characteristics it has been with regard to its identification with selfish individualism, excessive sovereignty, and extreme isolation. If the New Age is to embrace our more immediate future, it must be known as an era of mutual interdependence of all peoples with the principle of reciprocity at the core of its motivation.

But before society can change, man himself must change. I refer to individual man in the generic sense, the personal component of the ideal society to be realized on earth. Even more specifically, I refer to you and your role in this changing world, the pertinent theme of this great conference. What can you do as a person to aid in this transition between two great ages? What part can you play in helping to create an irreversible trend in the direction of this larger good now being visualized? How can you revolutionize your own consciousness so as to make certain that you will enter into the mainstream of the new culture now pressing for your recognition?

These are all pertinent but necessary questions, the answers to which will determine

your own personal future as you face the end of this century and the beginning of the third millennium of the Christian dispensation. External change proceeds from internal change. What is the nature of your own internal transformation which leads you to believe that you are preparing yourself adequately for citizenship in the fabulous world of tomorrow?

I suppose that there is no one here who would not like to find a better way to live. No matter how good you may think you have it now, you are already contemplating how good it might be if things were different than they are. It is the nature of the metaphysical mind to be divinely dissatisfied with anything less than the perfection God decreed he should express. I am confident that you sense the possibility of improvement and that this improvement hinges upon a change in consciousness which can only come about when you are able to become more highly sensitive to spiritual impression.

This is what the New Age is all about, sensitizing the human person to spiritual impression. The New Age demands involvement with the whole range of human consciousness, with an understanding of the will of God, the needs of man, and the evolution of the soul. The New Age requires that you live out the ideals of all the ages, which have gone on before, and make them an integral and inseparable part of your total being. The New Age cannot be born for you until you have freed yourself from selfishness, from pain, from want, and from every form of frustration and deprivation. You cannot, in short, be New Age as long as you are unhappy with your life and affairs. You cannot bring into the New Age anything which is detrimental to your welfare. You must simply repudiate everything that is incompatible with your desire to achieve the mastership which is your destiny.

If the New Age implies anything at all, it must connote peace, abundance, and joy. How can we have any surcease from all this violence, suffering, and misery if we permit these conditions to extend into the New World of which we want to be a part? What is imperative now is the emergence of a new structure of civilization. And we are the architects of that civilization, if we want the opportunity.

Does this bring the World University into some kind of proper focus? Are we prepared to ask ourselves what kind of civilization we really want? We have experienced the disastrous effects of materialism, greed, corruption, and a host of evils too numerous to mention. Are we prepared to say, no more? We have suffered long years of an almost totally loveless existence. Can our own future be any less satisfying than our past? I am here to say that it must be much more. As I understand it, we must learn to recognize that man is essentially divine in his essence, that humanity is basically good at heart, that right is more potent than wrong, that cooperation is more rational than competition, and that sharing is better than getting. That kind of attitude will give us something to work on for some time to come. Fundamentally what we need as enlightened people and as individuals in tune with the Infinite are more natural food for sustenance, more non-polluting energy for convenience, more attractive housing for enjoyment, more genuine culture for inspiration, in essence the more abundant life, limited only by our capacity to visualize the ultimate in whatever form it might take.

What is our role in all of this change? How shall we handle our own individual crisis as we seek to break the limitations under which we have lived for so long? How shall we resolve

our own inner tension, arising from our struggle to emancipate ourselves from our own self-conceived enslavement to a dead past? How shall we emerge into that new life that is possible for us all?

If we are moving from competitive living to cooperative synthesis, we can no longer choose to exalt self above humanity. We must learn to dedicate ourselves more fully to the whole and not to the part. We must ultimately renounce everything that dulls our spiritual vision, that detracts from our sense of justice and good will, that shuts off that greater good which ramifies beyond our immediate advantage. Self-sacrifice has to be the key to any claim we may make to justify our entrance into the New Age.

Our role, if it is to have any effective meaning, is to understand the Plan for humanity, to see our own individual contribution to its implementation, to give the Plan the best that is in us. We cannot enter into the New World blindly. We must recognize that what gives substance to change is direction. Higher direction is what we need to survive. And higher direction implies belief in some planetary authority above and beyond the mundane governments that rule the world.

The genius of the World University lies in its knowledge of universal order. This universal order, working in and through the coming new world civilization, is the conception of universal minds whose consciousness extends beyond the trivialities of national sovereignty, separative creeds, and racial bias. We are dealing with minds, rather Initiate Beings, who have transcended the dense confines of earth in their larger grasp of interplanetary relationships.

It is that growing understanding of the existence of a higher planetary authority, whose comprehension of the evolutionary process is far beyond our own, which must engage our attention, once we begin to grasp something of the significance of the change going on about us. Changes do not come about by chance; they are caused. Now we must learn to ask: by whom?

The superficial answer is that the changes are being caused by the new technology in communication, transportation, industry, commerce, education, agriculture, and the like. This is true, but still does not answer the fundamental question: by whom? People cause changes because people conceive and operate the technology which is changing our way of life. But who are these people? And why have we waited so long before they were able to give us the results of their experience and ingenuity?

If we say that the New Age is the result of the efforts of our scientists, technicians, educators, and industrialists, we are again indulging only in superficialities. The mind is nothing if devoid of creative ideas. It is the source of these creative ideas that must engage our attention if we are ever to understand what the New Age is all about.

A new chapter in the history of mankind is about to be written. A new expansion in consciousness is about to take place. What this all means is that we are about to take a new look at life beyond the limitations of the human evolution. We are being nudged, as it were, to take cognizance of the life divine—the life universal—embracing kingdoms of existence on life-waves both beneath and above the human expression. What is being required of us as planetary citizens of our spaceship earth is to learn to share, not only the planet itself,

but the one life that permeates the planet on all levels of consciousness, including the level on which the Spiritual Hierarchy lives and serves. It is from this higher source that the mass of mankind receives the telepathic impressions which generate the ideas that are changing the structure of our civilization.

I am not one to quote from hierarchical sources. You do not need me to tell you what to do. You already know what you should do. What you must decide is what to do with what you already know. The moral aspects of what constitutes planetary citizenship were expressed by the greatest Master ever to come to our planet, that solar astronaut known to the world as the Christ and now regent of the sphere which we presently inhabit. The moral implications of his ministry surely cannot escape us, if we are sincere in our desire to enter the Kingdom he has described.

The concept of a brotherhood of master souls is the legacy that was left to humanity by this great Being from another life-wave and another dimension of consciousness. Not only are we left with the impression that this brotherhood is on the planet, but that its benign influence ramifies into the angelic evolution and beyond, extending into the solar system as a divine order of interplanetary scope

This, in my judgment, is the essence of man's uphill struggle to revolutionize his consciousness as to where the real power is at. For ages, we have thought that the power was in marching armies, in economic clout, or in the warping of minds through insidious propaganda. For ages, we have been living with deceit and dominated by fear. This is not the best way to manage a world that in this stage of its evolution should be seeking truth and ennobling love.

I cannot say how much suffering it will take to move humanity away from the power centers which are crushing out its life. Mankind is still being held enthralled by its sympathy for violence, poverty, and the almost irresistible sway of monumental misinformation which convinces even the respected intellectual that there is nothing he can do about it.

Entrenched as these powers are, they cannot prevail forever. The handwriting is on the wall. The separativeness philosophy, which has plagued us for so long, is yielding to the unity of a common aspiration. The little wills of men, which have so forcefully sought to aggrandize the self, are now yielding to the common purpose. This long awaited transformation in awareness may still seem afar off, but I am here to tell you that it is coming, and nothing can stop it.

Life will become more abundant. Light will illumine the minds of men. Love will become the ruling virtue. All this will come—in due course. It is only a matter of time. Some day, if we persevere under divine guidance, the laws of God will become the laws of men and of nations, and when they do, divine order will once again be upon the earth.

We have for too long been concerned with the will of man. What of the will of God? What is the will of God? Of the many answers that might come to mind, the most important probably is the one most simply expressed: the will of God is that all men should love and serve one another. And to what end? That all mankind should know the perfection of the Christ Master.

How can we say that a new age is upon us unless there is a universal striving for the

perfection of man? How can we say that the New Age has personal meaning to any of us if we do not have that insatiable desire to touch the heights of spiritual nobility? It is the soul-longing for union with the Divine that provides the incentive to rise above the mundane level of selfish personality in order to achieve total fulfillment.

What the New Age has to offer is divine order under divine guidance for the total fulfillment of divine objectives. There is no way a new age can be said to exist until this transformation has taken place in the minds and hearts of men. We can talk about a new age. We can conceive a new age. We can work toward a new age. But until we can, in fact, be initiated into the responsibilities and powers of planetary citizenship under a benign direction from on high, we are still only contemplating our role in the abstract. What is required is simply a declaration of intent: a commitment. And that commitment must be supported by an understanding of what the will of God is for us, individually. Once this is understood, then we are prepared to function consciously and effectively within the Plan for society's reorganization under divine law.

There can be no reorganization of the structure of our society without a plan of some depth and scope. There can be no plan without an intelligence to conceive it. But beyond the Plan and the intelligence is life itself, and that life is God. No matter how we define it, no matter what our religious theology or spiritual inclination, no matter what our economic status or political persuasion, we are concerned with some ultimate that connotes Reality. To those of us here at this great convention that Reality is God, whether we are scientist or theologian.

Our role in a changing world is to conceive the next future in planetary evolution. To do this intelligently, we must recognize the Plan of reconstruction, the guidance behind the Plan, and the broad concept of the will of God with which we are being asked to cooperate. Without a firm grasp of these elements, which comprise the very essence of the human problem, we cannot expect to grow out of the present crisis and to achieve the perfect order which is our destiny.

I realize the skepticism which follows mention of a higher collective intelligence beyond the normal sight of man. But science does not rule out the possibility that such intelligence might exist in a universe whose boundaries, if any, defy definition. There may still be a question as to whether such intelligence of an interplanetary character resides on the earth; but it is an open question, and one that any true scientist would not automatically discount. There are too many still unexplained mysteries, from advanced pre-historic civilizations to current UFO sightings, that suggest the presence of intellectual giants with knowledge and powers beyond contemporary man.

This audience knows the reality of interdimensional communication, and it knows there is a spiritual nobility on the planet with whom this communication can be effected. We do not need to justify our belief in such an advanced group of world servers. The validity of our faith, if it is not supported by direct evidence, is the outworking of a logic that tells us that we are not the end product of all possible evolution. We are on our way, and someday, given time, we shall be a part of that nobility we now revere and shall earn the title of master, honored with the crown of immortal life.

Our next future, which is our immediate future, is being integrated on the realization that mankind needs a new plan of action, sponsored by a new direction in human affairs, and dedicated to a new proposition, that nothing is good without love and nothing is right without compassion. This is the hierarchical standard by which we are to judge our own competence in serving the cause of humanity's freedom.

It has been said by one of the Elder Brothers in the Spiritual Hierarchy that in the service of mankind goodness is not enough. Goodness is important and essential, but inadequate in itself. Goodness requires an understanding of its application to hierarchical purposes. When the enormous goodness in the world is applied to the prevention of war, disease, poverty, and the misery of unfulfilled expectations, we shall no longer be concerned with correcting the effects of human error while ignoring the causes. It is the will of God that humanity should be free of want, free of ignorance, free of fear, and free of pain. This is the objective. Anything less than this must be unacceptable to the new age mind.

From such concepts as these come our understanding of the need for a university of the world, a learning institution broad enough to transcend the limiting definitions of church and state, and yet bold enough to pursue the truth, as the immortal Jefferson once said, no matter where it may lead. The World University may still be a dream to those who look for bricks and mortar, but it is a reality to those who have been able to absorb the practicality of its idealism.

The World University is. We have said this many times before. What it is may evoke as many answers as there are people who contemplate its existence. But no matter what we think it is, its reality, symbolized by the learning of all the ages, will someday be engraved upon the minds and hearts of men. Like the kingdom of God, the university lies within; and no amount of rationalization will ever separate the two. They are one. Spiritual learning and its application to a divine order of human civilization are indivisible in essence, a synthesis of the best in man coupled with the ineffable nobility of God.

Your role in the New Age is to sense the Plan, the guidance, and the power of God whose energy you are channeling for hierarchical purposes. You may sense this with your physical senses only, or you may sense this clairvoyantly, telepathically, or intuitively, depending upon how high you are able to reach in your perceptive ability. Your success in fulfilling your role in this changing world is to know in whom you believe, to accept responsibility for your part in the Plan, and to act courageously, persistently, selflessly, and happily in executing that portion of the total work which comes within your competence and jurisdiction.

Look within yourself for your direction. Ascertain the Plan for you. Commit yourself to the divine purpose. And go forth with the certainty of conviction that there is nothing between you and the fulfillment of your destiny. You will succeed, because behind you is the poised assurance of legions of angels who hold solidly the bastions of divine order, the next great civilization on the planet before man moves out into the solar system.

If these ideals and objectives are your own, if you are already thinking beyond your own personal survival, if you are big enough and bold enough to aspire toward world leadership in a world oriented society, then you need the inspiration of a world university

through which to integrate a new life that acknowledges no restrictions of race or creed, nationality or learning. The World University is a challenge to human limitation and can appeal only to those who seek to shed their physical, emotional, and intellectual weaknesses in favor of the larger good to be served.

As I conclude these remarks on the occasion of my thirtieth year in the promotion of the World University, I want to add this footnote. Thirty years is a long time for any one person to devote to any one specific work. I often reflect upon whether I have been at all effective in sounding the keynote of this institution, and in the larger sense the keynote of the New Age. I have done my best; and that is my only defense, if any is needed.

Now, we must go on from here. I am in a sense the way-shower, like John the Baptist before me. Perhaps I too have been crying in the wilderness. Perhaps I may never see the promised land. But of one thing I am sure: the future is secure. The gates of the New Age are opening, and more and more dedicated souls are streaming through to find their places in the New World that is on the horizon. Now just a trickle perhaps, but then a flood. And finally an irrepressible torrent of talent, of creative ingenuity, of dedication, enthusiasm and humility.

To you, who have sustained this work for all these years, many of whom may be hearing my voice from another dimension of reality, I express my sincere gratitude for your concern, your support, and your respect. Without you, of course, I would never have made the attempt.

My appeal is for your continued commitment to this great work. I will make every effort to justify your confidence. Between us, and with the help of the Great Ones of earth, who have blazed the trail before us, we shall succeed.

In this determination, I feel, we are one.

CULTURAL RECREATION OF THE FUTURE

Contributions of Sri Aurobindo and C. G. Jung

Indra Sen

Since the rise of science in the sixteenth century the pursuit of knowledge has primarily taken the form of the investigation of physical nature. It was pretty late that psychology as a science was born and mind became a deliberate object of study. For a long time psychology aped the models of physics, chemistry and biology and it was only in the early decades of this century that psychology more or less discovered its own specific standpoint and became aware of its own vast field of investigation. And yet it remained primarily engrossed in the study of the reactions of mind and personality to the environment or the problems of mental health.

A study of mind and consciousness as such and of human personality as such in a free, unhindered and uncramped way was not undertaken. Psychology must be without a soul, it must be a natural science with all the assumptions of a natural science and the methods too must be those of the natural sciences: the lack of all this handicapped the inquiry into the nature of mind and personality. The upshot of it all was, as has been well observed by Gardner Murphy, an eminent contemporary psychologist, that we know a great deal about human personality but practically nothing of it.

Among Western psychologists C. G. Jung has indeed added new dimensions to the

science of psychology. His approach was free and unhampered, he had the courage to evolve new methodologies, he had the openness and catholicity to inquire what Eastern religions and yoga knew about personality and he achieved marvellous new insights into the real nature of man and his personality.

However, it was given to Sri Aurobindo to fully recognize consciousness as a subjective fact needing primarily a subjective method of exploration and inquiry. Following introspection, made perfect through a previous elimination of egoistic prepossessions, he could freely explore the inner realms and characterize them by direct, repeated observations.

Jung's method was primarily of interpretation and inference applied to all relevant facts in a most courageous manner. Sri Aurobindo's was of direct observation accompanied by a plan of integral yoga as a means of verifying his discoveries by others.

It is most interesting that the discoveries of the two in regard to the nature of man and the varied dimensions of his inner reality are surprisingly similar. The discoveries made by yogic introspection stand comparable to those made by Western scientific methods.

The most important discovery is regarding the true individuality of man. To Sri Aurobindo it is what he calls "the psychic being", an

essentially conscious, blissful, abiding principle of existence felt as a deep fact of life; inspiring, guiding, commanding all the superficial reactions to the environment. Mind and the varied impulses of life are to him a part of the universal nature, individuated in a measure. They but reflect universal nature with a particular bias and are largely governed by the unconscious. True individuality, true uniqueness, true creativity really belong to the psychic being.

Jung, by various approaches of interpretation and inference, has been led to affirm what he has called "a centre" in personality beyond all the dualities of normal life. Its function is integration. In his own words, it "acts like a magnet upon the disparate materials and processes of the unconscious and like a crystal grating, catches them one by one".

Are these two, the "psychic being" and the

"centre", not identical? How similar are they in nature and function? Their fuller account in the two authors makes a most interesting reading.

Do we not have here an answer for Gardner Murphy? Is it not the thing we need "of personality" to clarify the vast knowledge we have "about personality"?

Since the sixteenth century science has primarily studied matter and our contemporary life and civilisation is all built upon that. When we get a clear and sure knowledge of mind and its workings, will it not tend to reorient our entire present life and civilisation? It is evident it will. It has, in fact, already begun to do so.

Towards this cultural re-creation of the future the insights and the knowledge of mind and personality contributed by Sri Aurobindo and C. G. Jung seem to provide the foundation and the direction.

THE GROWTH OF CONSCIOUSNESS*

M. P. Pandit

I am delighted to be able to be present on this campus and amidst you all, to breathe for the first time since arriving in this country an atmosphere of academic freedom, of enthusiasm for things of culture, and of a seeking mind.

It might amuse you to know that my very first speaking experience in New York was not very elevating. The engagement was scheduled for seven in the evening; I had been asked to speak on the foundations of the Indian culture. We arrived in the city a little after six, and after leaving our things at the residence of our host, we rushed to the place of the meeting. When we reached there, we found quite a party in progress. A number of people were in formal dress and others were dressed casually; some were sitting, some standing, others leaning against the walls, but all had drinks in their hands and many were smoking; well, I was amused at the setting. A lady drew me into conversation, and I learned that very few of them knew why they were there. We had been told that we would have our dinner there, and indeed found that people were helping themselves to a buffet that had been laid out. As I moved around, I saw that each one was busy with small talk.

After about two hours of such activities, our hostess—a person of very refined temperament and features, for whom I developed immediate respect—called for the guests' attention and we were introduced. It was not such a big gathering; people were sitting about very informally. As Vasanti began at their request to recite a few hymns of invocation, I noticed a gentleman in front who was reading a small book. He had removed his glasses and held the book close to his face, reading right in front of Vasanti as she sang. He continued to give the same compliment to me when I started speaking. He was an old man, and occasionally he got tired and dozed off. Everyone marked it, but no one said anything.

I was wondering how such things are regarded here, and I made it indirectly the starting point of my talk by noting that there are different types of culture. As I was speaking, lest the significance of the occasion be missed, a portly gentleman sitting next to Vasanti said to her, "When you go back to India, remember that you have seen here the upper class of America". When I heard this later, I could only say, "God help America".

Hence, you can understand why I especially appreciate this opportunity to share my thoughts on the new consciousness and Sri Aurobindo with a group like yours.

I am aware that in many schools of psychology and in academic circles in general, consciousness has been identified with mind. But for centuries in the East consciousness

* A talk given at Princeton University in Princeton, New Jersey on 13 March 1977.

has had a different meaning. Yoga recognizes that there is one consciousness, one awareness that is self-aware and all-aware in the world. Consciousness is the primary fact of existence. And this consciousness organizes and formulates itself on different planes of existence in appropriate forms. Though we are normally aware of it only in our mind, in our thinking process, it is also true that the consciousness is articulate and warm in its expression in the movements of the heart; it is there guiding the deliberations of the will; and it is there in the physical body. Indeed, even the body has a consciousness of its own, independent of mental consciousness, and it is one of the purposes of yoga to awaken this self-active consciousness so that the body develops its own intelligence, instead of the mind having to prompt it to avoid situations of danger, for example. A body in which the body-consciousness is developed, automatically reacts to circumstances without the mind even being aware of it. It is possible to stimulate this latent consciousness in the physical by a series of postures of the limbs, *asanas*, and certain breathing exercises, *pranayama*, directed by a self-effectuating will.

This discipline is the first phase of what is called yoga in India. Yoga is the art, and also the science, of culturing the consciousness, cultivating self-awareness. And even as there is an individual consciousness active in each one of us, there is also a group or collective consciousness, a social consciousness.

Writing in the early years of this century, a German thinker, Lamprecht, analysed the growth of collective consciousness in humanity and traced three or four broad periods of development. My teacher, Sri Aurobindo, took these descriptions as a starting point and went on to make a deep study of the development of man in society in a series entitled *The Psychology of Social Development*. This work, written about sixty years ago, was revised and issued under the title *The Human Cycle* in 1949. In substance, the study describes how all over the world in early societies, when the mind was not yet intellectually developed, there was a mystic, symbolic mentality. Whether the mystics of Greece, Egypt, or India, they were naturally aware of certain cosmic powers active in the universe determining the fate of man, directing the movements of nature. They had a perception of an order of reality different from and larger than the apparent physical order, and they instinctively developed means of communion—call it religion or the institution of sacrifice. To them every physical movement had a symbolic significance; if it rained, it was only the physical expression of the movement of a particular god or power. So a symbolic mentality governed the life of the early peoples. They had deep perceptions into certain orders of reality which they could not explain, but with which they naturally harmonized their lives. Mystics developed, whether in the East or in the West, this order of perceptions and what are called the ancient mysteries. They were always aware that man is surrounded by higher powers with whom he can learn to enter into communion, a higher consciousness with whom he can link himself through prayer, worship, ritual. So this characterizes what is called *the symbolic or mystic age* of humanity.

Later, after the passage of centuries, the presiding truths receded into the background, but the formal life and conventions that had grown up based upon these truths, survived. The energizing truths dimmed and the symbolic age of society was succeeded by what is called *the conventional or typical age*. People did things because their ancestors did them,

because there was a tradition behind them. So superstitions arose, religions got bogged down in systems of rituals and mechanical worship, and humanity was confined by certain grooves where convention and tradition governed, determined the laws.

Naturally, in an evolving situation such as we are describing, man revolted one day against these limiting conventions; this revolt of the individual is best signaled by the French Revolution. In every part of the globe there was this protest. An individual demands to know why he should believe or do a particular thing. Unless his mind is convinced, he will not agree. So conventions and superstitions were broken and more *the individualist or rationalist age* began. The collective consciousness entered into a new movement of individual assertion. The rationalist age spread all over the world and cleared a lot of ground.

But ultimately, individual human reason has certain limitations. Life is larger than reason, and thinkers began to question the adequacy of trying to determine life patterns only by reason—what about faith? what about the emotions? they asked. Consciousness is not exhausted by reason. Reason is an instrument to discriminate, to separate the true from the false, but there are thought processes which are larger and higher than the intellectual reason. There are emotional developments which defy the canons of logic. And so, men begin to wonder whether reason is a sufficient guide, whether there are not other areas of consciousness that need to be explored, tapped, and placed at the service of man. And this initiates what is called *the subjective age* of man.

In the present century, particularly after the two world wars, there was a great subjective movement in the arts which tried to probe behind the intellect and reason. They came across a belt of anarchy or seeming chaos which defies our conceptions of order and harmony; but it is real. As some leaders of psychology have observed, behind the surface mind or consciousness there is a large belt of subliminal consciousness that takes cognizance of a wide range of things which our reason cannot. And at the same time, that consciousness is not amenable to the discrimination of reason.

Indian yoga specializes in this exploration of consciousness and shows that the subliminal range—what in the West is also called the unconscious or the subconscious—is not all. Behind the mind there is a large range of consciousness; above the mental levels, there are superconscious levels. Below the mind there are first the subconscious levels, below which are the unconscious levels, and still below the unconscious are the inconscient levels. Behind all there is a deeper layer of consciousness which is awake: the consciousness of the soul, the inner being. And the purpose of yoga is to build a bridge between the surface man acting in his surface mentality and his soul-consciousness within, traversing through this belt of the subliminal. From the collective point of view also, the subjective movement in the social development of man has thrown open many unsuspected areas of consciousness. Man has come to realize that he cannot explain the motives of many of his actions only by logic, only by the intellect. He has to observe and analyse himself and know from where his movements proceed. So this subjective age, Sri Aurobindo says, is slowly moving towards *the spiritual age*. It is a spiritual age because the key to our consciousness, individual or collective, is to be found on the soul level. In the innermost depths of man there is the key that unlocks all the mysteries of life. That explains why, in the present period of

the collective evolution of humanity, so many spiritual movements are afoot, why so many are looking into the future and trying to determine in what direction the spirit of man is going to evolve.

Pierre Teilhard de Chardin made his own exploration of consciousness and gave his own explanation of evolution. He spoke of the noosphere, the Omega point, and man finding fulfilment in a higher term than himself. But he said this fulfilment will not be here on earth, it will ultimately be elsewhere, in the realm of God beyond. Sri Aurobindo says it is the intention of the divine providence that the spiritual evolution of consciousness find its culmination in the emergence of a divine consciousness here on earth. Man is destined to evolve into a higher being; man shall not be like some other species in evolution where nature arrives at its optimum, discards that form and goes on to develop a new one. He says man has shown he has an infinite capacity for variation, for transmutation, for change. The amazing strides in evolution that have taken place after man has arrived at a stage of self-consciousness is a guarantee that he is today on the verge of crossing the borders of the intellect to embody the next higher stage of evolution in consciousness. And what is that next higher stage?

In yoga, once we start the exploration of our own consciousness, we first enter into the depths of our being by concentration, meditation, observation. It takes years, but once we break through the surface barriers, the ego walls that keep us separate, divided from others, we touch the borders of the soul region. We begin to become aware of states of consciousness which have a spontaneous and direct comprehension of knowledge; what Sri Aurobindo calls knowledge by identity. It is no longer necessary, when you touch certain depths of consciousness, to rationalize or intellectualize knowledge. By concentration of consciousness, it is possible to envelope the object of knowledge, seize the contents of that object and know it by identity. This dimension of consciousness is a next step in evolution which is developing.

There are many intimations from nature that there are faculties in consciousness beyond the range of the intellect which are open to man if he only takes the steps to attain them. We know of many scientists who have stumbled upon their discoveries by flashes of intuition; we know of poets who have received hundreds of lines by inspiration, an inspired audition. There are cases where people see what is going to happen in the future. All these show that there are levels and powers of consciousness where knowledge can be immediate, spontaneous, unlaboured, from where inspiration and revelations can come to enlarge the scope of vision.

The mind, as we know it, is going to be transcended and higher powers of consciousness are going to be embodied in man. It may not be in this generation or the next, but all indications are that man is on the verge of a breakthrough. A spiritual age is coming; and the chief characteristic of this age is the recognition and the acceptance that there is one truth, one consciousness, one life of humanity, and that the proper relation, the proper outflow of consciousness is one of love, benevolence, kindness. These are today accepted as irreversible values into which man is growing.

We no longer want to do the right thing or to love merely because we expect some reward

in heaven, but rather because it is our true nature. The soul is expressing itself. What are called soul values, the verities of soul-consciousness, are pushing forward in a hundred ways; everywhere, in every field there is a global comprehension and approach. All humanity is taken up in this movement; it is only in the political and economic fields that man is still failing. Everywhere else he has accepted this emergence of a global consciousness; and even in economics and politics there are hopeful signs. Nothing can happen in one part of the world today without its having repercussions in all other parts. Technology has done a great service in bringing the world together in this way.

And this world which is being brought together is being endowed with a soul, with the bonds of love by an emerging spiritual consciousness. This spiritual consciousness, which is slowly claiming the mind and the heart of man, is the characteristic of the next stage of the development of consciousness. There are many attempts, individual and collective, all over the world trying to give articulation and concrete shape to this aspiration in humanity. Many thinkers, sages, yogis have developed centres, have made available their experience for those who want to draw upon it so that they may also evolve spiritually and become instruments for the manifestation of this consciousness.

The ashram from which I come—now fifty years old with a membership of about 1700 people—is one such collective effort. We have been trying to outgrow the old patterns and habits of life, including competitive economics, rivalry, and competition and develop a way of life, thought, and feeling by which people from all cultures and classes can learn to live together, to help each other in the development of consciousness and become members of a forward-looking community sharing its experience with others. After fifty years of this experiment, having achieved certain results, the ashram launched another project, called Auroville, the first planetary city of its kind in Asia. We have invited people from all over the world who are willing to make a clean break from the past, who are willing to accept the fact and ideal of human unity and that the primary concern of man is to develop his consciousness spiritually. It is intended that there be no private property, no competitive economy, no internal exchange of money. Those who have this aspiration and accept these conditions are welcomed and given facilities to develop their lives and to contribute to the evolution of a spiritual community.

I myself have been a member of the ashram and a supporter of Auroville. You might ask whether I am a member of Auroville; I am not. I don't feel I am yet ready to become a member of Auroville. I have appreciation for the experiment and I back up the effort with all my consciousness, but there is something in me which is still rooted in the past, not able to take a plunge into the future. It is very difficult; but that does not prevent me from encouraging the growth of this endeavour, which is largely meant for those who are young in spirit and also, at this point, in age. There are already more than 500 people from all over the world living in about twenty settlements over an area of 300 or so acres. It is only nine years since the project started.

There are other institutions and communities elsewhere proceeding in the same direction—each with its own stress and objective—all, broadly, moving towards the future of a new consciousness, a future which is bright in its prospects for man.

You might now ask me questions if you have any.

Where do you see the relationship between man and woman fitting into this new scheme?

Naturally, man continues to be a man and woman continues to be a woman as long as sex consciousness is still operative. But a stage does come in evolution when sex consciousness lessens its hold; one is no longer conscious of the sex of another. We have found, wherever serious effort has been made, that this problem exists only in the earlier stages of growth. Sex distinction is a mode of nature to effectuate its own purpose of continuation of the species, and it has to be accepted as such; the natural attraction between man and woman is an accepted part of life. We don't bring in the conception of sin; there is no sin in sex. Sex is a function of nature, neither moral nor immoral, neither spiritual nor unspiritual. It has to be understood on that basis; it should not be allowed to become an obsession or problem, but should be handled with dignity.

What is encouraged is that sex, where appropriate, should be made an expression of love; a true love of mutual attraction that finds its completion on the physical plane in sex. Sex becomes beautiful when it is a mature product of a deep affinity, of love, of self-giving. From that point of view, sex has a place even in the spiritual context. But indiscriminate sex has the effect of lowering the consciousness, bringing in elements of anarchy and chaos in the individual organization of each consciousness.

Could you tell us something about your practices; for instance we read an article that said that you don't have daily community meditations, etc. Could you discuss your programme at the ashram?

Religious life has a kind of a congregational character, but spiritual life is more individual. Each one has to work out the change in himself, tackle the problems of the change of consciousness and resolve them. Each one has to do it in the way that is most natural to him, but in a collective there is an unconscious help from one individual to another. Each one's aspiration helps all the others. We do have periodic sessions of common meditation where, from those whose consciousness is more developed, support flows naturally to those who are not as developed. Each individual has his own way of meditation; we do not have one stereotyped method of meditation, study, or the practice of yoga. Each one has his own way of approaching and understanding; each is given freedom to work out his yogic change. So there is a large element of personal freedom given, with only a minimal collective programme that is common to all. For instance, we have a common kitchen with fixed hours; there are certain days for common meditation; all offer work to the community in the area allotted to them in a spirit of disinterested service to the Divine. In work and in human relations, particularly, there is an opportunity to check whether inner change is real or superficial. Work becomes a means for individual progress, as also for testing how far psychological change has been real.

Meditation is not compulsory. There are many who can bring about change by other means than meditation. Certain natures are not contemplative; they are by habit and tem-

perament more outgoing, dynamic. They learn how to channel their energies in a higher direction in other ways; they study, work for disinterested purposes, purify their motives, diminish their egos; they have a different discipline. And there are those who are highly emotional, who are full of love and devotion. Theirs is the way of love—love for God and for God in humanity. They seek to translate this experience into their lives.

So man is a multiple being. He may start in the mind if that is his most developed part; he may start in the heart; he may start with the will. Freedom is given; there is not one set system which is forced upon everyone. It is recognized in the Indian tradition that each person has his own way, that there is a variation in competence, and there is therefore a graded idealism; you can't impose the same norm on all. Each one is at his own stage in the development of consciousness, and what is right for one will not be right for another.

This truth is accepted—the claim of individual consciousness to flower, to evolve in its own way—and it is a characteristic of the new spirituality. Each one has to determine his pace, his direction, and the evolution of consciousness that is going to be his.

You described the process of moving into a realm of spirituality as being an individual one. I don't understand how humanity is going to evolve from an age of rationalism through subjectivity to an age of spirituality on a massive level or in a general way. Do you sense that that's happening now, and did you mean to suggest that it's going to happen for humanity?

Not on a massive scale. These higher movements of evolution, right from the beginning, have not been on a massive or general scale. The forward movement is always led by a minority of individuals who are ready and awake. These individuals, in turn, constitute groups and those groups lead. For instance, today man as a mental being is quite different from the ape or the primitive man. The intellectual heritage and achievement of man is common property, but how many are intellectual? How many have arrived at this intellectual efflorescence? It is available for everybody who is equipped and who tries. Similarly, the spiritual efflorescence or dimension is slowly being established. Those who aspire for it and are ready will grow into it. But it will always be a minority who will achieve this stage of development. Whether it is in science, the arts, or spirituality, it is a minority that leads.

So it is not a question of the whole of humanity being spiritualized. Rather, a new dimension to the different levels of humanity that have evolved so far is being added. All spiritual movements can at best hope to create this interest and awaken the flame in those individuals who are ready by their evolution to become centres of awakening. And these centres in each country link themselves in a hundred ways and become islands of light in this ocean of darkness. It is a slow process, but it is a sure process. It is not going to be a mass movement, it simply cannot be. But it has to be established and gradually it has to extend its base.

What relationship do you think there will be between the ruling powers that exist now—that often seem as if they are going to destroy each other and many innocent bystanders as well—and the evolution of a new consciousness?

I have immense faith in a divine power and will guiding the destiny of this evolving universe, and that is why I am confident that, with all their stupidities, the political leadership of the world will not be allowed to precipitate such a catastrophe. They will threaten each other, they will fight small battles in third peoples' countries, but I tell you as a spiritualist, a third world war is now impossible. Humanity has reached a stage, and there has been such an ingression of the forces of harmony and truth in the earth atmosphere as a result of the collective aspiration of the best minds humanity, that all potential situations for world war will be contained.

You spoke about the freedom in the ashram for people to choose their own way, and I'm interested in that in relation to guidance. Certainly in the yogic tradition those who are more evolved have traditionally guided those who are less so, even to the point of determining where the disciples' energies were blocked and helping by suggesting certain practices or mantras or whatever. What degree of guidance is there in your yoga? Certainly it isn't just that everyone is trying on their own without help from anyone else.

Till four years ago we had the physical presence of the Mother, who was our guide and spiritual teacher. All used to receive guidance from her. The fact that she has left her physical body has not made a difference to many who are living in the ashram or elsewhere. They continue to feel the inner guidance, that support from her consciousness. For those who are unable to feel that help, elders who practice yoga are available for consultation. There are groups who meet to study and discuss the yoga individually and collectively. So, nobody is denied guidance or help, but care is taken not to impose another's opinion or way on somebody else.

Can you tell me what the Mother meant when she said do not stop with Christ or any other incarnation, but move forward?

It has been the habit of most to swear by previous world teachers; Christians by Christ, Hindus by Rama or Krishna, and so on. So they feel the whole truth has been given by that incarnation; anything further is not needed.

What Mother and Sri Aurobindo say is that we are in a dynamic manifestation. Each incarnation, each world teacher comes to establish certain new truths relevant to that stage in the evolution of humanity. So we can't stop with a formulation of truth that was presented 2000 years ago as the final word; but it has to be assimilated so that it prepares us for the next leap forward. Evolution is a continuous process. Knowledge is not static, spiritual experience is not static. This creation is a developing manifestation of the Divine. We have to take all that has been developed so far, assimilate it into ourselves, and evolve further. Let us not be prisoners of the past, but make the past a foundation on which we can erect the future. That is what she means.

Could you tell us a little more about the role of the Mother and about some of her teachings?

The Mother was a remarkable spiritual personality who did not believe too much in

philosophy. She said that spirituality had no meaning for her unless it could change one's life. And every moment of life, she insisted, should be utilized to take a step forward. She said that at each moment we are faced with and offered an opportunity by Providence to determine whether we will move Godwards or regress. And our progress depends upon how we meet this situation moment to moment; it determines our spirituality.

The Mother was a great believer in human freedom, the freedom to progress or not, and pointed out that each individual has a certain responsibility in moulding his own destiny. She worked for the liberation of humanity from ignorance. She said that the object of life is not salvation; that is a very poor conception. The goal of life is, rather, perfection and fulfilment—fulfilment of all capacities and potentialities.

So she called for the development of an individual and a collective discipline by which man learns not to neglect any part of his being—mind, life, body, spirit—but takes care to culture and perfect every moment of life in terms of truth, beauty, love, and harmony. She refused to call God by one name or another; she said that God is Truth. At the mental level, the Reality manifests itself as knowledge of truth. At the vital level—the level of life—the Reality manifests itself as irresistible power. At the soul level, it manifests itself as an uncaused love. And at the physical level, the Divine manifests itself in the form of beauty. So she said these are the values of life that have to be cultivated for the liberation of mankind.

She also worked for the liberation of women. She said a woman has to liberate herself. In answer to a question, she gave three conditions which a woman has to fulfil in order to be liberated. First, a woman has to get over her attraction for and dependence upon male strength; second, she has to get over her need for the security of a home; third she has to get over the need for motherhood. It's not that a woman must not have these three elements in her life, but she shall not be a slave of these movements. She may have them by her own will, and then a woman can be free.

Third, she worked for the liberation of children from the tyranny of their parents. She has developed a centre of education where new experiments are being made, totally altering the usual relation between the teacher and the student. And she noted that since a child spends only four or five hours in a school and the rest at home, it is the parents who have the primary responsibility of educating the child. She observed that even if a teacher tells a child not to quarrel, not to be harsh, and to tell the truth, but the child at home finds the parents quarreling and telling lies, he is going to be most influenced by the parents. Parents often think that their responsibility is over when they send their child to kindergarden. Mother said the parents' responsibility of educating a child starts the moment it is conceived.

I am perplexed by the diversity of spiritual and religious practices, and I see adherents of each practice completely convinced of the rightness of their own way. Can you comment on how one can decide which way to choose?

The spiritual practice that one should follow is determined by two factors. First, the goal that one sets before oneself. Is it what is called self-liberation, escape from the problems of life and withdrawal into bliss or peace, cancelling oneself from cosmic existence. Or is it to perfect oneself by developing a spiritual consciousness by which one becomes

one with the divine consciousness pervading the world? Is one's path going to be ascetic or integral? Second, one has to start somewhere. Which is the most developed part in one-self? Is it the intellect, is it the heart or emotions, or is it the will for work and life? One starts where one is most developed. These are the two things that have to be decided.

And there are enough books of guidance to then indicate to you the way to practice. Swami Vivekananda's works on *rajayoga*, *bhaktiyoga*, and *karmayoga* (the yogas of knowledge, devotion, and works) and Sri Aurobindo's writings on the same themes plus the yoga of self-perfection in *The Synthesis of Yoga* are encyclopedic in their scope; they anticipate every conceivable situation in spiritual life and give guidance. Also Sri Aurobindo's *Letters on Yoga* and *Essays on the Gita* are books which hold guidance for anyone of any persuasion.

Trust

Are you worried about the actions of another person today? Do you wish you could nudge a person this way or that, just for his own good? You know, our intentions may be fine, but if we nudge, we are trying to live someone else's life for him. It just can't be done. There is only one way to help another person, and that is by trusting him to live his own life. Trust awakens the best in others and helps them make good decisions. Those who are trusted are encouraged and made wise. Those who trust find peace of mind.

The World from Unity [Unity Village, Missouri, U.S.A.]

TOTAL REVOLUTION: SOME QUESTIONS

Karan Singh,

Mr. Jayaprakash Narain occupies an important position in our public life and enjoys widespread respect regardless of party affiliations. When he speaks of "total revolution", therefore, it is necessary that the concept is clearly understood and its various implications widely discussed, otherwise serious misconceptions can arise in the public mind which will have a disruptive effect on already confused political situation. In the present article I shall raise some of the many points which, to my mind, require clarification and elucidation. Many more questions arise concerning the social, economic, political, intellectual, and spiritual dimensions of the "total revolution", but to begin with it may be useful to concentrate on the four issues I have raised so that ideas and concepts can clarify as we go along.

The first point concerns the inevitability or otherwise of class conflict. Jayaprakashji has on various occasions been quoted as supporting the inevitability of such conflict, although in a recent interview he seems to have taken a somewhat different position. It is important for us in India to appreciate that the theory of mutually antagonistic classes pitched permanently and implacably against each other is, in a way, as pernicious as the now discredited theory of a rigidity stratified caste-based society. After all, the main objection to the caste system revolves around the fact that on the accident of birth it relegates

certain human beings to a permanently inferior situation. Surely, the parallel theory that economic classes divide human beings into equally rigid compartments must similarly be rejected. Indeed, if the caste system militates against the dignity of the human personality, the class concept does no less. Is it not possible to find within the human personality itself that creative centre which would harmonize and integrate the mutually opposing forces in society and human life? Must the infinite human potentialities be compressed and categorized into castes or classes? Is it not possible to envisage a situation where all human beings are able to participate in the adventure of nation-building while being ensured the minimum inputs necessary for physical, mental, aesthetic and spiritual development? This may appear idealistic, but should it not be the ultimate goal towards which we strive? Does accepting the inevitability of class conflict not imply, ultimately, a lack of faith in the good sense of the community and in human nature itself?

This is not to minimize the historic contribution of Marx in his theory of Economic Determinism, which provided an invaluable tool for understanding the dynamics of social and economic change, but to point out that his virtually exclusive emphasis on the economic factor reduces man to simply a material being and is therefore insufficient to deal with the total human predicament. My sub-

mission is that the concept of man in Indian thinking has endowed him with other dimensions than the purely material, and the overriding ideal has been integration, harmonization and assimilation rather than unending conflict and perpetual antagonism. In this process of total revolution, therefore, it is critically important that the question of the inevitability of class conflict, with all the violence and bitterness that this necessarily implies, should be clearly faced. Gandhiji in his own way tried to mitigate the rigours of class conflict by the theory of trusteeship. While that is evidently insufficient to meet the dynamics of the present situation, is it not possible, on the one hand through suitable intervention of the popularly elected legislative apparatus, and on the other through a process of dynamic education and creation of public opinion, to ensure effective and significant social change and economic growth without having to go through the horrors of the early Soviet and Chinese experiments, or the rigours of the early industrial revolution in the West?

The second set of questions regarding "total revolution" revolves around the whole vexed area of ends and means. Specifically, Jayaprakashji has highlighted the crucial role that the youth has to play in any new development of human society. This is unexceptionable, as for any fundamental change the vigour and idealism of youth must be elicited and creatively utilized. The question arises, however, as to whether young people are or should be entitled to use whatever means are at hand, including violence, in the quest of this revolution. This brings in not only the entire Naxalite dilemma, where sensitive and educated young people are driven to heedless violence, but also the more common widespread problem of student unrest which is

once again engulfing universities throughout the country. Simultaneously, the atmosphere of industrial peace has rapidly disintegrated over the last few months, and bandhs and gheraos are again becoming the order of the day. There has also been a marked deterioration in the general law and order situation both in urban areas and in the countryside where the weaker sections are being terrorized and often liquidated in broad daylight.

Now it is possible to argue, as some distinguished citizens have done, that these are but natural manifestations of a reaction against the authoritarianism of the emergency. Perhaps this is true to some extent, but let us not forget that before June 1975 the widespread disorder in several areas of national life was causing deep concern to thoughtful citizens. Indeed, the experience of many nations in this century has been that prolonged and widespread disorder and indiscipline result not in a benign revolution but in the emergence of highly pernicious and soul-killing dictatorships. The question, therefore, arises whether Jayaprakashji envisages virtually a free-for-all as paving the way for the total revolution, and, if so, whether he realizes the dangers of the entire situation being subverted once again by the rise of authoritarianism, constitutional or otherwise. It was said during the emergency that discipline has either to come from within or it will be imposed from above. Does Jayaprakashji envisage any third alternative?

The third question pertains to what, if any, is to be the role of the existing political parties in the envisaged revolution. The Congress, with all its magnificent past, has not yet been able to snap out of the trauma of defeat and the obsession with personalities, or to recapture the moral and intellectual dimensions which it displayed during the

freedom movement, while the Janata, with all its promise and high expectations, has not yet emerged as a cohesive political party and is beset with serious ideological dissensions. The regional parties are perhaps in better shape than both the major parties, but the very fact of their regionalism militates against their being able to play a central role in a revolution which must surely be national if it is to be total. Does Jayaprakashji envisage the virtual atrophy of political parties as they stand today in the context of the forthcoming revolution, or can one or more of these parties reach a national reconciliation and consensus on the fundamentals of the new India that is to be built and strive jointly towards that end? If not, will it be worthwhile to consider launching a new movement on a national scale which, while leaving the existing political parties largely as they are, would go over their heads directly to the people and mobilize them for the proposed revolution? If so, what would be the structure and content of such a movement, considering the fact that Sarvodaya does not seem to have been able to meet the challenge?

This brings me to the final point that I wish to raise at this stage. If the revolution is to be "total", is it enough for us to tinker with the outer structure of society without attempting any corresponding transformation of human consciousness itself? It is becoming increasingly clear that what we are facing today is not simply a routine disequilibrium

but a major crisis of consciousness on a global scale. Old values and ideals are crumbling and there is a tremendous search for radically new concepts which could harmonize the cultural heritage of mankind with the astounding discoveries of science that are transforming the world before our very eyes. In particular, the new insights of astrophysics which is peering ever deeper into the vastnesses of the cosmos, and of sub-atomic physics which is probing ever deeper into the structure of matter itself, are beginning to elicit a more fundamental comprehension both of the human predicament and of human potential. Some eminent thinkers in our own century have postulated the theory that a quantum leap in consciousness alone will enable the human race to survive its own technological ingenuity.

How is this leap to come about? In our understandable preoccupation with political structures, social forms and economic models, is anyone paying adequate attention to this critical aspect of the present situation? Where is the educational movement that would spearhead the advent of this new consciousness? Does Jayaprakashji believe that the present outmoded intellectual structures will be sufficiently strong vehicles to absorb and carry forward the heady ambrosia of the total revolution?

[COURTESY: *The Indian Express*]

SRI AUROBINDO AND THE FUTURE OF HUMANITY

Vasant V. Merchant

Sri Aurobindo holds an immortal place in the tradition of *Philosophia Perennis*. As an existentialist he is unique, for he goes beyond existentialism, and is a super-existentialist. As a superb harbinger of East and West, he reconciles *par excellence* the Oriental and Occidental *weltanschauungen* [world-view] with penetrating insight. He symbolizes the odyssey of the spirit which soars aloft on Olympian heights and catches the light of inspiration as "a milestone that measures the advance of man as a race".

The impact of Sri Aurobindo on the humanities—particularly international humanities—may best be gauged in the future in the very value and expressive orientation of the humanities. Its richness of integrative, synthetic and isomorphic approach, coincides and harmonizes very powerfully and beautifully with the characteristic Indian genius for synthesis, represented by the archetypal spirit of Sri Aurobindo.

His greatest influence may yet be felt in future poetry, and epic poetry, and *mantric* poetry; in art and music, where the re-discovery of the soul of delight and beauty may still be ascertained; in language and literature, where a new symphonic brilliance may create the language of mankind; in politics, sociology and psychology, there may be yet some genuine reevaluations of meanings and purposes in the actual and potential development of man in the individual and in the collectivity; and in education, which may yet awaken the questing mind to its real intellectual, intuitive and spiritual possibilities.

How these will be accomplished is the challenge the future humanities will have to encounter. The extent to which the humanities will be able to transform and unify themselves into a global, universal and integral *weltanschauung* will determine the direction of their change and decide their future efficacy.

Humanities as a discipline at no time in human history has assumed a greater importance than now. It is a field of the educative process that is coming into its own, more than ever since its early beginnings and meanings, and by its deep-seated and far-reaching grounds represents ineradicable value as the liberal element in education which is a derivative of the relation of man to the universe in the noteworthy achievements of humanity. The scope of humanities is the entire domain of human assertion, human experience, and human perfection—and above all, of values.

It is indeed no mean coincidence of history, that "of all the Indians who have recently contributed to the moulding of man's higher values in the modern world, apart from politicians, ... none but Sri Aurobindo had the benefit of being brought up entirely in the

best English tradition; and [yet] none dived deeper into the profundities of Indian spirituality".¹ Of all modern Indian writers, Sri Aurobindo—successively and successfully—the reconciler of East and West in the unity of the spirit—poet, philosopher, scholar, thinker, educator, nationalist, humanist—is the most significant and by far the most interesting. No armchair philosopher and in the spirit of humanity that he serves, attuned with the higher values of man's existence in the humanities, he is a new type of thinker, one who combines in his vision the alarcity of the West with the illumination of the East. This is like the humanities itself which in its core and emphasis is synthetic, integrative, and isomorphic with the wide or liberalized meaning of science, viz. *scientia* [knowledge]—as process, experience and end. Sri Aurobindo represents the ultimate in the matrix of this central liberal and humanitarian element—an integral weltanschauung, to which this Centenary volume is dedicated. It is here that Sri Aurobindo contains the intuitive intellect, a quality for *noesis* [the highest philosophical knowledge] given to few men, where in his scientific, organized pursuits and explorations, he becomes truly the "artist", and in his voluminous artistic expressions, embodies the high watermarks of the "scientist", thereby transcending both ordinary art and ordinary science, and making a fusion, an amalgamation and a transcendence known only to the truly creative person. Evidence of this phenomenon is to be found in several of his works—from the *Arya* (or *Review of the Great Synthesis*), *The Life Divine*, *The Synthesis of Yoga*, *The Ideal of Human Unity*, *The Human Cycle*, *Savitri* (a modern epic of 23,813 lines of inspired poetry), *The Future Poetry*, *Collected Poems* and *Collected Plays and Short Stories*, thousands of letters of correspondence, literary and political works, and his original interpretations of the Vedas, Upanishads and the *Bhagavad Gita*.

The term "humanities", as defined in the National Foundation on the Arts and the Humanities Act of 1965, includes but is not limited to the study of the following:

language, both modern and classical; linguistics; literature; history; jurisprudence; philosophy; archeology; the history, criticism, theory, and practice of the arts; and those aspects of the social sciences which have humanistic content and employ humanistic methods as well as the study and application of the humanities to the human environment.²

In 1970, the Congress added ethics and comparative religion to the fields already supported by the endowment and included in the statutory mandate "particular attention to the relevance of the humanities to the current conditions"³ of national and international life.

1. A. B. Purani, "Sri Aurobindo: A Brief Life Sketch", in Choudhuri and Speigelberg, editors, *The Integral Philosophy of Sri Aurobindo* (London: George Allen & Unwin Ltd., 1960) page 332.

2. *Humanities* (Washington, D.C.: The National Endowment for the Humanities) Pages.

3. Ibid.

The present crisis of American society leads the National Council on the Humanities to re-affirm that the humanities ideally are always relevant to the condition of man, and of man's society. It therefore wishes to encourage elipsis . . . significant studies and works . . . of pure scholarship and general knowledge appropriate . . . within the various fields of the humanities which are concerned with values¹ . . . and which embrace interdisciplinary approaches between the humanities and the social sciences.² . . .

Sri Aurobindo is one of the greatest intellectuals of our age and a major force for the life of the spirit. He represents the most complete and consummate expression of the archetype of the Indian spirit of synthesis. His brilliance and versatility in such wide-ranging fields as art and the humanities, politics and sociology, philosophy and psychology, language and literature, religion and education makes him one of the most dynamic and unparalleled creative geniuses, not only of our own age and times, but of all times and all ages.

In the light of the monumental and extraordinary contributions of Sri Aurobindo, who is truly a giant of intellectuality and spirituality, in this article I will discuss those aspects of his teachings and works which have focused and illustrated more substantially the synthesis and universality of his life and thought, integrating par excellence the Oriental and Occidental weltanschauungen into a global universal world-view.

It is only appropriate therefore, that among the vision of the great ones of all ages and who belong to the galaxy of "just men made perfect", Sri Aurobindo has given us a glimpse, unparalleled for its profundity and sublimity, from the occult significance of the Vedas, the Upanishads and the *Bhagavad gita*. Through his writings he has revealed to us once again the pathway of experiencing the Real and the Eternal. These works of Sri Aurobindo pertain to philosophy, psychology and religion, to such concerns as the meaning and purpose of life in the individual and the collectivity. This pathway is the Integral Yoga, the simultaneous divinization of consciousness and matter in the various dimensions of the human personality. The story of the grand strategy of evolution through which the Supreme Being fulfills Himself in the multifarious forms of manifestation constitutes the core of this universal drama of becoming. In this connection, Heinrich Zimmer makes an interesting observation that they (Hindu philosophers), study all that the Occidental philosophers study.

India, that is to say, has had, and still has, its own disciplines of psychology, ethics, physics, and metaphysical theory. But the primary concern—in striking contrast to the interests of the modern philosophers of the West—has always been, not information but transformation: a radical changing of man's nature and, therewith, a renovation of his

1. Ibid.

2. Ibid., p. 6.

understanding both of the outer world and of his own existence; a transformation as complete as possible, such as will amount when successful to a total conversion or rebirth.¹

India has laid the greatest emphasis on the discovery and the assimilation of the Self because ultimately everything that is and happens has a real and vital meaning only in terms of the Reality and our apprehension of it. The attempt has always been, even while one is intensely active, to hold oneself in a state of unmitigated and luminous awareness of the Reality. Many ways and means and disciplines have been tried and prescribed for this great purpose. In their totality they are called *sadhana*.

It is in the symbolic sense that the eternal joy-intoxicated dance of Shiva, as the cosmic dance of evolution, goes on with the cycle of creation and existence, destruction, dissolution and recreation of the universe following one another, in infinite and ever-varying rhythms and successions. Symbolically, it is indicated by the primordial sound and the syllable *Aum*—pronounced as Om. Om is the ascent towards universality, while its complement, *Hum*, is the descent of the state of universality into the human heart. At times it is described also as *ananda* (pure bliss, pure joy). Om leads one toward unification and the realization of the universality, and Hum is the realization of the universal in the individual. The Upanishad poses a question, "If the Void (*Akasha*) were not full of joy or bliss, who could have breathed and lived?" It further asserts that all beings are created out of joy, are sustained by joy, and live and move toward joy, and in *ananda* (bliss) they ultimately merge.

Such knowledge of the Divine Ground is not alien or strange to other thinkers, metaphysicians and men of realization. The basic conception is familiar to all thinkers of *Philosophia Perennis* though the description and characterization vary in certain details. Eckhart and Ruysbroeck would call it the Abyss of Godhead. Some would call it Gnosis, others *Al Haqq*, and so on. What is important, however, from the point of view of human evolution and endeavor is not merely intellectual knowledge and recognition of the existence of the Reality but belief with one's whole being that it does exist and what is more, that it is possible for human consciousness to reach it and possess it. If one does not believe in the possibility of unitive experience of the Godhead or the Divine Ground it remains a mere concept, an idea without the least influence on the life and the inner being of the aspirant concerned.

For Sri Aurobindo, philosophy is not merely a quest for the truth of things of the intellect, but the endeavor to realize the truth in the inner self and outer life; although he did not like to consider himself a philosopher, he was undoubtedly a greater *Dharmatma* than a mere *darshanik*. But Sri Aurobindo represents the finest and best qualities of both, in spite of himself! For "I shall not restrict Sri Aurobindo's greatness to this age only. We have

1. Heinrich Zimmer, *The Philosophies of India*, (New York: Meridian Books, Bollingen Series, 1951) page 4.

Plato, Spinoza, Kant and Hegel—but they do not have the same all-embracing metaphysical structure, they do not have the same vision”.¹

Sri Aurobindo’s contribution to the world of thought and philosophy now is not new. It was the late Sir Francis Younghusband who has said that it is the greatest contribution to contemporary philosophy after that of Henri Bergson. Romain Rolland, the poet laureate of France, also highly prized the great masterpiece, *The Life Divine*, of Sri Aurobindo. In what consists the specialty of the contribution? Apart from his spiritual experience what has he given to the realms of philosophy, ethics, and humanities? “Sri Aurobindo’s treatises are among the most important works of our time in philosophy, ethics and humanities. Sri Aurobindo himself is one of the greatest living sages of our time.”²

The more one reflects on the present condition of man and his existential predicament and the concept of dread and despair, the more it seems that Sri Aurobindo’s graphic description of the dilemma of the rational-materialistic man of today, frantically and precariously on the edge of a nuclear war following faith-averse reason, is eminently poignant. In effect, man is leading himself in a catacomb and a labyrinth where he is no longer sure of anything, least of all the clue to the riddle of life and the riddle of the world, acclaiming and yet deriding the prospect of a divine harmony. Perhaps this existential predicament of the modern man in search of a soul, caught in the throes of rational materialism, is very acutely and aptly expressed in Sri Aurobindo’s own words.

He has no certain light by which to walk . . .
He seeks himself and from himself he runs . . .
Always he builds, but finds no constant ground,
Always he journeys, but nowhere arrives. . . .
An idiot hour destroys what centuries made.

Savitri

But alas, the sceptic intellect has become a blind obsession with us moderns, we have grown purblind and myopic and so can no longer even grope our way to the soul’s last heaven of bliss and harmony, love and light. In this connection, Sri Aurobindo reiterates:

Reason was the helper; Reason is the bar. . . . Effort was the helper;
Effort is the bar. . . . Desire was the helper; Desire is the bar. . . .
Ego was the helper; Ego is the bar. . . .³

What then is the solution to this problem? Says Sri Aurobindo:

1. Fredric Spiegelberg, “*Who Is Sri Aurobindo?*” a pamphlet, (Sedona, Arizona: Crescent Moon Ranch) page 1.
2. Pitiim A. Sorokin, *ibid.*, page 1.
3. Sri Aurobindo, *Thoughts and Glimpses* (Pondicherry: Sri Aurobindo Ashram Trust, 1964) page 2.

If thou wouldst have humanity advance, buffet all pre-conceived ideas. Thought thus smitten awakes and becomes creative. Otherwise it rests in a mechanical repetition and mistakes that for its right activity.¹

The question is:

What is there new that we have yet to accomplish? Love, for as yet we have only accomplished hatred and self-pleasing; Knowledge, for as yet we have only accomplished error and perception and conceiving; Bliss, for as yet we have only accomplished pleasure and pain and indifference; Power, for as yet we have only accomplished weakness and effort and a defeated victory; Life, for as yet we have only accomplished birth and growth and dying; Unity, for as yet we have only accomplished war and association.

In a word, godhead; to remake ourselves in the divine image.²

And how should one speak of this delight of accomplishment, of creation? Sri Aurobindo observes:

We may speak of the Supreme as if He were a mathematician working out a cosmic sum in numbers or a thinker resolving by experiment a problem in relations of principles and the balance of forces: but also we should speak of Him as if he were a lover, a musician of universal and particular harmonies, a child, a poet. The side of thought is not enough; the side of delight too must be entirely grasped: Ideas, Forces, Existences, Principles are hollow moulds unless they are filled with the breath of God's delight.³

It is no accident that Sri Aurobindo was sent down to us from on high to show us the way out in this emergency and exigency, the crisis of our age, to lead us to the core of Truth and deliver man from the trammels of the ego, from the prison house of the body, the senses, and their objects, the mind and the Spirit. Sri Aurobindo has brought to man a new way of looking at life, a new vision embracing past, present and future. He has helped to prepare the ground for fuller manifestation of the transforming power of the Divine in the great process of evolution. For his unique view of evolution is that the Absolute or *Sacchidananda* (Truth-Bliss-Consciousness) deliberately chooses to project itself out of itself. This free self-unfolding or self-expression of the Absolute out of its own delight, for which there is a very appropriate word in Sanskrit is, namely, *Lila*. It is out of pure sport or play and delight that the

1. *Ibid.*, page 4.

2. *Ibid.*, pages 5-6.

3. *Ibid.*, page 7.

Divine or the Supra-Cosmic Transcendent projected a self-limitation and that is what he calls creation. But this self-projection is for the sake of coming back to Itself. This coming back to Itself or the home-return of the Absolute is what he calls evolution. Creation and evolution, therefore, are two sides of the same process, made possible by the Infinite becoming the infinitesimal; the Perfect becoming the imperfect; the Eternal, the ephemeral; the One, the Alone, becoming the many; the Illimitable, the limited; the Supra-Cosmic, the cosmic; the Supramental becoming the mental; and thereby making a descent of the Supramental Consciousness. This involvement of the Spirit he calls involution, without which, the reciprocal and bipolar process of evolution, as ascent of the consciousness, from lower to higher and higher stages of consciousness, and ultimately to Saccidananda would not be possible or complete.

As for Sri Aurobindo's Yoga, he makes a revolutionary change in its conception, departing from the previous thinkers' views that the object of yoga is merely individual salvation. He succinctly and clearly puts it thus: "Our Yoga (Integral Yoga) is not for ourselves but for humanity." Lest people should mistake this view for the Western brand of humanism he adds: "Our Yoga is not for ourselves but for the Divine." As Sri Nolini Kanta Gupta has pointed out, there is no inconsistency in the statements, but the two together bring out the full meaning of his Yoga.¹ That is to say, his Yoga is for the expression of the Divine in humanity. Sri Aurobindo thus is also a humanist, but his brand of humanism is totally different from the European brand of humanism of Comte and Mill, or the American brand of humanism of social welfare and social service's type of "fixing". For Sri Aurobindo the goal of humanity is divinity. Nothing short of the divine status can really satisfy mankind, for the highest wisdom of all of the greatest traditions of mankind has rendered itself, in selfless altruistic service—from *Nishkam Karma* to *Karuna* or to *Wei Wu Wei*. For Sri Aurobindo, "to work with the body is to pray for the Divine", and "In work, aspiration towards perfection is spirituality." The aim of Sri Aurobindo's Yoga is what may be called cosmic salvation, i.e. divinization of the whole of mankind leading ultimately to the divinization of the whole universe, for even the physical universe must feel the thrill of a divine life. For release from *samsara*, individual salvation, meaning freedom from the personal cycle of birth and death, is not for Sri Aurobindo the most important thing. Of far greater importance is a higher birth, a birth that is inner, psychological and spiritual, like the problem of modern man which is inner, psychological and spiritual, a birth as a divinized being. For *samsara* is *Nirvana*, and the empirical phenomenal planes of existence are very intimately and intricately intertwined and interpenetrated by the noumenal, transcendental ones. Hence, the divine life is to be made here on earth in the very sheaths of matter, life, and mind which are "covered by a golden lid", that man must uncover in order to rediscover "the golden light". When this step is taken there will be a total transformation of everything in the world. "The ascent to the divine life is the human journey, the work of works, the acceptable sacrifice."²

1. S. K. Maltra, *The Meeting of the East and the West in Sri Aurobindo's Philosophy* (Pondicherry: Sri Aurobindo Ashram Trust, 1954) page 55.

2. M. P. Pandit, *Gems from Sri Aurobindo*, (Pondicherry: Sri Aurobindo Ashram Trust, 1967) page 33.

What Sri Aurobindo offers thus is not a religion, a sect, or even a philosophy. It is indeed much more. His global worldview with centrality of purpose and conscious integrality at its nexus, is not limited to either East or West, North or South, or to caste, color, race or creed, for he clearly appreciated fully the strengths and weaknesses in perspectives of both the East and the West and how much they could learn and enrich each other, deriding neither. He says: "A deeper brotherhood, a yet unfound law of love is the only sure foundation possible for a perfect social evolution, no other can replace it".¹

To understand this we must understand: What makes the Absolute accept the multiplicity, this self-division into innumerable parts and portions? The answer lies in regard to the Reality: the power to realize itself is inherent in the self-determination, the power behind each potentiality is the power of the Absolute, which left in each and every one of its self-determined manifestations the impress and imprint of that Reality. That behind each self-determination, the power of the entire Absolute stands supporting it. It is like each wave of the ocean determined by the whole and supported by its entire power. It is when the wave feels a separate existence that it becomes small, identifies with the little form. But if it could retain the knowledge of its identity with the ocean then every wave could be also surcharged with the consciousness of the totality and in that case every wave-form would be the result of the self-determination of the infinite ocean.

To understand what Sri Aurobindo points out in the very difficult problem of the origin of ignorance, we have to come back to ourselves, and find something in our own experience which can give us an idea of the process. Take for example an individual. Although he appears to us a single person yet there are "several personalities" and facets of the personality in him. He is a son in relation to his father, a brother, a husband, a member of a club or organization, a friend to someone, a scientist or a shoemaker in his profession or occupation. An individual thus is so "many persons" in one. Now when one personality is working in him all "other personalities" seem to be nonexistent. When the scientist is working in his laboratory then it is the scientist in him that should absorb all his energies. Then only he can secure maximum success. What then happens to the other personalities in him when the scientist is in front? It seems the other personalities are cut off from him. But this is not true. The total being is supporting the personality that is projected in front of the consciousness for a particular effectivity. This limitation of concentration on a particular personality is necessary for effectivity. This selective projection of a personality for a particular need and purpose secures full efficiency. This exclusive concentration on the personality may render the individual practically "ignorant" of his "other personalities", for the time being at least. It is curious but true that the more exclusive the concentration, i.e. the greater the "ignorance" of the "other personalities", the greater is the effectivity. For example, the physician as a brain surgeon, the linguistic analyst and the multi-linguist.

In the case of this universe, the Omnipresent Reality projects infinite self-determinations in innumerable forms of the cosmos in each of which, in one aspect or aspects, a power or powers, one quality or qualities, a necessary effective variation of the common

1. *Ibid.*, page 106.

background is embodied. In the embodiment of its self-determination there is an exclusive concentration. Thus a world of infinitely varied forms and relations comes into being. In the lower kingdoms, where there is no mind or consciousness of purpose, the form of organism acts with a sense of knowledge, instinctive and impulsive, which seems to be self-existent. Only in man, the mental being, an infinite play of possibility of choices makes possible the experience of ignorance. The very point where the question of man questioning his own rationality, his own mentality and its slavery, his own mechanicalness, and his state of being inconscient and asleep, and the acceptance of his limitations of form, i.e. of ignorance, renders the miracle of knowledge possible. In a similar vein, Robert Browning has sung: "A man's reach should exceed his grasp", or the great use of life is to spend it for something that outlasts it. When the human being turns away from the ego to seek the soul in man, then begins the melting point of his ignorance. This ignorance really proceeds from an exclusive concentration of consciousness in the external being, the ego, and its nature and an oblivion of the true divine being, which one really is.

It is when the individual or the organism so created loses contact with the Source that ignorance comes into play. It is as if an actor was playing a part—viz. that of Hamlet, who so completely identifies himself with the character that he totally forgets his true self. That is effective ignorance. So long as he remembers his true self which is all the time behind the actor, he can always go back to it. But if he forgets his true self he would not even think of going to it. Think of the consequences and implications of his carrying over the personality of Hamlet or Macbeth or Lear in his real life! Then he would be truly disintegrated, and really ignorant. Something of the same nature happens to the human being when he gets enclosed and entrapped in the ego-consciousness. Then he loses contact with his true self, the divinity that is within and becomes ignorant. At a lesser and different level, the same phenomenon occurs in education and society, the problem of specialization and generalization, where the extremes of each position cause "ignorance" of "the other" and eventually bring disintegration and diffusion, dissipation and degradation if the understanding of the total whole of scientia is not acknowledged and apprehended in its integral perspective and weltanschauung as reflected and related to the *kunstwollen* of the variables in the context of the constants, not only toward the symbolizations of the present, but toward the realization of a timeless eternity. But we are still flooded today by the many "ignorant" experts "who know more and more about less and less, and less and less about more and more".

If a balance is maintained among the arts and sciences, technology and the humanities by focusing on their conscious and integral, central and isomorphic, complementary and supplementary relationships, roles and functions, by dealing with the cosmos of nature and the cosmos of culture integratively by a higher creative synthesis of their spirit toward not only the realization of mastery but toward the whole of knowledge and wisdom, perhaps therein, is suggested the possibility of solution to this time-honored controversial problem. Sri Aurobindo saw that "ignorance transmuted becomes Light that leaps beyond wisdom and knowledge".¹

1. *Ibid.*, page 80.

The Omnipresent Reality has provided avenues of escape from the prison of ego-consciousness, from this ignorance in man. There is a hidden passage in the heart leading to this Presence. One has to find this passage which leads to it in the "cave of the heart" as the Upanishads say. It is thus possible to reach the light, even though it has been called the "ass's bridge" by philosophers, for many systems and innumerable persons have floundered in solving the problem of the origin of ignorance.

Perhaps this can be more vividly illustrated by an analogy. Imagine a diamond of infinite dimensions with innumerable facets of geometrical shapes. If we see only one facet we think and believe that the light belongs to it. But in reality, no facet has any brilliance of its own. Each gets its light from the whole. It is the self-determination of the whole that gives reality to each individual facet. But this, again, does not reduce each facet to unreality. There is a truth behind each self-determination, each facet. So that on each point of its self-expression the total power of the Reality is present. It is this omnipotent power of the Supreme that Sri Aurobindo called "prodigal of her rich divinity", so full of her divinity that she could afford to be prodigal.

Apart from the power-aspect, if we could visualize the sea of beauty—beauty to create which the universal energy might have taken millions or billions or trillions of years, going to waste every second in this world—we would be appalled. Look at the beauty of design and color and the sweetness of fragrance of a flower which lasts only a few hours, beauty unseen by man, and one can understand Sri Aurobindo's line in *Savitri: A Legend and a Symbol*: "Spiritual beauty . . . squanders eternity on a beat of Time." The expression of eternal delight is permeating in Time where its eternity seems to us to be squandered. Behind each form of beauty this eternity should play in Time perpetually is the greatest miracle one could conceive, a miracle that is possible only for the divine Omnipotence. What greater miracle could there be than this, that in a world based on the inconscient there should occur not only the phenomenon of Life and Mind but that the mental being should aspire and conceive it possible to attain the Divine and manifest perfection in life on earth? This great achievement, the achievement of Divine Perfection out of terms which are the very opposite of any perfection is the wager which the Supreme seems to have taken with himself when he accepted ignorance and descended into the inconscient. It is the Supreme alone who can accomplish that miracle, to the mind and all its mental and intellectual conceptualizations a true challenge if not an impossibility, to the Omniscience and Omnipotence a legitimate aim.

The origin of ignorance is essentially in the sanction of the Supreme to create, or become, a universe of multiple self-manifestation. Ignorance is thus the necessary intermediary stage on the way to a divine perfection—it is not a permanent infliction or affliction without any significance or justification, since man is a transitional being.

As Sri Aurobindo says in *Savitri*:

The Absolute, the Perfect, the Alone
Has entered with his silence into space:

He has fashioned these countless persons of oneself;
He lives in all, who lived in his Vast alone; . . .
A mutual debt binds man to the Supreme;
His nature we must put on as he put ours;
We are sons of God and must be even as he:
His human portion, we must grow divine.¹

Sri Aurobindo's great mission to mankind is characterized by his extreme devotion and sacrifice. It is his intense sincerity to sacrifice everything for the Truth that distinguishes him from many other thinkers.²

The Truth that Sri Aurobindo promoted in addition to his Integral Yoga and contributions to the actual and potential psychology of man as an individual and as a member of the collectivity was the truth of the Indian National Movement—the truth of freedom of the motherland. Because Sri Aurobindo is considered a towering inspiration of this movement, it is significant that India's political freedom came on August 15, 1947, his birthday. India's destiny thus assumes and acquires an added significance being linked with one of its greatest spiritual thinkers. On this he wrote:

For I have always held and said India was arising, not to serve her own material interests only to achieve expansion, greatness, power, and prosperity—though these too she must not neglect—and certainly not like others to acquire domination of other peoples, but to live also for God and the world as a helper and leader of the whole human race.³

Therefore, Sri Aurobindo's significance lies not only in the past that he was the creator of modern Bengal, or a powerful rebuilder of the renascent modern India, but his greatest significance lies in what he gave to all mankind. "He has brought, in short, a vision of man, of the world and of man's fulfilment in life which may solve our problems."⁴

Sri Aurobindo's profound and penetrating analysis of the fundamentals of Indian culture and his vision of the glorious destiny of India being the meeting place of the best of the East and the West have awakened us to the opulent spiritual heritage that belongs to us and the part India has to play in the destiny of mankind. We look up to Sri Aurobindo as belonging to the family of the seers and sages of the world whose life has never ended and whose majesty of the soul will continue to shed lustre on all parts of the world and at all times.

1. Sri Aurobindo, *Savitri* (Pondicherry: Sri Aurobindo Ashram Trust, 1954) page 77.

2. A. B. Purani, *Sri Aurobindo: Addresses on His Life and Teachings* (Pondicherry: Sri Aurobindo Ashram Trust, 1955) page 112.

3. Ibid., page 227.

4. Ibid., page 81.

It is extremely noteworthy that Sri Aurobindo at an early age read and wrote English poetry and learned also to speak, write and compose in Latin, Greek, and French. When he was twelve years old, his prodigious abilities and flair for languages brought him opportunities to learn Greek of which he acquired great mastery. Before long the young boy also knew German, Spanish and Italian and was able to read Goethe and Dante in the original. He won several distinctive awards for his compositions in various languages while at Cambridge and abroad. After his return from England he learned Bengali and Sanskrit very fluently. In reality, he created a brilliance of style and thought, of matter and content, and through his own writings contributed to the excellence and enrichment of the complexities and subtleties of nuance of the English language. He even coined and created new words and phrases charged with dynamic and potent new meanings in the language—like “the Inconscient”, “Subconscient”, “Supra-conscient”, “Integral Yoga”, “Supramental Consciousness”, “Supra-cosmic Transcendent”, and many others, with a typical, unusual, original Aurobindonian flavour to mention only a few. Undoubtedly, Sri Aurobindo was deeply aware of the true meanings of psycho-linguistics and cultural-linguistics, towering them all with a language of his own that belongs only to meta-language, transcending the barriers and limitations of ordinary language.

In the very first chapter of *The Life Divine* Sri Aurobindo says: “All problems of existence are essentially problems of harmony.”¹

In the material world there is only “ordered, rhythmic slumber”, not apparent harmony. Life is a dynamism full of disharmony and conflict. To bring about harmony within oneself and express it in life is the problem of the individual, to achieve harmony in collective life is the problem of human culture. “Harmony is the natural rule of the spirit, it is the inherent law and spontaneous consequence of unity in multiplicity.”²

According to Sri Aurobindo, music is one of the arts that can help us in realizing this harmony, as it is capable of bringing down the vibrations of the deeper soul, or the higher self, though most often, the music that we hear comes from the vital plane. Outwardly, music is the harmony of sound vibrations, which corresponds to some vibration of consciousness. “Music too”, says Sri Aurobindo, “is an essentially spiritual art and has always been associated with religious feelings and inner life. But here too, we have turned it into something independent and self-sufficient, a mushroom art.” This turning away of music from its original aim and function has tended, perhaps, to a great advance in techniques, and a widening of its range. But all true art must ultimately be for the spiritual development of man. Music heals; it has been found to be therapeutic and soothing both to man and animal, for it tends to bring down some harmony and rhythm and beauty from the higher planes and establish it here in life. At its highest, it brings Eternity into fleeting time.

While describing the growth of *Savitri*, Sri Aurobindo says: “A music spoke transcending mortal speech.” (*Savitri*, Book I, Canto 3)

1. *Ibid.*, page 327.

2. Sri Aurobindo, *The Life Divine* (Pondicherry; Sri Aurobindo Ashram Trust,) page 922.

Music brought down celestial yearnings, song
Held the merged heart absorbed in rapturous depths,
Linking the human with the cosmic cry;

Savitri, Book IV, Canto 2

"Art is discovery and revelation of beauty. The aim of Art is to embody and give delight."¹

Sri Aurobindo, the great Yogi, besides being an artist, was a great aesthete. He unhesitatingly gave a higher place to beauty and delight than even to knowledge. He wrote: "The day when we get back to the ancient worship of Delight and Beauty will be our day of salvation." He knew that the present age was rather far from the worship of beauty and delight. Art today is isolated from life. The modern Euro-American culture that dominates the world is "economic", "utilitarian", and "sensate". The modern mind is complex and divided, it is governed by "practical reason". Sri Aurobindo warns: "without it (the worship of beauty and delight) there could be no assured nobility and sweetness in Art; no satisfied dignity and fullness of life nor harmonious perfection of the Spirit." And he adds, "Beauty and Delight are also the very soul and origin of art and poetry."²

To Sri Aurobindo beauty is the highest aspect of the Divine, and his faith is that divine beauty not only can, but shall walk on earth. "Beauty shall walk celestial on the earth." (*Savitri*) Three of his long poems—"Love and Death", "Urvashi", and *Savitri*—deal with the subject of love and therefore are concerned with beauty. The whole outlook breathes the spirit of one who not only knows true beauty but lives in close intimacy with it. To him has come the vision of the universe, harmonious and beautiful. He thus defines beauty as "the intense impression, the concentrated form of delight". Sri Aurobindo clarifies the nature of the experience of beauty and its highest seeking:

When it [the soul] can get the touch of this universal, absolute beauty, this soul of beauty, this sense of its revelation in any slightest or greatest thing, the beauty of a flower, a form, the beauty and power of a character, an action, an event, a human life, an idea, a stroke of the brush or the chisel or a scintillation of the mind, the colours of a sunset or the grandeur of the tempest, it is then that the sense of beauty in us is really, powerfully, entirely satisfied. It is in Truth-seeking, as in religion, for the Divine, the All-Beautiful in man, in nature, in life, in thought, in art; for God is Beauty and Delight hidden in the variation of his masks and forms. When, fulfilled in our growing sense and knowledge of beauty and delight in beauty and our power for beauty, we are able to identify ourselves in soul with this Absolute and Divine in all the forms and activities of the

1. Sri Aurobindo, *The Future Poetry* (Pondicherry: Sri Aurobindo Ashram Trust, 1953).

2. *Ibid.*

world and shape an image of our inner and our outer life in the highest image we can perceive and embody of the All-Beautiful, then the aesthetic being in us who was born for this end, has fulfilled himself and risen to his divine consummation. To find highest beauty is to find God; to reveal, to embody, to create as we say, highest beauty is to bring out of our souls the living image and power of God.¹

Poetry has become, in Sri Aurobindo's hands, an instrument of articulating the celestial music, the ecstasy of the Infinite, and the whole system of Sri Aurobindo's thought is a superb edifice, a majestic summation of the laws of the inner and the outer world in which the Eternal continues to exert pressure on all orders and aggregates of life to ascend heavenward in an orchestration of a unified cooperative movement, thus helping man to divest himself of separative, egoistic, and narrow-minded nationalistic tendencies and to regain a living faith in the ideal of unity of all life.

In fine, the question of the future humanities arises. What implications and consequences, what influences will Sri Aurobindo's thought exert in making humanities more truly integrative, more synthetic and deepened and widened and heightened by the impact of his vision of man? Will it be in epic poetry, the future poetry, in a more *mantric* effect, since poetry at present at best is only incomplete *mantra*, or will it be in the realm of art and music that they will discover more closely the heart of delight and beauty again? Or will it be in the realm of philosophy that its very *raison d'être* will be reaffirmed—to live its truth in life in all aspects of man's existence than merely theorizing intellectually or rationally—to realize its *dynamis* in its fullness and glory? Will it be in the realm of language and literature that a deeper fusion of culture and its complexities, its subtleties and styles will emerge to invoke a universal language of mankind? Or will it be politics, sociology, and psychology where man will realize the Alpha and Omega of the purpose and meaning of his strivings and aspirations in his actual and potential development, in the individual and in the collectivity? Or will it be existentialism that will imbibe and assimilate, to move and grow towards Supra-Existentialism?² Will the humanities move toward a more universal-global, integral weltanschauung by the transformation of man's consciousness?

The puzzlement and challenge for the spirit of inquiry for the future generations has already been given. Will the humanities rise to the occasion? Will they seek those treasures? Therein lies the crux and fulfilment of Sri Aurobindo's teaching: "True knowledge is that which unites."

1. Sri Aurobindo, *The Human Cycle* (Pondicherry: Sri Aurobindo Ashram Trust, 1962) pages 191-192.

2. "Super-Existentialist" or "Supra-Existentialist", a term quite popular today, is illustrated best by Sri Aurobindo's line: "I am, I love, I see, I act, I will." (*Savitri*, page 671)

FOCUS

NATIONAL SOVEREIGNTY AND INTERNATIONAL RESPONSIBILITY

Even a World-State in which both [Capitalism and Socialism] could keep their own institutions and sit in a common assembly might come into being and a single world-union on this foundation would not be impossible. This development is indeed the final outcome which the foundation of the U.N.O. presupposes; for the present organisation cannot be itself final, it is only an imperfect beginning useful and necessary as a primary nucleus of that larger institution in which all the peoples of the earth can meet each other in a single international unity: the creation of a World-State is, in a movement of this kind, the one logical and inevitable ultimate outcome.

Sri Aurobindo
The Ideal of Human Unity
"A Postscript Chapter" (1950)

To Our Members and Friends

World Union

In his message on the birthday of free India, August 15, 1947, Sri Aurobindo referred to all the world movements which he had hoped to see fulfilled in his life time, though then they looked like impractical dreams, arriving at fruition or on their way to achievement. In this message he referred to his third dream:

"The third dream was a world-union forming the outer basis of a fairer, brighter and nobler life for all mankind. That unification of the human world is under way; there is an imperfect initiation organized but struggling against tremendous difficulties. But the momentum is there and it must inevitably increase and conquer . . . A catastrophe may intervene and interput or destroy what is being done, but even then the final result is sure. For unification is a necessity of Nature, an inevitable movement. Its necessity for the nations

is also clear, for without it the freedom of the small nations may be at any moment in peril and the life even of the large and powerful nations insecure. The unification is therefore to the interests of all, and only human imbecility and stupid selfishness can prevent it; but these cannot stand for ever against the necessity of Nature and the Divine Will. But an outward basis is not enough; there must grow up an international spirit and outlook, international forms and institutions must appear, perhaps such developments as dual or multilateral citizenship, willed interchange or voluntary fusion of cultures. Nationalism will have fulfilled itself and lost its militancy and would no longer find these things incompatible with self-preservation and the integrality of its outlook. A new spirit of oneness will take hold of the human race."

The United Nations in 1977

The major issue since the establishment of the United Nations has been the balance of national sovereignty and international responsibility. A time will and must come when mankind will be compelled to move from national sovereignty to world order. The success or failures of the steps taken by the Security Council, the General Assembly and the secretary general of the United Nations in settlement of disputes and in peace-keeping operations lies in the degree of respect for international responsibility by sovereign states. Similarly, observance of human rights largely depends upon the sense of international responsibility by sovereign states. It will not be possible to promote a new international economic order unless there is a willingness of national governments to limit their sovereign rights for the common good. Those who criticize the United Nations for its failures have to take note of the real difficulty due to lack of balance between national sovereignty and international responsibility, for usually sovereignty takes precedence over responsibility.

The Constitution for the Federation of Earth

In the present circumstances of the world in which sovereignty is preferred to international responsibility, the only proper course for the orderly progress of humanity is the establishment of a democratic federal world government. Therefore we invite all national governments and peoples of the world to give serious thought to the Constitution for the Federation of Earth which has been adopted by a world constituent assembly (convened by World Constitution and Parliament Association) at Innsbruck, Austria during 16-29 June, 1977. The authority and powers granted by the constitution to the proposed World Government are limited to those defined in the constitution applicable to problems and affairs which transcend national boundaries, leaving to national governments their jurisdiction over their internal affairs, but consistent with the authority of the World Government to protect universal human rights as defined in the constitution. Mr. Philip Isely, the secretary general of World Constitution and Parliament Association, has already sent a copy of the constitu-

tion to the secretary general of the United Nations, and will be soon sending a copy to the head of every national state in the world. The constitution provides that all viable agencies of the United Nations organization and other viable international agencies established among national governments, together with their personnel, facilities and resources, shall be transferred to the World Government and reconstituted and integrated as may be useful into the organs, departments, offices, institutes, commissions, bureaus and agencies of the World Government. It will be a non-military world government.

NATIONAL SEMINAR "WORLD UNION: CONVERGING PATHS"

The Bangalore centre has arranged a national seminar on "World Union: Converging Paths" from 8:00 A.M. to 8:00 P.M. on Sunday, the 8th of January, 1978. The invitation circular includes a wise quotation of the late U Thant who was the secretary general of the United Nations for ten years.

"As we watch the sun go down evening after evening to the smog across the poisoned waters of our polluted earth, we must ask ourselves seriously whether we really wish some future universal historian on another planet to say, 'With all their genius and skill, they ran out of foresight and air and food and water and ideas.'"

We are asked to publish the following appeal to the members of World Union:

"World Union, to which you are already committed, is no longer a dream or a vision: it is manifesting as a practical reality. For, not only poets or philosophers or saints, but also scientists, economists, sociologists, rationalists—indeed all shades and schools of thought—are now actively engaged in the pursuit of *one world*."

"But everywhere it is perceived that the realization of world union calls for (a) practical action, (b) a multidisciplinary approach. Everyone who would like to give a hand to this human transformation needs to be alive to this need and to be adept in the several approaches for which world union has to be realized.

"The Bangalore centre is launching a one day seminar to project, debate and synthesize these approaches. The contents of the seminar include the following topics: (i) The Finite Earth: How to Utilize Global Resources for One World; (ii) The Politics of Man: The Jungle of Political Systems; (iii) How Are We to Build a World Culture? (iv) The Economics of Contentment; (v) Learning the Future: The Education of Man; (vi) Books for One World; (vii) A Constitutional Framework for One World; (viii) The Spirit of Man: The Grand Unity;

(ix) To Live the New Way. [In addition to these nine topics] Artistic experience as a means for world union is also likely to be discussed.

"An eminent man in each field will initiate the discussions and there will be full opportunity for participants to express their views and interchange ideas. Organizing *rappor-teurs* [reporters] will formulate and integrate the discussions into an action programme.

"All are invited to actively participate in this action-initiating programme by enrolling yourself as members of the reception committee and by contribution of your views and suggestions at the seminar. With a view to broadbase participation, the fee for membership of the reception committee is Rs. 25.00, and donations will be gratefully received. Everyone is asked to note that the seminar is non-residential and out-of-station participants will kindly make their own arrangements for their stay, though lunch will be provided at the seminar. Payments are to be made by cheques and drafts (crossed), and sent to:

World Union Bangalore Centre
197, 7th Main Road
4th Block, Jayanagar
Bangalore 560011

ORGANIZATIONAL ACTIVITY

World Union Centres

World Union Eastern Region The West Bengal World Union Regional Centre and the coordinator of World Union for the eastern region arranged a special convention on the 12th of September 1977 at the hall of Sri Aurobindo Bhavan, Calcutta, when Sri Prafulla Chandra Sen, president of the Janata Party of West Bengal, presided. After "Bande Mataram" was sung and flowers were offered by the president to the Mother and Sri Aurobindo, and after group concentration with the Mother's tape recorded music, Sri T. K. Sinha, secretary of the regional centre of West Bengal delivered a welcome address and Sri Samar Basu, the coordinator of World Union in the eastern region, gave a report of the World Constituent Assembly held at Innsbruck, Austria, in June last. After that there was general discussion by the participants. The president of the convention addressed the meeting, which terminated with a closing song and a vote of thanks by Dr. G. R. Mitra, the chairman of the Asansol centre.

Sri Aurobindo Siksha Samsad Sri Aurobindo Siksha Samsad held their fifth teachers'

convention on the 9th of October 1977 at Tamluk Hamilton High School, Midnapur, when a seminar was conducted on "True Education and the Role of Educators".

Bangalore Centre World Union Bangalore Centre celebrated World Union Day on the 20th of August at the auditorium of R. V. Teachers' College, Jayanagar, and held a symposium on "World As a Family". Sri Thandaveswara was the moderator and Sri K. N. Subramanya, Smt. Shakuntala Balu, Prof. D. S. Venkatkrishna Sharma, Prof. M. Gopalkrishna Adiga and Smt. T. K. Jayalakshmi were the speakers.

Friends of Manipal, Bangalore, and World Union Bangalore Centre held a discussion meeting on "Experiments in Education" at the Institution of Engineers, 3 Vidhana Veedhi on September 10th. Sri Ramesh Pai led the discussion.

Burdwan The sixth monthly general meeting of the centre was held on the 18th of September in the Sri Aurobindo Bhavan Hall, Burdwan, Sri Samar Basu presiding. After group concentration with the recitation of Vedic hymns, Sri Basu spoke on Sri Aurobindo's yoga and discussed its basic principles and also spoke on the book, *The Life Divine*. He said the main object of Sri Aurobindo's yoga is the perfection of the human being and the awakening of the Divine within him. Sri Basu promised to deliver two more lectures on Sri Aurobindo's yoga in future meetings.

Shillong The centre observed the 20th of August with songs of different language groups. Dr. Thakur, director of the Central Institute of English and Foreign Languages, spoke on national integration, religion, and spirituality. Other speakers on the occasion were Mrs. Singh, lecturer in the English department, and Mr. Singh, Professor of continuing education, both of NEHU, Shillong. The function concluded with a song on integration by Professor Manosh Moitra.

Chakradharpur World Union Day was celebrated on the 20th of August by the distribution of printed pamphlets containing inspiring quotations and signed by members of the centre and the Sri Aurobindo Society centre there.

Pondicherry A meeting of the members of the local centre was held at 4:00 P.M. on the 1st of October when Mr. Ralph Matthews, the president, put forward a project to approach the senior students in the local high schools to make them acquainted with and interested in the national integration of India, human unity and world peace, and the formation of a world

government. The meeting approved of the project and authorized Mr. Matthews to take necessary steps in that direction.

Sri A.B. Patel spoke to the members of the local Lions Club at 7:30 P.M. on the 6th of October on the progress of the ideal of human unity and the movements for a satisfactory world order which commenced after the Second World War. He also referred to the need and prospects for a world government, to the Constitution for the Federation of Earth adopted at Innsbruck last June and the important provisions of that constitution.

New Life Member

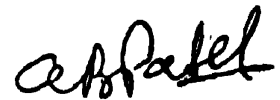
326. Dr. M. A. Panwala

3 Nilkanth Park, Road No. 5
Rajawadi, East Ghatkopar
Bombay 400077

New Associate Life Member

18. Mr. Bomi S. Sidhwa

32 Lavelle Road
Bangalore 560001



General Secretary
20 October 1977

EDITORIAL

World Union

One of the questions I was asked during my recent visit to parts of eastern India was regarding the status of the World Union organization in the set-up of Sri Aurobindo Ashram. Interested elements or ill-informed individuals have raised certain doubts on the matter. Does World Union form part of the Mother's broad scheme to spread Sri Aurobindo's message or is it an independent organization associating itself with the Ashram?

The answer is simple and straight: World Union is a unit like other units started and functioning under the aegis of the Mother with the Ashram as their *centre*. Each unit has been assigned its proper role and scope. Thus, Navajyoti Karayalaya is charged with establishing and furthering the growth of the Way of Integral Perfection on the lines of Sri Aurobindo's and Mother's Teachings, in Orissa to begin with. They function in the fields of yoga, education, agriculture and commerce and are steadily widening their field of activity all over the state. Sri Aurobindo Society was entrusted with the work of propagating the Teachings of Sri Aurobindo and the Mother all over the world and securing resources for the Work undertaken by the Mother—transformation of human life into Life Divine. Sri Aurobindo's Action is a kind of task force to bring Sri Aurobindo's social and political philosophy to the country at large and help find solutions to the problems of collective life in the light of this philosophy. World Union International is a movement specifically initiated to promote the realization of world unity on a spiritual basis as envisaged in Sri Aurobindo's major works, viz. *The Ideal of Human Unity* and *The Human Cycle*. The Mother has also directed that it should function as a platform for all who believe in human unity to meet and work together, irrespective of their religious or spiritual affiliations. That is how World Union International is today conducting its far-flung work, in close cooperation with a large number of international bodies working for this Unity though from different angles. Among the members and active participants of our programmes are followers of different faiths, different Teachers, men with different political ideologies. There are significant areas of human progress and welfare where followers of Sri Aurobindo and the Mother can and do work along with practising Christians, Buddhists, Vedantins, agnostics, communists and socialists. World

Union is just such a platform seeking to build bridges between different groups in the world under a common direction, a universal imperative—*human unity*.

Capital Punishment

"An eye for an eye, a tooth for a tooth" may have been an effective norm for justice in primitive societies. But as humanity progresses, its concepts and standards of justice also undergo a change. Today punishment is no longer the sole end of "justice". A recognition that the erring individual can change and should be helped to change and atone for his misdeed is growing. Justice is now admitted to have a reformatory role. Under these circumstances it is difficult to agree with the advocates of capital punishment as the right course to adopt when the murderer is brought to book. Each individual is a soul that is evolving in a human body. The soul grows on each experience that the instrumental being (body-life-mind complex) undergoes. To cut off a life so laboriously nourished and shaped by evolving Nature—for whatever human reason—is not only an interference with the process of Nature but also with the career of the embodied soul. To keep the offending individual out of harm's way but to let him live so as to keep the door open for him to recognize and correct his wrong turn would seem to be more in keeping with the intention of the creative spirit.

Right to Suicide

In the same way, suicide cannot be permissible under any conditions. Usually the impulse to suicide comes under some acute disappointment, frustration or repentance. If, however, the person manages to survive that stress of the moment, the inherent will-to-be asserts itself. Suicide is an unnatural impulse. It solves no problem: for under the law of evolution, the very difficulty that is sought to be evaded by self-undoing presents itself acutely in the disembodied state of existence and once again in the next incarnation. One cannot lightly throw away an opportunity offered by terrestrial life. The soul within is betrayed and the Intention of Nature defeated.

What about cases of incurable diseases that bring prolonged agony in their wake? Is not euthanasia permissible for them? Sri Aurobindo discusses this question at length and asks: what does the soul feel about it? Does it want to continue despite the physical pain or does it want to be relieved? We do not know, and till we know that—he adds—we have no right to take away its life.

M. P. P.

THE SOUL AND THE INTERNATIONAL CONFERENCE

An Aspirant for Unity

When I first started working for World Union seventeen years ago, I laboured under the impression that while I might not have much experience in such an organization I was probably no less qualified than the next person to explain to people how to be peaceful and harmonious.

Let me first say a few words about how I came to work for World Union at all. I had for a number of years been yearning to come to the Ashram—impossible for family reasons. Even when the way finally opened for me, I was happy to be able to tell my relatives in a vague sort of way that I would be touring the East after attending a UNESCO conference on the great religions of the world in Manila at the end of 1959. I don't know what it is about the word UNESCO which transforms violent protests into subdued suspicion. So it was that I found myself listening to what the exponents of Judaism, Buddhism, Catholicism, Hinduism had to say for themselves and their religions. But my real goal was the Sri Aurobindo Ashram, in Pondicherry. I had written to the Ashram explaining why I would be arriving from Manila and for this reason, I suppose, was met by the then president of World Union. Presumably the assumption was that anybody attending such a conference would be interested in human unity.

Though I had had scant dealings with organizations, I was not against the ideal of human unity, so that when I was asked whether I would care to put my writing experience at the disposal of the magazine, and told moreover that Mother had approved the suggestion providing I was willing, there seemed no reason to refuse. Since my aim was to do yoga I thought I should accept any work put before me in the same way as I accepted any food which the Ashram provided for me but which turned out to be infinitely more to my taste than the work was.

I had always considered myself, and had generally been considered a fairly peaceable, easy-to-get-along-with person, but within a very short time I found myself having nightly fantasies of gunning down one of my World Union collaborators: it was the only way I could get to sleep. True, in the morning, awaking unrefreshed, I would think "Surely this cannot be right". But I did not have too much time to spend on the rights or the wrongs of the situation: before I could properly digest my breakfast I had to begin bracing myself for the daily encounter with my colleague. As the height of summer approached it became unbearable. I would sit on my scorching verandah and as soon as he entered the door the whole garden, the intense blue Indian sky, the coconut trees began to swim before my eyes. This too, obviously had had very little to do with the ideal for which I was supposed to be working.

I shall not go into the nature of our differences because though I can say that they had to do with temperament, background, approach to life and everything else under the sun, they had nothing to do with what was really happening.

Let me add that before I had this chance to live out my problems with him I would have crawled on my knees across a desert just to be with anybody who had chosen Sri Aurobindo's path.

So my first experience of World Union work was of disharmony within myself, and consequently with those around me.

How then did I manage to stay in the Ashram?

I suppose there is only one answer. Despite all capers of my ego and the illusion that my personal opinions were of the utmost importance, something deep within me was constantly trying to make itself felt. It was the voice of silence which had no opinions, which knew that the endless discussions and disagreements had nothing to do with it and that it had nothing to do with them: that it already possessed its unity and had never needed to look for it.

Outside, within and without the organization, disunity continued to be the norm. I remember the day on which the Ashram builders began to break down the wall between my house and that of my neighbour's in order to build a second storey on my neighbour's house. My Westerner's sensitive nervous system began screeching, "No, no", though nobody could have better neighbours than I had: three discreet and tranquil bachelors who were not at all interested in looking through the small and temporary hole in the wall at what I might be doing in my garden. What, again I asked myself, was I doing in World Union if I could not bear the possibility of a casual and probably sympathetic glance from my *guru-bhais*? What would I do when the Chinese burst my door open? Why, that was no problem at all; it never is. Either suddenly all the loving kindness which I had saved by not lavishing it on anybody around me would well up and stop the hand of the would-be assassin, or at the worst I would die a quick and heroic death. Anything rather than the slow one of discussing world unity and writing about it and watching it slip away through the hole in my neighbour's wall, or evaporate in the fierce heat which my colleague sent up a few degrees every time he came to visit me.

If I didn't immediately become conscious of the source of unity it slowly dawned on me why there was so little among nations, organizations, groups. They were all made up of people. People just like me. Eck!

Were we all doomed then?

Apparently.

And yet within remained the voice of silence, refusing to comment, entirely untouched by the chaos which it was taking me twenty-four hours a day to keep from being overwhelmed by.

It was even untouched by the First International World Union Conference for which I was, I can't think how, asked to be secretary.

What did my quite uncommenting inner smile make of this international World Union conference? As usual it made nothing of it. It made nothing of anything and made nothing

of nothing. Some frantic and busy outer personality wrote letters. The letters hinted vaguely at all the other interesting people who would be coming ("Lots of people will be coming, you'll see. You'll have a wonderful time."). It contacted people, solicited articles, even helped to book accommodations and was finally seen, on the eve of the opening, carrying on my arm all the dresses of one of the lady delegates through the streets when she abruptly decided she wanted to try the vegetarian hotel after all.

Early on the morning of the first day of the conference, the Member of Parliament who was to make the inaugural speech said to me over breakfast, "You've got my lectern of course." He said it as though it were the first task for the secretary of a conference to secure a lectern.

When I could speak I said, "No." I hadn't yet even counted the hired chairs.

He said, "Never mind. You still have two hours to find one." I could see that from the moment he'd been invited to give the inaugural address he had seen himself doing it with his speech resting on a lectern.

"I'm terribly sorry," I said, "and I'll do my very best."

"Oh somewhere in the Ashram there must be a lectern", he said amiably.

Ours is a well-provided Ashram. Mentally, I began to dash through the whole Ashram but could not remember having seen one anywhere. I wondered if there was one in some corner of Sri Aurobindo's room. I even thought of writing to the Mother to ask if the workshop could make one quickly. I left my breakfast and started my rounds of the school and the library.

"Have you got a lectern by any chance?"

"A what?"

I started trying to explain what it was and realized I couldn't even describe it very well. Each one I approached shook his head pessimistically.

When more than enough time had been given to this problem something sensible erupted in my head and said that the inaugural speech would have to rest on two cloth-disguised dictionaries on top of a table. And it did.

It so happened that the Italian Ambassador in Delhi, who had been visiting Madras in any case, had decided to come to the inauguration. This caused great excitement, as everybody would have liked him to say that his government had sent him. The poor man, very well accustomed to niceties of such a situation, got up and mumbled something about his government being very pleased. It also so happened that the only Italian in the Ashram at that time, who had been asked to look after him, had been stung by a scorpion during the night and was in a foul and unfriendly mood. During the speeches I made a note that the ambassador should be looked after and tried to remember if you called an ambassador Your Excellency. I needn't have worried—everybody was pushing over everybody else to look after him. And if I'd been in any condition to do so, I might have turned my thoughts to world unity.

And then what did my silent self make of all the world unity speeches that followed in the next days? Well there I must admit that not even my conscious mind could make anything of them. Perhaps, it was my old enemy the sun again, but I kept on falling asleep.

I would wake up just in time to hear the German delegate telling everyone how many books he'd written and how well loved he was in his native town. Since he spoke in German there were few to contradict him. He was in fact the most unmitigated and overweight bore of the whole conference, though he had some close seconds. There was the Englishman who insisted on riddling us with guilt for eating the modest, though well prepared conference meals by pointing out every day how much more we were eating than most of the world. But he didn't have a way with him, besides which he managed to eat his share. There were a number of *sadhus* and holy men and such-like who advocated their own mostly passive peace methods which for the most part consisted of such things as squatting in the middle of the road and obstructing traffic. They also managed to work in their pet theories on things such as the sanctity of cows and the nobility of *sati* (ritual immolation of the wife after the death of her husband). Wherever the delegates came from they all seemed particularly anxious that we know about the success of their efforts towards peace and unity. I can't remember anybody mentioning why, despite all these efforts, the world remained so violent, bloody and war-torn.

The conference finally came to an end, as it happens, on a most dismal note. As secretary I had been told that I was to give a "thankyou" speech. This seemed a simple enough matter, and since I'd already put in so many extra hours for the conference and was entirely exhausted it didn't seem necessary to sit up half the night preparing my speech. It wouldn't have made any difference to the unity of the conference or the world if I had, but I certainly might have saved some face. As I stood before the microphone, my addled brain suddenly could no longer remember who or what it had to thank. Exhaustion must have removed my mental conventions and something prevented me from throwing more than a sop to the waiting delegates. Instead I found myself thanking the sound technicians, the guest-house keepers, and all the people who had done the practical work. In case it sounds as though I'm proud of this final speech, nothing could be further from the truth. I spoke incoherently and in great discomfort which was augmented by the sight of my best friend asleep in one of the front rows and also by the entry—in the middle of the speech—by a round, fair-skinned little man in a Gandhi cap. There was a hushed silence which I did not understand, but which infected me so that I too fell into a silence, a bewildered one. Finally I faltered back onto course again. I was later told that I should have recognized the Mayor of Pondicherry and that I had missed my only chance of thanking him publicly for appearing at the proceedings—this, by the way, was his only appearance.

In the days that followed the First International World Union Conference the limp rag that I had become gradually ceased rehearsing the things that I said, had not said, had forgotten to say; the things I had done and not done; the people I should have invited but had forgotten to invite or invited at the last minute and in the wrong way. Blind and fumbling I turned back to the silence within.

Could it possibly have survived?

It had. Miraculously it was intact. I suppose it was then I realized that it must and would survive anything and everything. It had been at peace and undisturbed the whole time. Thus logically, but really and specially because I felt it in my heart, I understood that

this was the source of peace, that this was the source of unity and that it had never spoken for me except perhaps when I was silent.

I'm not quite sure how to end this. The moral is painfully clear. International World Union conferences are no better than anything else for generating peace and unity. But perhaps they are no worse. The illusion may be a little greater, especially in the intoxicating promises of inaugural addresses. Yet peace and unity will only come when we are all living and acting through that silent untouchable core of ourselves which has never lost its unity with the One.

In the meantime we continue to stumble through the absurdities of life, thankful for the respites in reality, that reality in which we shall ultimately find the totality of our being One.

There will be no January issue of *World Union* journal. Instead, a souvenir number in honour of the Mother's Birth Centenary will be released in February. It will be a joint issue. Special advertisement rates for this issue are given in "Focus".

NAGARJUNA AND MODERN THOUGHT

S. K. Bhattacharya

Modern thought in the West has brought about many challenges to our own thinking, and people like Joyce, Proust, Bergson and others have been responsible for a flight of inwardness and a directness of experience which breaks up well-articulated concepts of chronological time. They say that the boy, the youth and the man always experience fundamentally the same thing. The meaning of an incident often does not dawn on one until years after he has experienced and endured it; yet he can hardly ever distinguish the deposit of the years that are past from the experience of the present hour in which he is living. Do not all our experiences take place as it were at the same time? And is this simultaneity not really the negation of time? And this negation, is it not a struggle for the recovery of that inwardness of which physical space and time deprive us? To appreciate the contents of consciousness and interchangeability of polarized experiences in space, let us probe into the philosophy of Nagarjuna and find an answer which may be still relevant in our present day context.

In India around 100 A.D. A'svaghosha tried to work out a metaphysics of the indefinite from the ante-metaphysical Buddhism of the older school. He extracted the theory of the soul from soulless Buddhism, which has two aspects in it: as pure "thatness", and as undergoing the cycle of birth and death. The soul in reality means the totality of all things. Things appear in their individual form owing to the presence of the beginningless traces of incipient and unconscious memories of our past experiences in previous lives.

Nagarjuna, on the other hand, works out a theory of pure phenomenalism or nihilism. He holds there is no truth, no essence in any phenomena that appear. As the phenomena have no essence they are neither produced nor destroyed. They are merely appearances. Everything is in relation to some kind of position; but nothing has an absolute position by itself. Nagarjuna enters into elaborate dialectical discussion to show that all our concepts are relative and self-contradictory and, therefore, false. His conclusion, therefore, is the absolute denial of all reality. It is on account of the negative nature of his conclusion that he is called a nihilist or *sunya-vadin*.

In the *Pancakrama* of Nagarjuna the four gradations have been arranged in the following manner: the first is *Sunya*; the second, *Ati-Sunya*; the third, *Maha-Sunya* and the fourth, *Sarva-Sunya*. These are all different according to their cause and effect.

*Sunyan ca ati-sunyan ca maha-sunyam tritiyakam caturtham
sarva-sunyan ca phala-hetu-prebhedatah*

Panca-Krama [Page 20, A]

The first stage, Sunya, has been explained as light (*aloka*) according to Lalita-Vistara; it is knowledge (*prajna*) and the mind (*citta*) remains active in it. It is relative (*para-tantra*) by nature. In this state there are as many as thirty-three impure functions (*dosa*) of the mind; some of these are sorrow, fear, hunger, thirst, feeling (*vedana*), sympathy, self-analysis (*pratyaveksha*), kindness, affectionateness, fickleness, doubt, jealousy. This mental state of sunya has also been called the woman (*stri*) and it has been said that of all illusions the illusion of the woman is the greatest. It is also called the left (*vama*), the lotus of the lunar circle, the first vowel.

The second stage, Ati-Sunya, is said to be the manifestation of light (*aloka-bhasa*), which shines like moon-rays and proceeds from the former (*aloka-jnana*). It is called the right (*daksina*), the solar circle (*sunya mandala*) and the thunderbolt (*vajra*). Forty mental functions of defilement, such as passion, contentment, joy, pleasure, wonder, patience, valour, pride, energy, and greed, are associated with this state.

The third stage, Maha-Sunya, proceeds from the union of *prajna* and *upaya* or *aloka* and *aloka-bhasa* or *sunya* and *ati-sunya*, and it is called the intuition of light (*aloka-palabdh*) and is of the absolute nature (*parinispanna*), yet it is called ignorance (*avidya*) and is associated with seven impure mental functions of defilement: forgetfulness, illusion, stupor, laziness, etc

Thus, *aloka*, *aloka-bhasa* and *aloka-palabdh* are the three stages of the *citta* from which there follow the principles of impurities, numbering one hundred sixty in all. They function throughout the whole body during day and night with the flow of the vital wind, which has been said to be the medium (*vahana*) through which the impurities of nature function. It has been said that where there is the function of the bio-motor force or vital wind, nature with all its impurities is also brought along with it, and so long as there is the function of this bio-motor force or the vital wind, the principles of impurity will not cease to function.

The fourth stage, Sarva-Sunya (all void or perfect void) is free from the three-fold impurities mentioned above, and is self-illuminant. It is absolute purity obtained by transcending the principles of defilement. It is the purified knowledge, the ultimate truth, the supreme omniscience. It is a state which can be said to be neither without beginning, nor with beginning, neither without middle nor with middle, neither without end nor with end. It is beyond the categories of either being or non-being, merit or demerit, or even a combination or absence of both.

Thus, in Nagarjuna we have the complete realization of the interchangeability of polarized experiences turned into a precept where time and space and categories do not exist as separate entities.

SAVITRI: VEDA OF THE NEW AGE

M. P. Pandit

I am more than happy to bring to you all greetings from my countrymen in India. I am presently on a visit to your country to speak, to those who are interested, of the message of Sri Aurobindo and his collaborator, the Mother: the possibility of perfection of life for man.

Sri Aurobindo was a multifaceted personality. He was a scholar, a revolutionary, a social thinker, a poet, a mystic, a yogi, and a philosopher. Yet he always protested when anyone described him as a philosopher; he said he only formulated his spiritual realizations and experiences in intellectual terms for the understanding of the rational mind of humanity. But he was a poet from his very childhood, which he spent in England. He wrote his first poem when he was thirteen, and he always made poetry a channel for the communication of his spiritual experience. He would not agree with those who said art is for art's sake. He also questioned the notion that poetry should not be made an instrument for philosophy. He said poetry and the other arts could be channels for any experience of consciousness. To him, poetry was a powerful means for registering some deep experience in consciousness, a mode for giving concrete form to certain experiences at the spiritual and psychological levels. Unless experiences are concretized in word, they do not manifest that power which they have intrinsically.

He said further that poetry which records and holds the experience of the poet can also serve as an instrument to awaken the same experience in one who reads it. That is precisely the role of the mantra, the potent word, the word spiritual for which the Indian spiritual tradition is justly celebrated. A mantra is not something that has been concocted by the human mind, not a collection of letters, syllables, or words arranged at the whim of a composer. It is the *mot juste*, the exact word that comes out of the depths of one's consciousness, carrying a connotation, a content of truth that could not be expressed otherwise. That is the character of Vedic poetry in India. Each word is capable of unrolling vast spiritual experiences.

It is in this spirit that Sri Aurobindo regarded and cherished poetry. He recorded some of his major experiences in the form of beautiful sonnets, works published posthumously under the title, *Last Poems*. If one reads them and has a receptive mind, he can grow into these experiences.

This is an edited transcription of a talk given at Wake Forest University in Winston-Salem, North Carolina on 28 March 1977.

And the major achievement of this poetic genius of the twentieth century is *Savitri*. I know that my host, Dr. John Collins, has made a deep and an organized study of this great poem, and I look forward to further acquainting myself with his work. As an introduction and a background, a panoramic view of the epic might be helpful.

Savitri is an epic in English of over 23,000 lines. It has grown during fifty years of Sri Aurobindo's life. It has undergone many revisions, some portions as many as twenty-one. There were days in the last year of his life when the flow of inspiration was such that he dictated 400 lines at a stretch; these constitute an important portion of 'The Book of Fate'. The story of the epic is not something original to Sri Aurobindo. There is a legend of Savitri in Indian mythology thousands of years old.

Therein, is a king called Aswapathy who has no issue, no child. And as was the custom in those days, he goes to the forest, renouncing his kingdom, and enters into a period of austerity, praying to the divine goddess to bless him with a child. And after ten or twelve years of severe austerities, the divine goddess is pleased to grant him a boon: that she herself will be born to him as his daughter. In due time a daughter is born, and she is named Savitri in honour of the goddess who blessed him.

She grows to womanhood, but such is the force of her divine personality that no suitor comes to claim her hand. Her father advises Savitri to choose her own mate, and eventually her choice falls upon a prince living in a forest with his exiled parents, who were once king and queen of another kingdom. When she announces her choice, a divine sage who is present, Narada, tells her that the prince, Satyavan, is to die a year thence. But she refuses to alter her decision and they are married. And at the end of twelve months the king of death indeed presents himself and claims the soul of Satyavan. But Savitri pursues the god of death and entreats him to return her husband; but he is adamant. As she follows, they come to a zone where there is a large river which no human being can cross. Yet by the sheer force of her purity of character she crosses the river, confounds the god of death, and prevails upon him to return her husband.

Now this, in short, is the legend of Savitri, narrated in the mythology of India in a number of versions with minor variations to emphasize the power of chastity.

Sri Aurobindo saw something more in the legend. The names of the main characters gave him a clue. In Sanskrit, Aswapathy, the king, means the lord of force—*aswa* is force, *pathy* is lord—one who has mastered his life-force, who wields spiritual force; and he alone is able to receive the divine grace and contain it. Satyavan, the prince—*satya* means truth—is one who carries the truth. And that is man; man is the being who carries the soul of truth in himself, having descended into this domain of ignorance and death. His father is named Dyumathsena, the lord of the shining hosts. He represents the divine mind which has lost its celestial kingdom of light, become blind, and been exiled because it too has descended into the realm of ignorance and falsehood. Savitri means that which is derived from the sun of Truth; it is a force, the grace of God come to redeem man from subjection to death, to conquer immortality for man. These are the significances of the main characters in the poem.

Aswapathy, the king and father of Savitri, is an unusual monarch. He is given to deep

contemplative movements; he is aware that changes of consciousness are taking place in him continuously, revealing areas of consciousness that are not normally open to man. Sri Aurobindo describes him as "Protagonist of the mysterious play/In which the Unknown pursues himself through forms". He is "a colonist from immortality" to this "little plot of our mortality" in order to establish the reign of truth. One day, overcome by this introspective mood, he enters "where the wings of glory brood". He stumbles upon the truths of creation, the graph of the creative pattern of the universe. Nature is surprised, stripped of her defense, exposed to the human eye. Many secrets of life in the universe become clear to him. He pursues the quest further and arrives at the true, divine centre of his being, the soul, where he feels at one with all others. Having arrived at this fount of all wisdom and power in himself, he extends his consciousness till "The island ego joined its continent". He becomes one with the whole universe. As a result, he experiences thoughts from others finding expression on his lips, his own thoughts running into the corridors of others' minds, he feels his heart beating in unison with the heartbeats of others. The emotions—the joys and griefs and pains and victories—of other people flow through his own heart and he is one with them.

This identity of consciousness that he has arrived at with the rest of the universe gives him an unusual power to shape the lives of men. Himself outwardly aloof, he still has power to control, to direct life-movements of others. It is on such an occasion of inner discovery that he happens to see a whole stair, a pile of worlds. He is seized with a desire to explore and acquire the knowledge of this series of worlds, issuing from the ground of earth, for humanity. He cuts the cord of his mind that ties him to earth and soars high above in his subtle-being, alone into the unknown, watched by Infinity. As he crosses beyond this earth-zone, he enters into a subtle physical world where he finds a new realm of harmony, a prototype of our own world. Everything that is on earth is there in its idealized form. He is fascinated; it is a world of beauty. Is the truth of life here, he wonders. But he finds that there is no movement, everything is at a standstill; it is like a still picture because it is a typical world where there is no evolution, no progress. So he sees that the truth of life can't be in this stationary world.

He continues his quest and enters another plane of existence, the world of little life, where life flows in small streams. Here are those little beings and spirits of life who plot against man unknown to him. They are the elementals in the life-world who cause confusion, accidents, and illness on earth and thereby enjoy themselves. It is they who, as spirits, mislead man through mediums and have a laugh at his expense. Aswapathy watches them, is amused, and goes ahead. He finds that the wave of life rises higher as he goes further, but still it comes down. He is intrigued and wonders why the force of life cannot rise continuously, why there must be death where there is life. He wants to find the secret, so he moves on.

He then comes across the greater beings and gods of the world of life who inspire large movements of ambition and heroism on earth. He admires these beings, but he is out to find the secret of the fall of life so does not dwell there long. Eventually he comes to a place where he sees a small, dark pit, and something tells him that here is the truth, the secret of the fall of life. He looks into that pit of night, and with courage plunges into it.

He finds beings with fearful visages on all sides ready to swallow him, beings "whose very gaze is a calamity". But he has the saviour name on his lips, and without being cowed down, he advances. He comes to a region where falsehood sits on a throne as queen, and human good and evil appeal to her as disputants of right. Egoism and ignorance are in attendance upon the queen of falsehood. Aswapathy is invited to join the court, but naturally he declines and moves on in that cave of darkness. Then he sees a ray of light coming from the opposite direction. It gives him heart, and he moves toward it. He sees that the single ray of light coming into the pit acts as a stab on the breasts of the beings of darkness. They writhe in pain when a ray of light touches them.

He passes out of the cave and enters into the little kingdom of the mind. Here the mind is just getting organized. There is the schoolmaster, human reason, sitting on a bench with pupils all around, asking everyone to accept his systematization. He invites Aswapathy to join his class, because he offers perfection and order. But Aswapathy does not listen. He proceeds and comes to realms where masses of thoughts, perceptions in the thought-realms, are seen; not single thoughts, but masses. He goes still further and comes to a zone which is the Self of the mind. He finds when he is there that the whole world looks like a shadow, and only that immutable Self seems real. Even movement appears a falsity. This is a capital experience in spiritual life which has held prisoner many mystics who conclude therefrom that the world is an illusion, that the static Self is the ultimate and sole reality. But something in Aswapathy tells him that this is not the ultimate. He waits; and in due time the greater glories of spiritual consciousness—light and power and joy—descend upon him. The "eagles of omniscience" and the currents of omnipotence crowd about him. And he comes across greater domains of the spiritual mind where the fair-footed goddess Inspiration moves, where Illumination lights his way, and where Intuition leads him upon the path of truth.

He goes ahead and ultimately comes to a region where the demiurges are at work creating the universe continuously. He perceives that the universe is not created once and is finished, but is a continuous creative movement. The demiurges are busy fashioning and maintaining the worlds. He goes still further and sees the many demiurges give place to a two-in-one reality—the positive and the negative, the dynamic and the static, the bipolar reality in one body. And as he watches, he realizes there is a single Existence. It is a divine puissance, a divine power which has a form and yet no form. He is convinced that the source of the universe is here, that all power and glory from here proceed. He wants to bring that glory down to earth. Why should it stay only on the summits of creation; let that glory and light be brought down on earth for man. He recognizes this divine power as the Divine Mother of the universe, and he prays to her. She counsels him to ask not the impatient prize, for truth descending too soon might break the earth; but to leave it to Nature in whom all things will be fulfilled in their appointed hour. But he asks how one who has seen her face can "rest content with mortal days". How can her children be left doomed for ages, leaving things to Nature? He pleads, and the divine puissance—who is worshipped in the East as the Divine Mother, the creative energy, the conscious force—gives him a boon, saying that the

divine grace will take birth on earth and redeem man from death. Aswapathy returns to earth satisfied.

The next part of the epic begins with a beautiful description of the six seasons, for we have six seasons in India; and one of the classical requirements of an epic is that Nature in all her seasons be represented. "All Nature was at beauty's festival"; it is the high-tide of spring and everywhere there is expectancy. And it is at this hour that Savitri is born to Aswapathy. As soon as she takes birth, there is a quickening of aspiration, of the poet's muse, of the creative energies all around; there is a sense of fulfilment. And the angels guard the missioned child.

She grows up, and wherever she goes, in whatever she says, there is an effusion of sweetness and love, a greatening and an elevation of consciousness. Nobody dares to claim her hand, so Aswapathy tells her to go forth and find him with whom she is destined to fulfil the purpose of her birth on earth. Alone in her chariot she leaves the palace early in the morning, before it wakes to find itself empty. She goes through forests and deserts, to palaces and villages, through fields and orchards; for many days she travels.

One day when she is about to cross from one woodland into another, she spies a young man standing at the edge of a forest. She stops her chariot. He advances, wondering who this woman could be. He says to her that he knows that gods come, at times, to earth, and asks if she is one of them and if she will tell him by what name she is known among men. She tells him her name and asks who he is. He answers that he is Satyavan, and that he was born and brought up in the forest, a friend of the plants and birds and animals, in a small hermitage by his exiled parents. They look into one another, their souls recognize each other and unite. She steps down from the chariot, picks a few wildflowers and with deft fingers weaves a garland, puts it on his bosom, and bows to him. That is the emblem of her word given, of their marriage, and she promises to return as soon as possible.

On the same day she was returning to her father's kingdom, the heavenly sage and divine minstrel, Narad, descends to earth. As he gazes down, the whole earth looks "like a glowing bowl/Tilted upon a table of the Gods". He sings the glories of God, the heroism of the soldiers of the Divine, and the victory of truth; he is joyous. But as he enters the earth-zone where pain, suffering, and unhappiness abound, his mood changes. He no longer sings of the glory; he sings of fate and he thinks of pain. He sees the kingdom, the palace and court of Savitri's father, Aswapathy, rising into the skies, and descends there, where he is welcomed to the full court-assembly of the king. He is given an honoured seat, and just then the princess Savitri enters, flushed and beautiful. So the sage turns and, as if he did not know, asks from where she has come. Her father motions to Savitri to answer, and she says that she has met Satyavan and has given her word to him. The moment she says Satyavan's name, a dark figure passes before Aswapathy's eyes, chased by an arrow of light. He understands its import, but he says nothing. Narad also notices and remains quiet. But the queen notes this hesitancy and asks the sage why he does not bless her daughter at that propitious moment. Still he says nothing. The queen becomes agitated, and asks that he say if there is something wrong so that her daughter can change her choice if necessary. As she importunes him, the sage finally replies by saying, "What help is in prevision to the driven?/ Safe doors

cry opening near, the doomed pass on./ A future knowledge is an added pain." Still, since she insists on him telling them what he sees, he says, "Twelve swift-winged months are given to him and her;/ This day returning Satyavan must die."

The sentence falls like lightning on the whole assembly. The queen-mother asks her daughter to alter her choice, but Savitri refuses. Then the queen forgets her royal dignity, and arraigns God and cosmic justice. She asks, if the innocent suffer for no fault of their own, where is justice? If there is a God, how can such a fate occur? How can pain exist in the world if God is omnipotent? Narad offers a long explanation which is the essence of "The Book of Fate". He says, "Pain is the hammer of the gods to break/ A dead resistance in the mortal's heart". If there was no pain, man would not bother to work or progress; because there is pain, he grows. Pain is thus a necessity for evolution. He explains what fate is, and underlines the free choice open to man: "The soul in man is greater than his fate"; "Man can accept his fate, he can refuse."

So "The Book of Fate" is an illuminating commentary on the subject of free-will and determinism. In Sri Aurobindo's philosophy, both free-will and determinism are truths that govern the life of man. Determinism governs the material plane, but as one moves in consciousness to subtler levels of existence, the rigidity of fate slackens. Man is increasingly free as he rises on the scale of evolution. It is an important truth. Each of us has a certain large determinism, a fate, but we have in our hands, if only we have the will, the power to overpass this fate. "The Book of Fate" in *Savitri* gives us a sense of that free choice.

The court adjourns on this note. The next day Savitri is taken by a royal company to the forest, to her husband, Satyavan. Each day, though a princess, she works in the small hermitage serving her husband and his parents. But one night, at the side of her husband, she is internally overcome by grief. She knows, though Satyavan does not, that each passing day brings the destined death nearer. She is deeply depressed. Then she hears a voice from the heights of her own being, "Why camest thou to this dumb deathbound earth. . . ?"; "Arise, O soul, and vanquish time and death." She answers, "My strength is taken from me and given to Death", and that she will follow her husband in death. The voice asks, "Is this then the report that I must make/ . . . before the Eternal's seat", that she who was sent to win immortality for man returns, her mission unaccomplished? She is stung to the quick, and asks what she can do. The voice says, "Find out thy soul, recover thy hid self". Savitri returns to normal consciousness and finds herself in her usual surroundings, still next to Satyavan, but her will is made: "She looked into herself and sought for her soul."

Savitri then enters into an inner exploration of her consciousness, even as her father had earlier done. She goes from level to level of being in consciousness, though she is obstructed by the denizens guarding the ebony gates of the inner universe. But she forces her way with a light within, and passes through the dark worlds. When she emerges, she sees a brilliant company of sages, seers, and gods rushing in her direction. She watches them, fascinated, and asks who they are and where they are going. They tell her that they come from her own birthplace, and are carrying succour to suffering humanity. Savitri asks them the way to her birthplace. They reply that she must find and go through a certain cave, wherein she will find a flame.

Savitri then begins the first ascent. She encounters a lofty figure, a woman with her feet planted on "a sharp and wounding stone/ A divine pity on the peaks of the world". Her face is worn, tears are in her eyes. She says to Savitri, "I am thy secret soul", the Mother of sorrow and grief. Because of her, man can endure suffering. Each time man suffers, a divine spirit suffers also and gives the strength to bear the suffering. But Savitri observes, "thine is the power to solace, not to save". She passes on, and sees the Mother of might, seated with a trident in her hand, "Her feet upon a couchant lion's back". There is a gleam in her eyes, laughing "heaven-fire". The woman says, "I topple down the thrones of tyrant kings" and "To the strong I bring the guerdon of their strength"; she guards the truth. Savitri acknowledges this but notes that strength without knowledge, power without light does not save. She says further, "One day I will return, a bringer of light . . . Thy wisdom shall be vast as vast thy power". Savitri proceeds and enters a tranquil air where, in a beautiful light, sits the Mother of light who helps man to understand. Savitri says, "Because thou art, the soul draws near to God . . . And knowledge walks unslain in the pit of Night." But, she adds, the light of the intellect is not enough.

Onward Savitri moves and finally comes to the Mother of love; for the ultimate power that will save the world is love. Not knowledge or strength, but love is the greatest power in creation. Savitri comes to a narrow passage through which she enters, and there in a dark cave is a flame. She looks into the flame, and in it sees her own image. The human Savitri and the divine Savitri in the flame look upon each other and become one.

When she wakes, Savitri finds an inordinate strength in her being; she is now equal to the demands of fate and waits confidently. When the appointed day arrives, she is ready. She asks her husband's mother if she can accompany Satyavan to the forest when he goes to fetch fuel, and permission is readily given. Hand in hand, Savitri and Satyavan enter the forest, and he points out to her the birds and animals and trees that are his friends. After some time, he takes out his axe to do his work, and singing a chant, he begins to wield it. Suddenly he is stricken with pain; it subsides and he resumes. But then it returns, and he flings away his axe. He turns to Savitri and cries, "a pang/ Cleaves through my head and breast as if the axe/ Were piercing it and not the living branch./ Such agony rends me as the tree must feel. . . ." He falls into the lap of Savitri, saying, "Lean down, my soul, and kiss me while I die." But even as "her pallid lips pressed his,/ His failed".

She becomes aware of a third presence. Savitri looks up and sees the black figure of death. Relentlessly he draws the soul of Satyavan from his body, and with it moves away. Savitri leaves her physical body, and in her subtle-being follows. It is a unique procession—in front, the soul of Satyavan, then the god of death, followed by the subtle-being of Savitri. As they move ahead, the original greyness of Satyavan's soul is gradually shed, and it becomes luminous. They pass through subtle worlds to a place where there is no path. For a time, Savitri loses sight of the other two, but she doggedly pursues and again finds them. Death turns back and tells Savitri that she is a creature of earth and must go back, that she has no business in these realms. But she answers that she will only return with Satyavan, and not without him. The Lord of Death refuses, and says that her love is only an illusion; that when she goes back to earth new loves will spring forth and she will forget the old one.

She does not listen but persists in following them. Then Death tells her that there really is no God or Truth. She need only look below at the earth for proof. And he conjures up a vision thereof. She is shown the unrolling of history with its events and ideologies, each system claiming to be the sole truth. Dynasties arise and disappear in a continuous movement; all perishes. And then he asks her if she can now see that there is no truth in life, that everything ultimately rests in him, all finds its refuge in death. So, he concludes, she should leave Satyavan to him.

Then ensues "The Debate of Love and Death", which discusses the extant philosophies, ideologies, and approaches to truth. And ultimately, seeing the persistence of Savitri, Death demands that if, as she says, she has a divine mission and power, that she reveal it: "O human claimant to immortality./ Reveal thy power, lay bare thy spirit's force". She does not answer, but "In a flaming moment of apocalypse/ The Incarnation thrusts aside its veil." A light emanating from her being surrounds and besieges the figure of the King of Death. He calls upon his ally Night for help, but Night recedes; so too Hell. He looks to the Inconscient for support, but it fails. And, like a moth, the King of Death is "eaten by light".

In the next book, a radiant god urges Savitri in sweet tones to come to realms of bliss and peace eternal. She sees the being is nothing but Death with its mask torn off, and declines the offer. The god continues to try to convince Savitri to accept the opportunity to live in this highest realm that few beings can reach, but then "She heard a million creatures cry to her" from earth. Again she says she must return and asks: "Thy sweetness give to me for earth and men". It is then that the radiant god says, "Thy thoughts are mine, I have spoken with thy voice. . . . All thou hast asked, I give to earth and men". He bids her to go back with Satyavan to accomplish their mission. As he speaks, Savitri finds herself plunging downward; approaching the green belt of earth, she feels its warmth. And soon she wakes again upon the earth. Satyavan is asleep in her arms. As she looks at him, he opens his eyes and asks if it all was a dream. Savitri replies, "Our parting was the dream;/ We are together, we live. . . ."

And as they are returning to the hermitage, they hear the noises of a vast company in the forest around. The queen and the king (who has by now recovered his sight and his throne by a boon Savitri won from the God of Death) have come with a party in search of Savitri and Satyavan. They meet, and Dyumathsena lovingly chides them for being so late returning. Then a wise man amongst the retinue, finding a radiant glow on the face of Savitri, asks her the secret of that glow. She replies, "Awakened to the meaning of my heart,/ That to feel love and oneness is to live/ And this the magic of our golden change/ Is all the truth I know or seek, O sage." Wondering at her words, the whole company returns as the moon shines splendidly in the skies, and the night "in her bosom nursed a greater dawn".

The epic opened with the symbol dawn, and ends with the promise of a greater dawn. For no night is final; night always nurses dawn in her bosom.

This is an outline of the epic that is *Savitri*. It may be considered a testament for the new age, summing in itself all that the human spirit has achieved so far, and giving a direction to the future, offering hope to the questing spirit of man.

THE MORIBUND STATUS OF MEDICINE AND THE HEALTH DELIVERY SERVICES IN THE UNITED STATES OF AMERICA

Henry Winthrop

1. The New Muckrakers

Exposures of professional immorality, unethical professional behavior, professional irresponsibility and professional incompetence have been on the increase in recent years. I am referring, of course, to these events in American settings. These exposures are examples of what may be said to constitute the rebirth of the muckraking tradition in American life.

There are several unique features of what we might call "the new muckraking". Among these features the following should be emphasized. (1) Our new muckrakers tend, *on the average*, to be even more scholarly than those who were so active in our own muckraking era at the turn of the century. They tend, as in the past, to be more often either (a) highly competent, investigatory journalists, (b) free-lance writers with deep and tenacious interests in certain, specialized areas or (c) intellectually impassioned individuals who are unlikely to be in academic life but who exhibit active research interests relevant to the public interest—research activities that are conducted in new types of research institutions in the private sector, such as Ivan Illich's Center for Intercultural Documentation (CIDOC) in Cuernavaca, Mexico. In connection with the preceding considerations, it should be emphasized that the non-academic muckrakers of the early twentieth century showed considerable erudition in their muckraking activities. After all, Upton Sinclair, Lincoln Steffens and Ida Tarbell—to mention only one trio of early muckrakers—were no slouches at scholarship. But the muckrakers of recent years have had to exercise their scholarship within settings that have been much more complex than those that faced our turn-of-the-century muckrakers. The result is that the exercise of scholarship is now more contextually difficult, more time-consuming, and more demanding intellectually. In addition, the modern muckraker has to possess a far wider range of skills than his predecessors. Without these skills he cannot cut through to the facts that so many others wish to conceal.

Returning to some of the unique features of modern muckraking, let us also note the following. (2) There are more muckrakers today than there were at the turn of the century. (3) There are many more specialized settings through which the modern muckraker has to plow than was the case for his forebears. (4) There are now more institutional barriers to efforts at getting at the truth in our complex society than was the case in the first two decades of the twentieth century. (5) There is now a larger, a more sophisticated and a more concerned audience for the muckraker than ever before. The modern, non-tabloid newspaper that

publishes for an intelligent and civic-minded audience, such as *The New York Times* and *The Christian Science Monitor*, and the serious, public-spirited TV documentary lend him more support than he could have obtained from the mass media in the early part of this century.

The new muckraking tradition has, I believe, been most effective in describing the departure from professional ethics in some of our major professions and the betrayal of the ideal of serving the public interest that so suffused the characters of The Founding Fathers. The current venality and corruption of lawyers is now quite notorious and well-known to members of the American public. They have been apprised of this fact not only as a result of the Watergate hearings but also as a result of a rash of newspaper exposures of hundreds of venal and corrupt lawyers all over the nation—both in government and in private practice. This change of professional status, from the integrity and civic virtue of the legal profession in the early history of the republic to one with a pronounced image of rascality and trickery, is a sad fact of American life today. It has resulted in great public resentment of the legal profession, described by the syndicated columnist, George Will;¹ a resentment so great that several American figures who were seeking the nomination for President in 1976, took to emphasizing *that they are not lawyers*. One of these was Jimmy Carter, the former governor of Georgia, a farmer and an engineer. It has also resulted in something much worse, namely, loss of faith in the integrity of both politicians and public servants, cynicism and skepticism over party platforms, political promises and efforts at platitudinous optimism and, finally, an unwillingness on the part of approximately 50 percent of the electorate to vote in our national elections.

But it is to be noted that the public reaction is one of *resentment only*. This is because the taxpayer feels victimized and cheated and not because he is aglow with a passion for justice or outraged at the lack of professional ethics among many lawyers, particularly those in the federal and state governments. The American had been deluged previously with knowledgeable and well-researched examples of the lack of ethics on the part of many attorneys, but he has remained indifferent to the literature of exposé. Three well-known examples of volumes in this area are by Mayer,² Bloom³ and Goulden.⁴ These have hardly made a ripple in outraging the American over the lack of professional ethics in the legal profession. The American public did not begin to voice its outrage seriously until Watergate and the hundreds of other exposures of corrupt lawyers all over the nation, that followed thereafter. Current American concern reflects more chagrin over being duped than a functional and positive sensitivity to, and demand for, ethical behavior among members of our major professions.

But the venality, immorality, irresponsibility and incompetence of many American physicians is, I think, more important and more interesting than the corresponding vices among attorneys. This is because the traditional and popular image of the lawyer has always been a negative one while the traditional and popular image of the physician has been a distinctly positive and respectful one. This, of course, is ceasing to be the case as national exposure of the unethical behavior of many physicians is being brought more and more into public view. As of this writing the venality, corruption and incompetence shown by American physicians and other members of the healing professions, who have bilked Medicaid—the government program that provides health services to the poor—has just been exposed

as a major national scandal. Not only has the country been robbed of billions of dollars for health services never given or given sloppily and unprofessionally, but the poor themselves, the "beneficiaries" of Medicaid, have been deprived of the medical care which they both needed and sought.

Gross⁵ has provided perhaps the best treatment of the venality, incompetence and irresponsibility of many American physicians, gathering this material chiefly from medical journals and reports themselves. One result of the increasing public recognition of this medical incompetence and irresponsibility is the record number of malpractice suits that are now filling up the American courts. Efforts to reduce or eliminate physician incompetence and irresponsibility would be more to the point. But professional *esprit de corps* stands in the way. Nevertheless, *some* progress is being made as may be seen from an occasional feature story in an American newspaper.⁶

Gross has written what is, perhaps, to date the best, most extensive and thorough, most knowledgeable, most dispassionate and most scholarly volume on the inadequacies of the medical profession. Although his volume, *The Doctors*, will impress most laymen, there will be some contemporary readers who may hold the opinion that Ivan Illich's⁷ recent volume, *Medical Nemesis*, is the front-runner in this type of critical literature. It is not important, of course, to decide this issue here. As I have already remarked above, Gross drew his material almost exclusively from medical journals and official medical reports, particularly the Trussel reports published by the School of Public Health and Administrative Medicine of Columbia University. Gross has limned just about the entire spectrum of sins and vagaries of modern medicine. By quoting from doctors criticizing other doctors, Gross finds the medical profession hoisting itself by its own *petard*. After the volume became a best-seller, I was told that some outraged members of the AMA arranged for a debate on TV, to challenge the author's claims. Although I, myself, missed this TV program, my informants have told me that Gross literally "made a monkey" out of the representative of organized medicine. I find no difficulty in believing this description of the outcome, given to me by my informants. I cannot imagine how any apologist for organized medicine could possibly fail to be "snowed" by the vast erudition Gross reveals in his book, a project that took him several years. In addition, he was in a position to draw upon other examples of his medical erudition, while he was on TV—examples from his vast storehouse of ammunition, that he may not have included in his volume at all. His reading has apparently been so extensive that, in order to produce his book, he must have had to winnow away a good portion of the factual material that he had accumulated.

As a result of the fact that the masks of virtue are being removed from the faces of many medical practitioners, they are seeking to weasel out of the public and professional consequences of their unethical activities and professional misbehavior by a variety of defense mechanisms so puerile as to be almost unbelievable. It is interesting to note just a few of the ways in which members of a professional group in American life seek to cover up the public exposures of corruption and lack of integrity upon the part of those among them whose betrayals have been brought to light. Let me illustrate what I mean, by electing to discuss *only the medical profession* in this connection. Its reactions are, I believe, re-

presentative. The misdeeds and abuses by physicians have been perpetrated chiefly under Medicaid⁸ (which we have already briefly characterized) and Medicare.⁹ Medicare is the health insurance legislation whose provisions are carried out under the Social Security Program administered by the Department of Health, Education and Welfare (HEW).

2. Unethical Medical Practices: How They Are Defended, Excused and Rationalized

Physicians and others testifying recently before a congressional committee whose investigators unearthed the abuses now prevalent in Medicaid, have tried to soft-pedal the unethical aspects of their behavior by *indirectly* blaming the federal government for their misdeeds. They have first of all charged that the patient burden is too great for the few clinics that receive governmental reimbursement for their services and that this forces them to engage in sloppy and unethical medical practices. Among such practices are improper and incomplete medical examinations and hastily written prescriptions based upon guesswork—prescriptions from which physicians receive “kickbacks” from the pharmacists to whom they refer their patients. They insist, of course, that in order to reduce the impossible patient caseload that has been thrust upon them, the federal government should establish more clinics. They also blame the federal government for not creating more jobs for government investigators so that the government can look into the behavior and practices of the medical staff of clinics that handle a substantial volume of Medicaid patients and, thus, presumably prevent abuses before they occur. Finally, they assert the legislation governing Medicaid is so full of loopholes that the government must, itself, be blamed for throwing the temptation to engage in unethical and unprofessional, medical behavior in the path of physicians.

This last argument is an index to the ethical insensitivity of the wrongdoers involved. It is like an argument to prevent auto thefts that used to appear on American TV. The TV argument urged car owners to lock their cars and make sure that they did not leave their car keys in their cars in full view of passers-by. Such negligence, the argument ran, throws temptation into the path of youngsters who are interested in stealing cars. By leaving car doors open and leaving keys in full view, the owners are creating what the Catholic Church would call “the occasion for sin”. When, thereafter, young thieves are caught, the situation must be blamed on the moral negligence of car owners.

Such an argument would have been laughed at and scorned in the recent American past. The fact that it is made today and taken seriously by TV viewer-listeners is an indicator of the feebleness to which moral sensitivity has currently sunk in American life. The car owner is, of course, guilty of failing to take care of his property. An insurance company could immediately claim that the car owner had been negligent. But that failure would never lead to theft in a community of honest citizens. The real, moral issue is being clouded by this TV ad. A moral outlook and a penchant for honesty do not disappear when those who possess such virtues face a situation in which dishonesty may be easily practiced without fear of discovery. Discovery of car theft tends to be substantially reduced, since the stolen cars are usually sold to garage owners who overhaul them behind closed doors, so that they cannot be identified. They then sell them to used car dealers.

Equating the negligence of the owner in not taking care of his property with responsibility for the dishonesty of the thief, is patently absurd. Our point is that the argument of Medicaid physicians trying to exonerate themselves of moral blame, by pointing to the poor legislation now governing Medicaid, that tempted them to practice unethical and unprofessional medical behavior, is analogous to the argument of the TV ad. It is equally absurd.

The unethical, immoral and illegal behavior of physicians and medical laboratories, receiving Medicaid payments from HEW, has been so scandalous that denials of such behavior have been few and far between.¹² It is not the behavior that is denied but chiefly the responsibility for it. What those who are charged with it do is to deny responsibility, by asserting that they did not know what others were doing who sent patients to them and they were therefore "set up". Almost all cases of Medicaid fraud involve denials of personal guilt and claims by the physicians who have been accused of unethical behavior, that the fraud was perpetrated by the schemes of other individuals—schemes that they had not realized were being used and schemes of which they were the intended victims who would be charged with guilt should such schemes be discovered.

The greatest scandal now occurring in the medical profession, however, is not the immorality discovered in Medicaid and Medicare. It is in the discovery of how widespread incompetence is among medical practitioners in *private* practice. It has been brought to national attention via the mass media but particularly in special documentaries on TV. So widespread is this incompetence and professional irresponsibility in private practice that many legal suits have been filed against physicians for money damages. These suits have been filed by patients who have been harmed in one way or another by the misdiagnosis or improper therapy of their doctors or by unnecessary or incompetent surgery at the hands of surgeons. As a result insurance companies covering doctors against possible malpractice suits have been forced to raise their premiums to record highs. Many physicians have taken to blaming attorneys or the courts for the present situation. In particular, they feel attorneys encourage such litigation because of the handsome fees they can derive from the high damages that may be awarded. It should be noted, however, that attorneys, judges and juries—when participating in malpractice suits—find awards for patient-litigants almost always on the basis of the medical facts involved. Courtroom rhetoric and histrionics do not play very effective roles in situations of this sort. For this reason the claims members of the medical profession are making in their own behalf should be taken with a grain of salt.

We began this section by stating that it would be interesting to examine some of the ways in which professional groups react to the exposure of incompetence, irresponsibility, corruption and lack of integrity of some of their members. Such corruption and lack of integrity is a clear-cut betrayal of the democratic ideal that rests upon the trust we have that each group and all individuals will do what is expected of them in relation to the public interest. Let us then examine the reactions of physicians to the exposure of incompetence, corruption, lack of integrity and irresponsibility of which a considerable number of their members are guilty.

Some physicians and surgeons have reacted to the malpractice situation and the high insurance premiums now required, by giving up entirely the practice of medicine or surgery,

or both. Others have decided to institute class-action suits to bring about a change in the legislation governing malpractice, hoping as a result to reduce not only their liabilities and thereby the size of the insurance premiums to be paid, but also ensuring that no public spotlight will be focused on their professional activities. In many cases the insurance companies are refusing to insure physicians and surgeons at all, with respect to certain types of illness and surgery, because of the legal record of guilt that has been established in numerous court cases and the large number of suits that have been settled in favor of the plaintiff-defendant. Such class-action suits can be classified as remedial only.

Only a few years ago, in a novel, the public was given a highly insightful and dramatic picture by Lipsky¹¹ of the nature of malpractice suits, the types of claim and litigation that are involved, and the pronounced *esprit de corps* among physicians that makes it so hard to prove malpractice in medicine. Malpractice suits can, of course, be abused, and the possibilities for such abuse are dramatized in Lipsky's novel. However, true and serious lapses from medical ethics and from professional skill and behavior also occur—lapses which have considerably harmed many patients—and it is such lapses that have brought on recent malpractice suits in which damages have been found for the plaintiff. Lipsky's novel brings home forcefully the types of lapse and irresponsibility that *may* occur, quite apart from whether any given plaintiff's charges may be true or false, accurate or substantially distorted and quite apart from whether a suit filed comes from an injured and well-intentioned patient or a litigious one.

However, the most widespread reactions on the part of many physicians have been preventive in intent. Some doctors now refuse to discuss a patient's condition with him at all or refuse to identify or label it for him. Instead, they assume an authoritarian stance and expect the patient to honor unquestionably his doctor's diagnosis, to do what he is told with respect to medication or self-care at home, to take off-the-cuff advice with respect to a change of diet, cessation of drinking or smoking, etc. This holier-than-thou attitude results in strange professional behavior, since many physicians—such as Alvarez,¹² Vickery and Fries¹³ and Rothenberg,¹⁴ to name but a few—go out of their way to discuss the explanation of, and treatment for, illness or surgery and do this on a large scale by writing books on the subject. These are intended strictly for the layman as patient.

In fact, the American Medical Association itself recommends that dialogue with laymen concerning illness be instituted at all times, and has done so through a volume edited by Bauer¹⁵. In fact, the classic and popular work on medicine and biology, by Kahn,¹⁶ was written largely for laymen. There is, in fact, a vast, medical literature on communication with laymen. Consequently we can assume that the physician who likes to play at being a dictatorial god is probably somewhat unsure of himself professionally, mediocre in diagnosis, afflicted with a preference for assembly-line, off-the-cuff treatment of patients and prefers to deal with poorly educated, emotionally dependent, fearful and worried patients. These can be counted upon to be seen, auscultated, medicated and not heard. In fact these physicians try to compensate for poor diagnosis by overprescribing a variety of *materia medica*. They not only overmedicate their patients but medicate them unnecessarily and often improperly. These latter indictments are the substance of a recent and important volume by Illich.¹⁷

Other doctors seek security in having to defend themselves against *possible* malpractice suits by running a dozen or more clinical tests, via their own or outside laboratory staffs. Some physicians declare that the results of some of these tests cannot always be interpreted unambiguously. A number of physicians hold that at times many of the tests routinely given to patients are unnecessary and critics of Medicaid have asserted that a number of them are given almost wholly to generate additional income. Still other doctors allow relatively poorly trained laboratory personnel or nurses of limited background to report the results of clinical tests, so that if these should later prove to have been profoundly erroneous, they can disclaim incompetence and merely take responsibility for *relying* on an incompetent nurse or laboratory assistant. This, they feel, will put them in the clear, since they mistakenly believe that they cannot be held legally responsible for relying on a nurse or laboratory assistant who subsequently proved to be incompetent. We also find that many physicians do not want the pharmacist who fills their prescriptions to identify the contents on the bottle or container label. Most of the prescriptions, according to Illich,¹⁸ are unnecessary, reflect more a money-making habit than a medical necessity and, in many cases, produce side-effects that are worse than the original complaint that brought the patient to the doctor in the first place. Illich claims that the medical profession is producing a larger amount of iatrogenic pathology than it is dissipating.

Finally, many physicians do not want educated patients—college graduates, teachers, well-read businessmen, lawyers, etc.—for two reasons. (1) This type of patient usually insists on having the doctor discuss his conditions with him, something that the authoritarian physician is reluctant to do and (2) this type of patient is likely to read medical literature—some popular, some professional—in order to understand his illness and help himself. Here again, the authoritarian physician balks because to him this increases the likelihood of a malpractice suit if, in fact, his assembly-line procedures result in incompetent or irresponsible diagnosis and treatment that will be so recognized subsequently by the patient.

Reinforcing the attitude of refusing to discuss the patient's condition with him, is the myth and hypocrisy kept alive by medical organizations, that *only doctors* are capable of making judgments related to the practice of medicine. The layman, it is argued, cannot understand a medical textbook or medical literature, cannot follow a diagnostic line by reasoning and cannot apply what he reads to himself. Clearly this is poppycock.

It is first of all contradicted by the fact that medical doctors, themselves, write books and syndicated columns for the layman. They, thus clearly assume that laymen can comprehend medical writing. Further than this is the fact that the argument would make no sense if applied to the physician himself. Before he earned his M.D.—while, in fact, he was in medical school—he was *still a layman*. Yet his medical school teachers assumed that he could understand his own textbooks. Surely if he could do so as a layman, then we have every right to assume that other intelligent laymen can also read and understand medical textbooks and medical literature. Finally, the superiority complex of the physician who takes the attitude I have mentioned, ignores the fact that he learned some of his medical knowledge from some Ph.D.'s—not M.D.'s—who taught certain courses in medical school.

The chances are then that the argument about medical understanding being possible

only to M.D.'s is a facade both for professional insecurity and intellectual pretentiousness.

The intelligent patient who reads is likely to become more aware of medical incompetence and irresponsibility and is a high malpractice suit risk. The authoritarian practitioner in many cases tells this type of patient to take his business elsewhere. In this way the assembly-line type of physician relieves himself of malpractice worries. One result is that his clientele tend to be chiefly poorly informed patients with little education and no propensity to stop looking at the physician in an idolatrous fashion. The poorly educated patients that the authoritarian physician prefers, then become well-trained and well-conditioned sick animals. But they cease to be human beings when in the hands of the authoritarian-type physician who is concerned less with healing than with making money by assembly-line methods of treatment.

It is difficult for young and healthy Americans to realize what incompetent and irresponsible physicians can be guilty of. Let me cite a few illustrative cases that have come to my knowledge. (1) I have learned of a woman suffering from glaucoma whose ocular pains—before anyone knew what her condition was—were diagnosed as headaches and who was told to go home and try to get more sleep so that these headaches would disappear. (2) A case was brought to my attention of a schizophrenic who had threatened suicide for months and who was told over and over again to behave herself and grow up. At the same time the girl's parents were told that she was just trying to get attention and she should be ignored so that she wouldn't be spoiled. Subsequently she did commit suicide. (3) Nothing could be more infuriating than the case of a male who was treated for many years for a sinus condition and who was subsequently told by both a careful radiologist and by the author of a well-known, medical textbook on otolaryngology, that he did not have a sinus condition at all and had never had one. (4) Finally, there is the case of a woman who was told that she was perfectly normal after a glucose-tolerance test had revealed that she gave the standard, blood-sugar curve for severe diabetes.¹⁹ In this last case another six years passed before the true condition was correctly diagnosed by another physician who was more competent and responsible than the first one had been.

Much of the incompetence and medical irresponsibility now being widely reported in the U S A reflects the fact that the typical run of medical schools over the last two to three decades had exercised inadequate admission standards, inadequate training, or both. But the real point of the preceding discussion is the childish and contemptible ways in which physicians are responding to the discovery of the incompetence, lack of integrity and lack of responsibility, exhibited by not less than 10 percent of the profession, as revealed by a variety of studies. The AMA, itself, reports that 5 percent of all practitioners are alcoholics, drug-addicts, or mentally unstable. Most members of the medical profession handle the spotlight that has been cast upon the behavior of their errant minority by such mechanisms as Freudian denial. Some of those who are guilty of incompetence and irresponsibility seek flight from the profession, seek to shift the responsibility for their immoral and incompetent behavior to others, or try to avoid the care of thoughtful, knowledgeable and educated patients. *Whom the gods destroy, they first make mad!*

3. Immoral Aspects of Our Health Services Delivery Systems

The individual physician is not the only party who may behave improperly within the context of health care and medical treatment or react childishly and irrationally to criticism. Thousands of *individuals* affiliated with groups concerned with either the prevention of ill health or with groups and organizations connected with its treatment, react irrationally to moral criticism. So, too, do organizations concerned with health insurance, hospital care or the determination of the costs of the delivery of health services. In general, many individuals connected with the healing professions in some way or other, or groups connected with health maintenance organizations, are often utterly insensitive morally to human, health needs and are often dishonest and corrupt in meeting them. So true are the many verified charges and indictments along these lines, that one is forced to conclude that either American democracy has been sadly betrayed when it comes to guaranteeing life and the pursuit of happiness or our polity is in need of drastic, social reconstruction, or both.

Corruption and dishonesty upon the part of substantial numbers of individuals, groups and companies connected with the provision of health services—and the medical profession is only one component in this mix—is not something new but the appearance of individuals who have been willing to blow the whistle on the unethical shenanigans of businessmen and professionals connected with the healing arts, is of relatively recent vintage. One of the leading "whistle-blowers" in this area has been Herbert S. Denenberg. Denenberg, the Pennsylvania Insurance commissioner during the early 70s was at one time a professor of Insurance at the University of Pennsylvania's Wharton School of Finance and Commerce. He has been a longtime critic of many insurance-industry practices, an advocate of insurance reform and a consultant to federal and state agencies and consumer groups.

In 1972 Denenberg²⁰ wrote an article exposing the corrupt practices and fraudulent advertising of the mail-order, health insurance industry. The basis for his attack can be summed up in six charges against companies that sell mail-order, health insurance. (1) They offer narrow coverage but make it sound liberal; (2) the companies make sure premiums are eaten up in expenses and (especially) profits; (3) these companies scare people, especially the elderly; (4) the companies have well-known, highly trusted personalities endorse their policies;²¹ (5) mail-order companies use phony recommendations; and (6) insurance exploiters need political influence.

The State of Pennsylvania in the early 70s was preparing what was called "Regulation 25". Regulation 25 was intended at the time to regulate advertising for life, health and accident insurance. Regulation 25 was also intended to prohibit the following practices, in order to reduce the amount of fraud involved in the advertising of mail order insurance firms.

"1. The use of an initial come-on premium of \$1.00, which jumps much higher after the first month. No longer will companies be allowed to juxtapose such figures as \$10,000 (worth of coverage) and \$1.00 (monthly premium).

"2. Statements about large benefits, say \$50,000, without an explanation that the clai-

mant would probably have to be in a hospital bed for five years to get the entire promised benefit.

"3. Use of recommendations and endorsements for the coverage without indicating that the insurance company has paid the person to recommend or endorse the product.

"4. Use of language or symbols that suggest the company has some connection with a government agency.

"5. Language that suggests the policyholder is getting the benefits of group coverage when such is not the case.

"6. Failure to explain fully a policy's exceptions, limitations, and exclusions.

"7. Use of such language as '\$1,000 a month when you go to the hospital' without explaining that such a benefit is payable only if the policyholder goes to the hospital and stays there for at least a month.

"8. Imposing application deadlines with each offering that are designed to pressure readers into making a quick decision. A given company running an ad with, say, an October 1 deadline could not advertise another deadline date set for less than ninety days later.

"9. Advertising 'no medical examination is required' and failing to obtain a written medical history, yet denying payment under the terms of the policy for preexisting conditions.

"10. Failure to state clearly when benefits begin.

"11. The regulation also imposes a general rule, which says that advertising copy 'shall not contain words or phrases, the meaning or understanding of which is uncertain to the common man, or clear only by implication or through familiarity with insurance terminology' " (page 33).

Denenberg has gotten into political trouble for his whistle-blowing with respect to mail-order, health insurance. But the important point in this connection, however, is the fact that mail-order, health insurance companies have not come under attack from the American Medical Association and that many physicians continued to work full-time or as part-time consultants for mail-order, health insurance companies even after the intent of Regulation 25 became known to the profession. Denenberg's honesty has, in fact, produced a swarm of enemies led by the organized medical and legal professions. All this does not suggest a high-level sensitivity to unethical practices in connection with the delivery of health services.

Denenberg²² has also severely attacked the immoralities of our national health services delivery system which he has called "the sorriest show in town". He and others have marshalled the evidence for (1) that system's waste of taxpayer billions through profiteering, avarice and lack of cost control; (2) the mismanagement of health service delivery by individual organizations like Blue Cross; (3) the medical profession's protection of incompetent and dishonest physicians whose number, according to a study made by the AMA itself, at a conservative and cautious estimate, constitutes about 10 percent of the profession; (4) the tendency of our health service delivery system to concentrate on increasing the income-making opportunities of doctors and hospitals and on standards aimed at making things convenient for them, while neglecting, at the same time, the very *raison d'être* of

health care, namely, the prospective consumer of health services and health insurance policies; (5) the excessive domination of the healing and insurance professions by politics rather than by the public interest; (6) the health service system's unwillingness to let the consumer play a substantial role in the decisions governing health-service legislation and standards; (7) the improper and inadequate self-policing of the medical profession with respect to incompetence and corruption in its midst; and (8) the system's indifference to quality control of health services.

Denenberg has also assembled some of the evidence for (9) the system's protection of assembly line, health-service routines by mediocre or incompetent physicians who are more interested in making money than healing, while that same system exerts little or no pressure on practicing physicians to keep abreast of, and employ, new medical discoveries and treatments; (10) the system's tendency to ignore the fact that if medical malpractice suits were filed by the countless victims of dishonest or incompetent, medical care, there could be more than 15 million such suits; (11) the system's tendency to ignore the fact that numerous studies have shown that more than two million unnecessary surgical operations are performed every year; (12) the tendency of the medical profession to prescribe materia medica unnecessarily, thereby producing a great amount of iatrogenic ill health and the equally abhorrent habit of American doctors to prescribe new and untested drugs which side-effects were not only unknown but which side effects subsequently produced such major tragedies as the deformed Thalidomide babies; (13) the failure of different physicians treating the same patients for different conditions, to coordinate the drugs they prescribe, resulting in interaction effects that have generated new pathologies and, in some cases, produced death; (14) the failure to preserve health conditions and freedom from infection in many hospitals and the tolerance by hospitals of unhygienic environmental conditions and faulty, disease-producing nursing services; (15) the toleration by the AMA of lowered admission standards in a number of medical schools and the employment of part-time, adjunct professors from the local community—adjunct professors who often succeed in affiliating themselves with medical education through political power, influence and pressures; and many other professional and health-service conditions too numerous to mention here.

Denenberg²³ has examined some of the legislation that has been proposed for national health care and the health care areas and health care standards currently up for reform. Present health care standards, says Denenberg, are less than marginal in the following respects: (1) there is a shortage and maldistribution of health care personnel and facilities; (2) costs for health services are rising too steeply, hitting levels that deprive too many Americans of limited income of health services that they need, and are proving to be more inflationary than most of the goods and services regularly demanded by Americans; (3) health service delivery systems treat people when they are sick, instead of trying to keep them healthy; (4) the mechanisms designed to guarantee the quality of health care have been sorely inadequate; (5) many unqualified doctors are treating the public and supplying needless, expensive and sometimes dangerous health care; (6) hospitals are wasting billions through inefficient management and status-seeking expansion; (7) doctors are unaware of the excessive nature of their charges for health care, of the impossible burden these charges are upon

patients of moderate income, of the poor and of minority groups—a situation that results in part from the fact that most medical students come from families that are financially well-off and white; and (8) we have a health care system that provides a markedly different quality of medical care to different economic, demographic and racial groups.

We can state at this point *some* of the many reforms proposed by Denenberg for all the deficiencies of the American health-services delivery system. In Denenberg's own words:

"1. All health care providers should increase the number of consumer representatives on their boards of directors. Consumer control, I am convinced, is the key to all other reforms. We must also explore new ways of obtaining and facilitating consumer participation and input.

"2. Monitoring of incompetent and dishonest doctors must be stepped up. If the professional societies prove unable to clean their own houses, someone else must be given the task. My own conclusion is that self-policing will not work and that we must seek alternatives now.

"3. State licensing boards must be reconstituted and standards toughened. An initial license must not continue to provide a lifetime consent to practice. Licensure must be combined with ongoing methods to determine a physician's present competence. And licensing boards also must have consumers added to the ranks. Special interest representation should be phased out altogether.

"4. Both state laws and professional attitudes must be changed to permit and, indeed, encourage the maximum use of qualified paramedicals and other auxiliary personnel.

"5. Hospitals must be made into efficient businesses, meeting the real needs of the community instead of their own status goals. Extravagance, duplication, and ineptness can no longer be tolerated. To make sure all planned hospital construction is needed, each state should pass comprehensive certificate-of-need laws with adequate staffing, budget, and authority.

"6. Medical schools must try to increase opportunities for blacks, women, and other minorities.

"7. Incentives, or disincentives, must be put into effect to increase the number of physicians, paramedicals, and other health care providers practicing in inner-city and rural areas.

"8. Similar incentives, or disincentives, must be used to increase the number of primary care providers.

"9. Doctors should prescribe drugs only when medically necessary, and they should prescribe expensive brand-names only if generic equivalents are not available. Doctors also should become aware of the costs of the drugs they are prescribing" (pages 17-18).

Denenberg²⁴ has recently surfaced in another capacity, bringing him once more to public attention, but this time in the role of consumer advocate and protector rather than insurance commissioner. However, he is flaying to a large extent the manufacturers of products injurious to health or manufacturers who produce material whose labels are medically unsound, like those on wood-alcohol products. In this sense Denenberg is still concerned with health care.

All the foregoing material, then, provides a sample of *some* of the features of the American health services delivery system and illustrates some of the unethical, immoral and unprofessional behavior of individuals, professions, groups and insurance companies connected with health care. The unethical, immoral and illegal practices now so rampant also constitute evidence of a betrayal of the ideals on which this great country was founded. At the same time they provide evidence of a growing, national indifference to what democracy and the public interest require in a society growing increasingly complex. Whether the political and legislative barn door will be closed before the public health-care horse has been led out, remains to be seen. Without more citizen intervention and more consumer control, national health is likely to worsen. Except for that small sector of the middle class that can boast of a good, annual income and an accumulated, net worth that will, itself, generate a liberal amount of unearned income from savings and investments, American health care is gradually being priced out of the market. This is a tragedy that can be reversed only if there is a national will to do so. Here the organized voter and consumer can always fight back not only through the effective use of the vote and class-action suits, the alert use of consumer and other voluntary organizations, but also through the intelligent, political use of the *initiative*, the *referendum* and the *recall*.

The problem of ensuring honesty, integrity and social responsibility from that small sector of the medical profession whose members seem to be almost wholly interested in making money and only marginally interested in alleviating human, physical suffering and allaying its attendant fears, will remain with us for some time to come. Medical members of this materialistic and pecuniary hard-core are also the kinds of physicians least likely to keep up with the progress of medicine. Likewise the problem of ensuring health-care services for all is probably not going to be easily resolved in the years just ahead, largely because of the strange twist given to the notion of free enterprise by members of the AMA and the obsession with retaining and increasing wealth and power on the part of the insurance industry and other health-related businesses and professions.

Even the annual checkup, we should note, is now being recognized as largely unnecessary and useless, with the exception of blood-pressure tests, skin tests for TB, pap smears for uterine and cervical cancer, examinations for glaucoma, and a few others. But *most* of the clinical laboratory tests are not very good diagnostic prognosticators and even AMA leadership²⁵ has begun to recognize this fact. The routine examinations given in annual checkups cost Americans \$15-20 billion dollars and are largely a waste of their money. Says one West Virginia physician, "The investment pays off for the doctor, not for the patient". The insistence by most members of the medical profession on having their patients take many of the unnecessary routine tests given in the clinical laboratory, is in a sense another departure from professional integrity. It is the profitability of these tests which is now paramount and not their predictive value.

That these problems are still continuing with us and are hardly being abated, can be seen from some of the books and much of the periodical literature that was coming off the press at the time of this writing. The most distinguished, recent volume in this connection has been *Medical Nemesis* by Ivan Illich.²⁶ Illich, broadly speaking, asserts that major im-

provements in modern health have not come about primarily from improved medicine but from other factors, and that the number of diseases that can be cured by medicine are nowhere near as great as the growing medical budgets would make us believe. In addition, he spends a great deal of time providing evidence of the vast amount of iatrogenesis; that is, illness caused by doctors, now in our midst and which is on the increase because of the moral and scientific irresponsibilities of many modern practitioners. Two very critical and insightful articles on the deficiencies of the world's most prestigious profession, which appeared in the summer of 1976, were by Paul Starr²⁷ and Peter Singer.²⁸ The first of these deals with "therapeutic nihilism"; that is, with our current disbeliefs in the effectiveness of modern medicine and the expression of such disbeliefs in *Medical Nemesis* and in the works of Thomas Szasz, R. D. Laing and Erving Goffman. The second examines the relative advantages and disadvantages of private and public control of health care services. I mention both of these only to indicate that the controversies over health-care are still with us and are involving concerned parties more intensely than ever before.

Will these problems be resolved in the very near future? It is hard to say. There is no particular reason for assuming that the motivational dynamics and moral stature of many buck-chasing, assembly line physicians will diminish in the next few years, in spite of the continuing exposure of ripoffs and social irresponsibility practiced by a substantial number of physicians in whom both the public and the government have reposed their misplaced trust. With increasing social complexity and the bureaucratization of health care services, the situation is very likely to get worse. But just as many governmental leaders will not encourage the immediate application of government controls on our existing price structure, insisting only upon congressional support and executive powers to keep standby controls just in case—so, too, similar standbys are available if the medical profession fails to reform itself and health care service professions fail to measure up to their social responsibilities.

We have already mentioned what these standbys are. They consist of the political and intelligent use of the *initiative*, the *referendum* and the *recall*. With these political weapons a coalition of both citizens and their representatives in government can ensure new legislation that will effectively reform medical practice, effectively control the relationship of government and community to the health service professions, and make certain that the medical profession, as a moral measure, will reform itself. When it comes to providing adequate, responsible and effective health care to the American community, the only appropriate attitude of government and citizenship, is perhaps best summed in the famous words of former President Truman, "The buck stops here."

Notes and References

1. George Will, "Lawyers Held in Low Esteem", *The Tampa Tribune* (1 December 1975) Section A, page 10.
2. Martin Mayer, *The Lawyers* (New York: Dell, 1966). 575 pages.
3. Murray Teigh Bloom, *The Trouble with Lawyers* (New York: Simon and Schuster, 1968) 351 pages.
4. Joseph C. Goulden, *The Superlawyers: The Small and Powerful World of the Great Washington Law Firms* (New York: Waybright and Talley, 1972) 408 pages.
5. Martin L. Gross, *The Doctors* (New York: Dell, 1967) 718 pages.
6. One of these appeared at the time of this writing. See Frank Bentayou, "Law Helps Board Evaluate Doctors", *The Tampa Tribune* (1 December 1975) Section B, pages 1-2. The article deals with a new law passed by the 1975 legislature and is intended to identify incompetent doctors and improve their skills or remove them from practice. It has been estimated that there are 3,500 incompetent physicians in the State of Florida. The estimate was said to reflect the thinking of physicians in Florida and was mentioned by a member of the State Board of Medical Examiners.
7. Ivan Illich, *Medical Nemesis: The Expropriation of Health* (New York: Pantheon Books, 1976) 294 pages. For some reactions to this volume on the part of a number of more conservative members of the medical profession, see the following: John Wykert, "Is American Medicine Killing Us?" *House & Garden*. 148, number 9 (1976) pages 94-5, 193. The early roots of Illich's arguments in *Medical Nemesis* will be found discussed as "The Crisis of Medicine" in a previous volume he published. I am referring to the following volume: Ivan Illich, *Tools For Conviviality* (New York: Harper & Row, 1973) 135 pages.
8. For a brief account of both the Medicaid and Medicare programs and the distinction between the two, see the following: *Medicaid, Medicare: Which Is Which* (Washington, D. C. : Medical Services Administration Social and Rehabilitation Service; Department of Health, Education, and Welfare, 1976) 28 pages.
9. For a brief explanation only of Medicare, see the following: *A Brief Explanation of Medicare* (Washington, D. C.: Social Security Administration; U. S. Department of Health, Education, and Welfare; DHEW) Publication No. (SSA) 75-10043 (1975) 12 pages.
10. The scandalous corruption of medical services under Medicaid and the fraud that has cost the taxpayers billions of dollars was briefly digested for the American public in the following one page article: "Congress Catches Up with Medicaid Ripoff," *U. S. News & World Report* 81, number 11 (1976) page 55.
11. Eleazar Lipsky, *Malpractice* (New York: Warner Books, 1973) 301 pages. A graduate of Columbia Law School, Eleazar Lipsky has found success in two exacting professions, law and literature. Not surprisingly, his novels reflect not only his extensive courtroom experience but also his four years as an assistant district attorney in New York's Homicide Bureau. His novel, *Lincoln McKiever*, was a Literary Guild selection in 1953. His book, *The Scientists*, was a Book-of-the-Month Club selection in 1959. In addition to his professional and writing activities, he has served as chairman of the board and director of the Jewish Telegraphic Agency, chairman of the Commission on International Affairs of the American Jewish Congress, and member of Congress Court, World Zionist Congress.
12. Walter C. Alvarez, *How to Help Your Doctor Help You* (New York: Dell, 1955) 284 pages. Dr. Alvarez was Professor of Medicine at the Mayo Foundation, University of Minnesota, and was Consultant in Medicine, Emeritus, to the Mayo Clinic. If distinguished physicians like Dr. Alvarez have always been willing to talk things over with laymen, one wonders at the cheek, egocentricity and aloofness of those mediocre physicians who wish to treat their patients in as high-handed a fashion as some snobbish and sadistic army officers like to treat the men under them.
13. Donald M. Vickery and James F. Fries, *Take Care of Yourself: A Consumer's Guide to Medical Care* (Reading, Massachusetts: Addison-Wesley, 1976) 269 pages. This volume, incidentally, was referred to favorably in connection with the theme of the *U.S. News & World Report* article mentioned in footnote 10 above.
14. Robert E. Rothenberg, (ed.), *Understanding Surgery* (New York: Pocket Books, 1970, 6th printing) 717 pages. This volume is based upon the collaboration of eight contributors who are surgical specialists in a large variety of fields.

15. W. W. Bauer (ed.), *Today's Health Guide: A Manual of Health Information and Guidance for the American Family* (American Medical Association, 1965). 624 pages. This volume was written and edited after consultation with more than 200 practicing physicians and specialists, dentists, veterinarians, clergymen, chemists, physicists, nurses, educators, engineers, safety experts, writers and reviewers. Their names are listed in a section of the volume, entitled "Contributors".
16. Fritz Kahn, *Man In Structure and Function* (New York: Alfred A. Knopf, 1946) 2 volumes, 742 pages. Translated from the German by George Rosen, M.D. This volume was published in German in 1939 by Albert Muller Verlag, under the title *Der Mensch Gesund und Krank*. Almost thirty years have passed since then and the critical reader has to realize that the progress of medicine during this period makes some of the material and explanations in the volume out of date. For this reason the critical reader can check the content of the Kahn volume against later volumes like the following: The American Foundation, *Medical Research: A Midcentury Survey* (1955): Volume I, *American Medical Research: In Principle and Practice*, 765 pages; Volume II, *Unsolved Clinical Problems: In Biological Perspective*, 740 pages. It goes without saying, of course, that there are semi-popular surveys of modern medicine, later than these two volumes, so that Kahn's work can be tempered at all times by the reader who refers to recent summaries of medical progress.
17. Ivan Illich, *Medical Nemesis*. *Op. cit.*
18. *Ibid.*
19. For a brief discussion of the standard blood-sugar curve, see the following: Jacques Wallach, *Interpretation of Diagnostic Tests: A Handbook Synopsis of Laboratory Medicine*, second edition (Boston: Little, Brown and Company, 1970) 1529 pages. See in particular the section entitled "Oral Glucose Tolerance Test (GTT)", pages 71-72.
20. Herbert S. Denenberg, "Those Health Insurance Booby Traps", *The Progressive* 36, number 9, (1972) pages 29-33.
21. Among the celebrities these companies have used on TV—most of whom were probably completely unsophisticated in actuarial matters—are the following: Art Linkletter, Jack Benny, Paul Harvey, George Fenneman and Lawrence Welk.
22. Herbert S. Denenberg, "Dr. Strangelove Joins Alice-in-Wonderland in Quest of a National Health Plan", *The Progressive* 37, number 5, (1973) pages 17-22.
23. Herbert S. Denenberg, "Health Care For All: The Wasteland", *The Progressive* 38, number 4 (1974) pages 15-18.
24. "The Horrible Herb Show", *Time* 108, number 11 (1976) pages 70, 72.
25. "The Annual Rip-Off", *Time* 108 number 4 (1976) page 54.
26. Ivan Illich, *Medical Nemesis*. *Op. cit.*
27. Paul Starr, "The Politics of Therapeutic Nihilism", *Working Papers for a New Society* IV, number 2 (1976) pages 48-55.
28. Peter Singer, "Blood, Markets and Medical Care", *Working Papers for a New Society* IV, number 2 (1976) pages 56-64.

REVIEW

Until You Die, by *Bhagawan Shree Rajneesh*. Poona, India: Rajneesh Foundation, 1977. 261 pages.

Like the book on Zen stories, reviewed in these columns earlier, this volume deals with the Sufi Way. The author takes up Sufi stories, ten of them, and using them as pegs, presents his approach to life and things. As always, he is scintillating in his wit, puncturing many a notion with rapier-like thrusts of his intellect, widening the mind of the reader on every page, at times in every paragraph.

What is Sufism? It is not a religion as commonly supposed, not a church. It is an attitude. One becomes a Sufi, says the writer, "by dropping from the head to the heart". He explains: "The head moves outwardly; it is an opening to the other. The heart opens inwardly; it is an opening to yourself. When your life-energy falls from the head towards the heart, you become a Sufi." Further: "Sufis sing, they don't give sermons, because life is like a song and less like a sermon. And they dance . . . The whole life is a dance, vibrating, throbbing with infinite life."

To be a Sufi you have got to die—to your ego-self. And that is the demand of every true spiritual path. There are many profound observations in these pages which are sure to help the seeker, whatever his path. Even an agnostic will think twice before airing his views if he reads these expositions. Here are a few of his hints for cultivating the art of life, whether material or intellectual or spiritual.

Do not judge. Every judgment is wrong because the whole world is so deeply interconnected that unless you know the whole you cannot know the part . . . All judgments are false because they will be partial (page 35).

God is not a static point: God is the total movement of life, of existence—if you want to walk with God, then you have to move continuously (page 39).

Knowledge is not knowing. Knowing is a constant movement; knowledge is a dead, accumulated thing. Knowing is part of your being; knowledge is just part of your memory, and memory is nothing but a biological computer (page 53).

Truth is not something stationary. It renews itself continuously. Truth is eternal because of eternal change (page 67).

Each individual has to hew his own path. You are a unique signature of the Divine. No general methods can help you. You have to walk and create the path (page 70).

Change has to proceed from inside. You can change the outside, but nothing will change if the inside remains the same. The inside will create, again and again, the same

pattern—whatsoever the situation outside—because man lives from the inner to the outer (page 131).

Heaven and hell are not geographical; they are not places, they do not exist in space. They are attitudes. They are psychological; they exist in inner space . . . you always carry your hell or your heaven around you (page 134).

There is a rational, a scientific spirit throughout these expositions. Speaking of consciousness in things, he remarks: Just by observation you change a tree, its behaviour . . . Electrons change immediately when there is an observer. The Whole is alive—a vast ocean of life and consciousness. Even a rock is not dead (page 142).

And there are many other things, concepts, precepts, "doses" of psychological antibiotics. One may feel here and there that Bhagawan Shree Rajneesh could be a little more charitable to personalities and to some of the traditions of old, but it is all meant well; he is impatient with the lethargy of mind and all the cant and hypocrisy that pass for religion and morality in our society and it is that that makes even his pungency enjoyable, even certain sweeping generalizations excusable.

There should be more books of this kind to set society on the move.

M. P. Pandit

FOCUS

WORLD CONSTITUTION AND PARLIAMENT ASSOCIATION, INDIA BRANCH

After the Second World War, the number of non-governmental organizations around the world have increased rapidly and some of them are playing an important role in various fields of life. They endeavour to highlight the manifold problems confronting man and his world today, which problems cannot be solved on a national basis. They encourage necessary international cooperation, interdependent global actions and the emergence of planetary thinking which aid the evolutionary process towards human unification.

To Our Members and Friends

Formation of the India Branch

The first meeting of the India Branch of World Constitution and Parliament Association was held at 11:00 A.M. on the 16th of October 1977 in the conference hall of the Y.M.C.A. youth hostel, New Delhi, when twenty-six persons were present. Shri Puran Singh Azad, the convener of the India branch, proposed Shri A. B. Patel, the co-president of the World Constitution and Parliament Association, to preside over the meeting. This was seconded by Shri J. C. Bhardwaj, and Shri Patel took the chair. Shri Azad said it was a matter of great pleasure that the preliminary meeting of the India branch was held under the chairmanship of Shri A. B. Patel, who happens to be the association's co-president. He further stated that the 16th of October is the birthday of Mr. Philip Isely, secretary general of the World Constitution and Parliament Association, who is the main architect and force behind this marvelous movement, and by the holding of this meeting today we pay a great tribute to this great son of the earth. On the request of Shri A. B. Patel, Shri Azad moved the following resolution which was adopted with acclamation. "We, the members of the India Committee of the World Constitution and Parliament Association, pray for the long life of Mr. Philip Isely, the secretary general of the association, and wish him many happy returns of the day to enable him to fulfil his ideal of the formation of the democratic federal world government for which he has dedicated his life."

Shri O. P. Dawar requested the convener of the meeting to give a brief account of the deliberations of the World Constitution and Parliament Association and other organizations at Innsbruck whereupon this was done by Shri Azad. He added that the drafting of the Con-

stitution for the Federation of Earth was commenced in the year 1968 and completed in 1974, when it was circulated to invite the comments of interested individuals and organizations belonging to about thirty countries. On the receipt of their comments the second edition of the constitution was prepared and circulated along with a call to the constituent assembly. The constituent assembly met at Innsbruck from the 16th to the 29th of June 1977 and, clause by clause, discussed the second edition of the constitution, which was then finalized and approved there. All the people whom Shri Azad met during the tour of Europe were in agreement with the provisions of the constitution passed at Innsbruck. Organized publicity in support of this constitution is the main activity which is to be undertaken to popularize the ideal of the federation of earth and to obtain support from various quarters.

A member of the audience asked Shri Patel to throw light on his organization, World Union. Shri Patel informed the meeting that he is the general secretary and treasurer of World Union, a member of the World Federal Authority Committee of Oslo and of the Planetary Citizens Organization, New York, and other organizations working for world unity or world government. All these organizations stand for the federation of the earth. Regarding World Union he said that Sri Aurobindo had entertained five dreams: (i) the freedom of a united India; (ii) the resurgence of Asia; (iii) "a world-union forming the outer basis of a fairer, brighter and nobler life for all mankind"; (iv) "the spiritual gift of India to the world"; (v) raising human consciousness to a higher level. In World Union we are working for the fulfilment of Sri Aurobindo's third dream, world union.

In support of the ideal of world government, Shri A. B. Patel read the following statements of Mahatma Gandhi and Jawaharlal Nehru. Mahatma Gandhi said: "Nationalism is not the highest concept. The highest concept is world community. I would not like to live in this world if it is not to be one world. Our objective is one world; we have to work for it and for the brotherhood of humanity." Jawaharlal Nehru: "I have no doubt in my mind that world federation must and will come, for there is no other remedy for the world sickness." Shri Patel added that it is more or less a prophecy which will, he is sure, prove true.

Shri R. K. Sood suggested that brochures and other literature should be published which would highlight the various important provisions of the Constitution for the Federation of Earth to enable the general public to know the aims and objects contained in it. Shri J. N. Puri suggested that a questionnaire should also be attached, to be filled in and sent back to the Indian branch by persons who are sent brochures, in order to assess public opinion.

Shri Amitabh Kundu said there would be general agreement with the aims and objects of the association. The issue is to obtain public support by contacts with like-minded persons, organizations and parties; and by the removal of their doubts, if any.

Shri Daya Shanker asked how the finance will be provided for the work of the organization. Shri Puran Singh said that it will have to be financed by the members themselves, and if we are sincere in our efforts and the work is done constructively by us, the finance required for the purpose will automatically come as contributions from the persons having sympathy with the objectives. He added that some of the participants from India promised at Innsbruck to contribute certain amounts to the World Constitution and Parliament Association. However,

Mr. Isely has said that any money collected by the India branch could be kept for the organizational work in India itself.

Shri K. C. Bhattacharya wanted to know about the further work to be done by the association. Shri A. B. Patel advised that he proposes to send copies of the constitution to universities for discussion in their study groups and also to bar associations and the members of Parliament to obtain their views and comments. Shri Azad made a generous offer to publish the Constitution for the Federation of Earth serially in his newspaper, *National Solidarity*, and would send copies to many public men and invite their opinion in support of the cause.

It was decided to hold the next meeting of the India branch on the 3rd and 4th of December 1977, at the time when the Indian Parliament will be in session. Shri Azad was requested to make necessary arrangements in consultation with Shri G. Murahari, the deputy speaker of the Lok Sabha, who has already accepted the presidency of the India branch.

Presentation of the Constitution

On the 20th of October, three copies of the Constitution for the Federation of Earth were presented at the United Nations for the attention of Dr. Kurt Waldheim, the secretary general, and of Mr. Lazar Mojsov, current president of the General Assembly. The presentation was made by a delegation of eleven persons representing the World Constitution and Parliament Association in a thirty minute meeting with Mr. Robert Muller, deputy to the under secretary general.

The Constitution for the Federation of Earth was sent by air mail on 21 October 1977 to all 160 national governments, with a letter of transmittal addressed either to the head of state or the head of the government. The constitution was mailed from the United Nations in New York City. In the case of India the transmittal letter was addressed to Shri Morarji Desai, the prime minister of India. This letter reads:

"We have the honour to present for your consideration and action the draft of the Constitution for the Federation of Earth, which was adopted at the World Constituent Assembly, held in June 1977, at Innsbruck, Austria.

"This constitution for world government is now submitted to the nations and people of earth for ratification, in accordance with the terms of Article XVII, beginning on page 38 of the enclosed draft, and as requested in the universal call for ratification, which is also enclosed.

"To assure the survival of humanity on earth, and to establish a framework within which world problems may be solved for the good of all, we urge you to take the appropriate steps immediately for implementing the ratification procedure.

"We shall look for your reply soon."

The letter has been signed, "Most sincerely, for Peace and Humanity", by Philip Isely, secretary general of the World Constitution and Parliament Association. Along with the letter has been enclosed a copy of the "Universal Call for Ratification of the Constitution for the Federation of Earth".

Shri A. B. Patel, during his last tour to New Delhi in October, had presented a copy of the constitution to Shri B. Nahar, the secretary of the Janata Party, and to Vice-President Shri B. D. Jatti on 19 October 1977, and to Prime Minister Shri Morarji Desai, to Defence Minister

Shri Jagjivan Ram and former Prime Minister Smt. Indira Gandhi on the 21st of October—and to others also.

NATIONAL SEMINAR PROGRAMME “WORLD UNION—CONVERGING PATHS”

With reference to the general information given in the October and November “Focus”, we have now received the programme details given below.

Sunday, 8 January 1978
Indian Medical Association Auditorium
Alur Venkata Rao Road, Fort, Bangalore 560024

Registration of delegates	0800—0830 hours
Inauguration	0830—0915 hours
<i>Session One</i>	0930—1100 hours
Chairman	Shri Haneef Jawaid
Rapporteur	Smt. Bhuvaneswari Ramaswamy
Subjects	(a) The Finite Earth—How to Utilize Global Resources for One World (b) The Politics of Man—The Jungle of Political Systems
Speakers	To be announced
<i>Session Two</i>	1100—1230 hours
Chairman	Prof. M. V. Ramachandran
Rapporteur	Prof. S. Ramakrishna
Subjects	(a) How to Build a World Culture (b) The Economics of Contentment
Speakers	To be announced
<i>Lunch</i>	1230—1330 hours
<i>Session Three</i>	1330—1500 hours
Chairman	Dr. B. N. Lingaraju
Rapporteur	Dr. D. Sundara Rao
Subjects	(a) Learning the Future—The Education of Man (b) Books for One World
Speakers	To be announced
<i>Session Four</i>	1500—1630 hours
Chairman	Sri G. Sermabsivaih

Rapporteur	Dr. H. S. Lakshminarayana
Subjects	A Constitutional Framework for One World
Speaker	Shri A. B. Patel, general secretary, World Union International Centre, Pondicherry 605002

Session Five 1630—1800 hours

Chairman's and Rapporteurs' Conference
Variety Entertainment for Other Delegates

Concluding Session 1800—1930 hours

Presiding: Chairman of the Reception Committee

(a) Lectures (i) "The Spirit of Man—The Grand Unity" by Sri P. V. Rajagopal

(ii) "How to Live the New Way" by Sri Sri Thandaveswara

(b) Adoption of the statement of the seminar—read and proposed by Dr. H. S. Lakshminarayana

(c) Chairman's remarks

(d) Vote of thanks

The seminar committee has decided to invite a number of prominent persons to participate in the seminar.

ORGANIZATIONAL ACTIVITY

World Union Centres

North Calcutta The North Calcutta Centre holds its monthly meetings regularly. It held its 38th monthly meeting in May, 39th in June, 40th in July, 41st in August, 42nd in September and 43rd in October 1977. The July meeting (the 40th) was presided over by Shri Purnendu Prasad Bhattacharya, who spoke about the spiritual aspects of a world government. Monthly study circle meetings are being held on the second Saturday of every month. The last one was held on 8 October and was conducted by Shri Purnendu Prasad Bhattacharya when he discussed subjects such as the Sanskrit language, education, health, *swadhyaya*, and human unity. He also discussed the Mother's Centenary celebration. It was decided that study circle meetings will be conducted by Shri Bhattacharya. Regular weekly circle meetings, on Wednesdays, are being conducted by Shri Sujit Kumar Palit.

During one of the meetings, new committees for the centre, valid for the next three years (up to 30 June 1980), were formed. The new executive committee of the centre consists of Shri Susanto Mittra, chairman; Shri Sujit Kumar Palit, vice-chairman; Shri Tripti Kumar Sinha, secretary; Shri Gour Mohon Chatterjee, treasurer; Shri Hemendra Nath Kar, convener; Shri

Partha Kar, w.a. to the secretary; Smt. Sati Das, w.a. to the secretary; and seven members. A women's wing sub-committee was formed with Smt. Amita Bose as organizer; Smt. Sati Das assistant organizer; Smt. Leela Sinha, assistant organizer; Smt. Rotna Bose, assistant organizer; and Smt. Debrani Bose. A youth wing sub-committee was formed with Shri Shibnath Chakraborty as organizer; Shri Gossian Chandra Das, joint organizer; and Km. Ranu Das, joint organizer.

Monthly study circle and weekly circle meetings were conducted by Shri Sujit Kumar Palit. (It is from September 1977 that these meetings will be conducted by Shri Purnendu Prasad Bhattacharya.) Members of the women's wing of the centre observed 15 August to pay homage to the Mother and Sri Aurobindo by offering a befitting musical symposium.

The 42nd monthly meeting of the centre was held on 20 September, Shri Susanto Mittra presiding. The meeting commenced with the Mother's music and reading of hymns, by Shri Sujit Kumar Palit, from the Upanishads. In "A Movement for Conscious Participation in Man's Evolution Towards Unity" Shri T. K. Sinha emphasized that it is a spirit of the World Union movement and suggested that the field for the activities of World Union is very wide in which progress through higher consciousness can happen in all spheres of life—in the individual life and in all spheres of society, politics, economy, culture, arts and so on. The proposed world government, with successful pre-arrangements, was a great opportunity for World Union members to play their due role. Shri Samar Basu's speech on the life of Sri Aurobindo's yoga, the World Union movement and world government, was interesting and instructive. Km. Ranu Das read her article, "On the Spirit of World Union Day".

The message of Shri A. B. Patel, the welcome address by Shri T. K. Sinha, the speech by Shri Purnendu Bhattacharya, the speech by Shri P. C. Sen, M.P. and chairman of the Janata Party of West Bengal, were recorded in a tape at the special convention conducted by World Union Eastern Region on the 12th of September 1977 at Sri Aurobindo Bhavan, Calcutta, and it was played at the meeting for the information of the members. Shri Robi Ghosh sang a devotional song. The meeting terminated with the reading of a prayer by Shri Sujit Kumar Palit along with group concentration.

The 43rd monthly meeting of the centre was held on 24 October, Shri Ajit Bose presiding. With devotional songs by Km. Ranu Das and Smt. Anita Bose, group concentration with the Mother's music and reading of hymns by Shri Sujit Kumar Palit, the proceedings of the meeting commenced. Shri Samar Basu mentioned that the centre's effort for the development of the individual and for spreading the truth of the movement in a wider field deserves praise. Shri T. K. Sinha read his article, "Bejoya". In it he mentioned Durga Puja as man's onward march through evolution, acquiring gradually higher cosmic powers in body, life and mind. He informed the members of the recent visit of Shri M. P. Pandit, the chairman of World Union, to Calcutta during the period of 16-18 October 1977 when he delivered talks at Sri Aurobindo Bhavan on the 16th, Sri Aurobindo Path Mandir on the 17th, and Uttarpara Joykrishna Library on the 18th. The last was the place where Sri Aurobindo had delivered his famous Uttarpara speech. All the talks of Shri Pandit were tape recorded and his Uttarpara speech tape was played at the meeting. Shri Satya Bose spoke on the early life of the Mother. Shri Anita Bose and Smt. Krishna Palit read their own poems.

West Bengal Regional Centre The regional centre celebrated World Union Day on the 21st of August 1977 at Sri Aurobindo Bhavan, Calcutta. The get together started at 10:30 A. M. with participants who were members and guests from various World Union centres of West Bengal. The central hall on the first floor of Sri Aurobindo Bhavan, where the function was held, was charged with the presence of Sri Aurobindo and the Mother. Shri Sanat Bodok and Smt. Manika Bhattacharjee of Uttarpara Centre sang "Bande Mataram", the audience standing. Shri Purnendu Prasad Bhattacharya took the chair for the first session of the meeting. Group concentration was held with the Mother's tape recorded music. Shri Sujit Kumar Palit chanted a few selected hymns from the Upanishads. He delivered his brief speech welcoming all the participants, The North Calcutta Centre was the host centre for the occasion. Shri Sanat Banerjee sang a Vedic song.

The major item of the first session was the student's oration event on the subject, "Community Living As a Factor for World Union". Eight students participated and delivered their respective speeches. The participants were (i) Anindya Sarkar (Baranagore Centre), (ii) Shri Prodip Panja (Uttarpara Centre), (iii) Km. Ranu Das (North Calcutta Centre), (iv) Shri Avijit Dutta (Calcutta Centre), (v) Km. Krishna Bhattacharjee (Konnagar Centre), (vi) Shri Proloy Paul (Baranagore Centre), (vii) Km. Bulbul Saha (Calcutta Centre), (viii) Shri Mantra Bhattacharyajee (Baranagore Centre). Shri Purnendu Prasad Bhattacharya, as president of the session, summarized the speeches in his concluding address. He traced the history of our national liberation movement and pointed out how the idea of community living had arisen in the minds of great thinkers and political leaders. Thereafter Shri T. K. Sinha declared the first session closed, and the members had refreshments.

Shri Sailendra Nath Roy Chaudhuri presided over the function of the second session. He reiterated the tasks before the World Union movement and invited young people to come forward to help it. Shri Samar Basu delivered a thought provoking speech on the idea of world government as envisaged by Sri Aurobindo and reported briefly on his recent visit to Innsbruck, Austria, where the World Constituent Assembly was held last June.

Thereafter a literary conference was held conducted by Shri Purnendu Prasad Bhattacharya. Dr. Sisir Kumar Ghosh inaugurated the session and spoke briefly on the future literature. Shri Sujit Kumar Palit and Shri Krishna Palit read selected verses from the works of Sri Aurobindo, the Mother, Shri Nolini Kanta Gupta, Srimat Anirvan. Shri Mohon Mittra read his poems and Shri T. K. Sinha, Smt. Krishna Palit, Kumari Tanju Mukherjee and Shri Sujit Kumar Palit and Shri Purnendu Prasad Bhattacharya also read their poems. In the cultural programme songs were sung by Shri Robi Ghosh, Smt. Kheyali Ghosh, Shri Sanat Bodok and Shri Manika Bhattacharyajee, while Shri Mantra Bhattacharyajee and Shri Shankar Bhattacharyajee played on sitar and tabla respectively.

The concluding programme was a musical competition. It was a garland of tributes to Sri Aurobindo with a commentary written by Shri Tapan Ghosh. Shri Hemendra Nath Kar and many other friends took part in the programme. The meeting terminated with a vote of thanks by Shri T. K. Sinha.

The executive committee meeting of the regional centre was held on November 13, 1977 at 11:00 A.M. at Sri Aurobindo Patha Mandir, Calcutta, when Shri Samar Basu presided. It

commenced with three minutes of group concentration. The proceedings of the last meeting of the executive committee were confirmed. Shri Purnendu Prasad Bhattacharya was unanimously coopted as member of the executive committee under appropriate procedures. The names of presidents, guests speakers and participant speakers, for the two day convention to be held on the 10th and 11th of December, 1977, at Sri Aurobindo Bhavan, Calcutta, to observe the Mother's Birth Centenary celebration were confirmed. The substance of the five resolutions passed in this connection is: (a) The cultural programme during the evenings of the 10th and 11th of December 1977 be offered by North Calcutta Centre in collaboration with either the Sodepur Centre or the Baranagore Centre or the West Bengal Regional Centre; (b) that a brochure be printed with pictures of the Mother and Sri Aurobindo, a brief life sketch of the Mother, invitation letter and themes of discussions of the seminar subjects; (c) the price of the brochure be Rs. 1.00 per copy, and free copies of the brochures be sent to all centres in India and abroad and to Sri Aurobindo Ashram, Pondicherry; (d) 1,100 copies of the brochure be printed for which the estimated cost is Rs. 1,000; (e) the source of funds for the convention and brochure publication be individual donation, it being noted that Shri Susanto Mitra has offered to donate a respectable amount.

It was proposed to hold a council meeting of the regional centre on the 27th of November 1977, and the meeting concluded with a vote of thanks by Shri T. K. Sinha.

Chandernagore The monthly seminar of the centre for September was held at Ushangini Balika Vidyalaya for senior girls on the 25th of August 1977, Shri S. S. De Sarkar presiding. After the opening song by Shri Indu Prakas Bandyopadhyay and two minutes of group concentration, Dr. Baral spoke briefly on the aims and objectives of World Union, as there were several new members in the meeting. He also described how World Union participated in several activities around the world. After this, one young professor, Shri S. K. Bhattacharya, spoke on Sri Aurobindo and his philosophy. Shri Purnendu Prasad Bhattacharya, chairman of the World Union Economic and Cultural Council, was the speaker of the day, talking about the World Union Economic and Cultural Council—its aims and objectives. He mentioned the Innsbruck conference and the preparation for forming a world government through ratification of the world constitution by different nations. World Union has started thinking of creating a new horizon in education in different areas of West Bengal on the basis of principles enunciated by Sri Aurobindo. He invited those who were present to participate by asking questions. Dr. S. S. Mitra, Shri S. K. Bhattacharya and Smt. Nihar Kane Mitra responded to the request, asking questions mainly on the shape of the world state as conceived by Sri Aurobindo and the utility of such a development when the United Nations Organization is in existence. Shri Purnendu Prasad Bhattacharya answered the questions and thanked all the participants.

Bangalore Shri Y.M. Narasimha Murthy spoke on 2 October 1977 to a meeting arranged by the World Union Bangalore Centre on the subject, "Humour in Human Relations". The synopsis of his speech is given hereunder.

"Humour in life dates back to the role of court jesters of kings, who [thereby] relieved the anxiety and strain of administration. Tenali Ramakrishna and Birbal are excellent examples of court jesters.

"To understand human relations, it is essential to understand differences between the human being and the animal. Animals have certain very noble qualities. Animals, though wild when hungry, are noble when hunger is satisfied. There is no vanity or ego in animals. A sense of direction and time are highly evolved in animals. We are human when we integrate with us some of these noble qualities: love and leave anger, work and leave hunger, laugh and live longer. Don't feed your greed and speed. Living without planning is like swimming without knowing. Beware of your mistakes; if not, be aware of your mistakes. We shed tears to secure a job but refuse to sweat when we get one.

"Humour knows no difference of sex, creed, caste or nation. It is an integrated factor with life. Life without humour is not worth living. There are many instances where humour has averted disastrous situations."

Uttarpara The 50th monthly seminar of the centre was held on 8 October at Amarendra Vidyapith, Shri S. K. Gupta presiding. The subjects discussed in the seminar were: (i) "Vidya Sagar—an Educationist, a Social Reformer and Parent of the Destitutes"; (ii) "India's Spiritual Thinking and Sri Aurobindo". Shri Tarak Das Mittra, an erudite thinker of the locality, spoke on the first subject and Shri Niranjan Chakravarty and Shri Samar Basu participated in the discussion of the second subject. Shri Shyamal Kumar Chatterjee paid homage to Vidya Sagar by reading out his poems and Shri Pradeep Kumar Panja spoke on Vidya Sagar as an educationist. Both of them are members of the youth wing.

In his learned talk Shri Tarak Das Mittra elucidated his appraisal of social conditions—the superstitions and beliefs of the people and unhealthy conventional thinking of the social leaders prevailing in that part of the last century when Vidya Sagar came forward to fight against all social injustice of which illiterates and ignorant persons became victims. He also estimated how Swami Vivekananda was influenced when Swamiji (Vidya Sagar) was his student. "For the progress of the individual as well of the society as a whole", Shri Mittra concluded, "his whole life would have to be intensively studied and lived by modern teachers and those taught." Shri Niranjan Chakravarty elucidated the history of spiritual thinking in India dating from the Vedic age, with special reference to the Upanishads and the Gita and several Puranas, while Shri Samar Basu stated the development of the thinking and its impact on the progress of mankind, to result in the establishment of a divine life on earth as envisaged by Sri Aurobindo. Shri Sanat Bodok sung a devotional song before the commencement of the seminar.

Sri Aurobindo Siksha Samsad The Fifth Teachers' Convention of the Sri Aurobindo Siksha Samsad was held on Sunday, the 9th of October, 1977 under the auspices of the Tamluk Hamilton High School, Tamluk, Midnapur. The convention conducted a seminar, "True Education and the Role of Educators". That was the last in the series for the year 1977. Two seminars on the same subject were held previously in February and March 1977 in the districts of Hooghly and Twenty-four Paraganas respectively. After the opening song and group concentration the convention was started at 3:00 P.M. Shri Kaloboron Chatterjee, ex-headmaster of the institution, took the chair after offering flowers to the Mother and Sri Aurobindo. Shri Samar Basu read out the message received from Shri A. B. Patel. Shri Kshitish Chandra

Karmakar, rector of the school, welcomed the assembly. Then Principal Gopal Chandra Kar inaugurated the seminar. Prof. P. N. Sarkar, Prof. Arabinda Palai, Shri Paritosh Mukherjee and a swamiji of Shri Ram Krishna Ashram, Tamluk, participated in the seminar. In his introductory speech Shri Basu elucidated the reasons for selecting this subject and pinpointed a few guidelines of discussion, so that the seminar would be concluded within the specified time.

Khar (Bombay) The World Union Khar Centre has sent to us a list of engagements kept and talks given by Shri M. P. Pandit, chairman of World Union, in Bombay. He addressed several meetings under the auspices of World Union in cooperation with Sri Aurobindo Society, The Theosophical Society, the Sanctuary of Peace and Harmony, and Friends of Yoga Society. The list gives visits during September 1976, December 1976, September 1977 and the dates of the talks and the subjects. The Khar Centre writes that all the talks were well attended and the audience represented a cross section of the Bombay public. The speaker was asked several questions at the end of each talk. In addition to the talks the members had also opportunities for individual and group discussions. All World Union members actively cooperated with the members of Sri Aurobindo Society in organizing all the programmes of Shri M. P. Pandit which were many during the year 1976 and 1977.

Baranagore Shri Chuni Lal Goswami, secretary of World Union Baranagore Centre, took an opportunity to address several meetings during his Puja vacation when he was away from Calcutta, and spent a fortnight in the district of Birbhum. He organized meetings and group discussions about Sri Aurobindo, the Mother and the World Union movement. His wife, Smt. Soobha Goswami, a musician, and his son, Sumit Goswami, participated. There was a meeting at Mayureswar on the 22nd of October evening and Shri Goswami spoke on the different aspects of Sri Aurobindo's teachings and on the World Union movement. Shri Bijoy K. Kundu presided. A meeting was organized on 27 October at Bakreswar Dham when the principal of the institution, Shri Nrisingha Prosad Bhattacharyajee, presided. The young group expressed keen interest in World Union. A meeting was also organized on the 2nd of November evening, when Shri Goswami spoke about world unity and on the scheme of World Union Cultural and Economic Council. On 6 November evening World Union Sodepur Centre held its monthly meeting and also a monthly meeting of World Union Cultural and Economic Council.

Butwal World Union Butwal Centre held regular meetings every Saturday in the month of October. Shri S. N. Bhende spoke on the 1st and the 8th of October on the subject of the law of karma and subjects related to it, and emphasized that it is a must for a man to preserve the thoughts of oneness and brotherhood towards others, including one's family, office, society, state, and the world; and then explained what one has to do to reach that level of consciousness: he said that one has to do the needful in thought, word and deed. Shri Dube also spoke on the subject. On 22 and 29 October the members of the centre met in the M. R. M. Camp with others of like-minded organizations. Reading of spiritually inspiring extracts highlighted the occasion. The members of the other organizations apprised the president of World Union Butwal Centre that they would be attending World Union meetings in the future.

Chakradharpur World Union Chakradharpur Centre organized the first Singhbhum district convention of World Union and Sri Aurobindo Centres on 6 November 1977 at the premises of Sri Aurobindo Society Centre, Chakradharpur. Dr. P. R. Chandra, chairman, World Union Chakradharpur Centre was the convenor and Shri Samar Basu, coordinator, World Union Eastern Region, participated as the main speaker of the convention. On the arrival of Shri Basu, the members of Shishuchakra welcomed him and he hoisted the Mother's flag; with this solemn function the convention started.

In the afternoon session Shri Basu congratulated the organizers of the convention and spoke on the five aspects of the Mother's Birth Centenary celebration, being swadhyaya, education, health, the Sanskrit language, and human unity. He also suggested that each centre should run a study circle at least twice a week. In the evening a mass meeting was held when Shri Basu spoke on the subject, "The Formation of World Government and the Role of World Union Based on Sri Aurobindo's Philosophy". Shri Prashant Chakraborty, secretary of World Union Chakradharpur Centre, gave information about the formation and activities of this centre. Group songs were offered by young members and the programme was concluded with a vote of thanks by Shri B. B. De Choudhury, secretary of Sri Aurobindo Society Centre, Chakradharpur.

On the next day Shri Samar Basu addressed the local girls' high and middle schools on Sri Aurobindo and the Mother's ideals, and suggested that the staff and students observe the Mother's Birth Centenary through an essay competition and elocution tests.

The United Nations Association of Livingstone, Zambia

Mr. Arvind Devalia from Sri Aurobindo Ashram is now working in Zambia. On 1 September 1977 he spoke to the Livingstone branch of The Theosophical Society on Sri Aurobindo's yoga, followed by a short meditation. The same group gathered on 8 September to hear 40 taped minutes of Sunil's music. Then, on October 19, 1977, a public meeting in Livingstone was addressed by Arvind Devalia on the United Nations and the United Nations Association; those present resolved to form a Livingstone branch of the United Nations Association. He was elected to its committee.

Mr. Devalia reports he has met many people there who are interested in Pondicherry and who read the *Bulletin of Sri Aurobindo International Centre of Education, Mother India, World Union*, and literature on Auroville.

THE MOTHER'S BIRTH CENTENARY SPECIAL ISSUE

For readers of "Focus" who do not receive the journal, we repeat that there will be no January issue of *World Union* journal. Instead, a souvenir number in honour of the Mother's Birth Centenary will be released in February. It will be a joint issue.

Registration No. R. N. 12187/66

Registered No. T.N/PY/7

Registered No. T.N./PY/9

Editor : M. P. Pandit, Publisher : World Union International, Pondichy
Printed in India at Auropress, Auroville

